

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1929

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1931

NOTE.

The present volume commences a new series of the reports of the Mysore Archæological Department in which an attempt has been made to incorporate some of the suggestions received from various scholars.

A brief summary of the work of the year is given in the administrative section with which the report begins. To the description of architectural monuments surveyed during the year and published in Part II have been added notices of ancient sites and fortresses studied in the course of the tours. Attempts will be made in the future reports to make more detailed studies of the great architectural and sculptural monuments with which the State abounds and to discuss problems connected with them. Numismatic studies which had been suspended by the department for many years have been revived in Part III and will be a feature of the new series. In Part IV it is arranged to publish information about new manuscripts discovered recently and also historical data gathered from official records and literary works. In the part on Epigraphy, in addition to the publication *in extenso* of more than one hundred inscriptions newly discovered during the year, a few improvements have been introduced. The readings of the lithic records are taken from the original stones themselves and verified in the office with the help of estampages which are preserved for reference. Translations are given for a number of the inscriptions and brief notes appended wherever necessary. Further, for inscriptions which are either epigraphically or historically of outstanding importance fuller editorial notes are given following the example of the *Epigraphia Indica*.

An important activity of the department during the summer of the year under report was excavation at Chandravalli, which has been highly productive of finds. The bulk of the matter to be published has so far outgrown expectations that the full note on the excavations would make a volume by itself. The introductory pages and notes on the trial excavations only are now published and it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds the preparation of which has already made considerable progress. Since the completion of the latter is expected to take a few more months and the publication of this report cannot be delayed any further, the portion which was ready is now issued as a supplement to this report ; but it is separately paged so as to allow it to be bound up along with the further instalments into a separate volume.

An attempt has been made also to illustrate the report more fully and give it a more decent and attractive form, though financial considerations have not permitted us to follow fully the example of the Annual Reports of the Archæological Survey of India.

Since this is the first annual report to be published by me as Director of Archæology, I take this opportunity to express my heartfelt thanks to all those who helped and guided me during the period of my deputation at the London University, in the British Museum and in the various excavation camps in Egypt and South Europe. My special acknowledgments are due to my teachers Prof. Sir Flinders Petrie and Vice-Chancellor E. A. Gardner, of the London University and to Dr. L. D. Barnett and Mr. J. Allan of the British Museum. To Dr. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, who has inspired a new life into the Archæological Department, it is not possible to be sufficiently grateful.

M. H. KRISHNA,

*Director of Archæological Researches
in Mysore.*

CONTENTS

	PAGE
PART I. Administrative.	
Staff—Tours	1
Conservation	2
Monuments surveyed, Epigraphy, Numismatics and Manuscripts	3
Excavation, Museum, Exhibitions, Enquiries, Lectures and Office work	4
PART II. Survey of Monuments	
AND	
Ancient Sites.	
Jaina Basti at Melige, Tirthahalli Taluk	5
Panchakuta Basti and Jaina Matts at Humcha, Nagar Taluk	6
Markandesvara and Janardana temples at Khandya, Chikmagalur Taluk	7
Subrahmanya temple at Gonibidu, Mudgere Taluk	8
Jain Basti and Brahmanical temples at Angadi, Mudgere Taluk	8
Bettesvara temple at Agrahara Belguli, Chamarayapatna Taluk	9
Siddhesvara and Lakshmiikanta temples at Devanur, Katur Taluk	10
Poet Lakshminsa, author of Kannada Jaimini-Blurata	12
Fort and temples at Aimangala, Hiriyr Taluk	13
ANCIENT MONUMENTS ON CHITALDRUG HILL.	
Old names of Chitaldrug	14
The earliest monuments at Chitaldrug	15
Monuments of the Hoysala period	15
„ Vijayanagar Era	16
„ Nayak Rule	16
„ Mysore Rulers	17
Fort gates	17
Ekanathesvari temple	18
Hidimbessvara temple	19
Storied gopuras	19
Siddhesvara temple	19
Tuppada Kona	20
The palace of the Nayakas	20
Lal Bateri	21
Gopalakrishnaswamy temple	21
Visvanathesvara temple	22
Phalgunesvara temple	22
Fortifications	22

PART III. Numismatics.

(1) HOYSALA COINS.

Origin	23
Vishnuvardhana	24
Narasimha I	25
Hanas	25
Virarayi-hana	25-27
Viraraya's identity examined	27
Other types of Hoysala coins	27
	29
	29
	29
	30

(2) SOME PROVINCIAL COINS OF VIJAYANAGAR.

Provincial Issues	31
Chequered reverse type	32
Reverse designs	33
Obverse devices	34

(3) EARLY COINS OF THE KINGDOM OF MYSORE.

Kanthirava Narasaraaja	35
Chikka Devaraja	36
Kannada Numeral Type	36
Elephant Type	36

PART IV. Manuscripts.

(1) Dhanavastu	36
(2) Paradara Sodara Ramana kathe	36
Sources of history in Kannada	37
Description of the manuscript	38
The Author	39
Historical value of the manuscript	40
Outline of the story : Hosamale..	41
King Kampila	43
War with Ballala III	43
War with Pratapa Rudra	44
Badura Khana	45
First war with Delhi	46
The Sula festival	47
Ratnaji	
Second war with Delhi	
(3) Jayarekha or the history of the village Tungoti and its temples built by the followers of the Madhugiri Chiefs in the 16th century	

PART V. Epigraphy.

CHANDRAVALI INSCRIPTION OF MAYURASARMAN.

Text and Translation	50
Description	50

	PAGE
Connected records	51
Paleography	52
Language and orthography	53
Authorship	54
Purpose of the inscription	54
Geography	54
Date	56
History	58

Chitaldrug District.

INSCRIPTIONS IN CHITALDRUG TALUK.

Lithic records of Chitaldrug town	60
Copper plate grant of Medekerenayaka, Ś 1595	63

Hassan District.

INSCRIPTIONS IN THE BELUR TALUK.

Lithic records of Belur town, Kauri and Halebid villages	65
--	----

Kadur District.

INSCRIPTIONS IN THE CHIKMAGALUR TALUK.

Copy of sannad giving the history of Kuduvalli Agrahar in the reign of Harihara II	80
--	----

Kolar District.

INSCRIPTIONS IN THE KOLAR TALUK.

5 Persian sannads of the Moghal period granting the village Hunnenahalli to the Matt at Arani	86
--	----

INSCRIPTIONS IN MALUR TALUK.

Lithic records in Mailandahalli, Sivarapatna, Sivara and Hungenhalli	95
--	----

INSCRIPTIONS IN THE SIDLAGHATTA TALUK.

Lithic records in Sidlaghatta, Hunsenhalli, Jangamakote and Ranganathapur	97
Krishnapur copper-plate grant of Krishnaraya	101
Lithic records in Chokkandahalli, Bhadrnakere, Ghatamaranahalli and Sadali	102

Mysore District.

INSCRIPTIONS IN THE MYSORE TALUK.

Lithic records in Marase and Sagarakatte	105
--	-----

INSCRIPTIONS IN THE CHAMARAJANAGAR TALUK.

3 Lithic records in Maladevanahalli	109
---	-----

INSCRIPTIONS IN THE NANJANGUD TALUK.

Lithic records in Hedatale, Hullahalli and Jodi Katur	111
---	-----

Illustrations.

Plate.		PAGE
	FRONTISPIECE.	
I.	Hoysalesvara temple, Halebid : A portion of the sculptured walls	4
II.	(1) Jain Manastambha from Melige	
	(2) Do from Humcha	
	(3) Image of Durga, Bettlesvara temple, Agrahara Belguli	6
	(4) Image of Bhairava do do	
III.	(1) Image of Kesava from the Kesava temple at Angadi	8
	(2) Vasantika temple at Angadi	
	(3) Markandesvara temple at Khandya	10
IV.	Plan of Bettlesvara temple, Agrahara Belguli	
V.	(1) South-West view of Bettlesvara temple, Agraharabelguli	14
	(2) South-East do do	
VI.	(1) General view of the monuments on Chitradurga hill	18
	(2) Yard in front of the temple of Ekanathesvari	
VII.	(1) Chitradurga : Hidimbessvara temple	
	(2) Do Image of Gopalakrishna	20
	(3) Do Phalgunesvara temple	
VIII.	Temple of Siddhesvara, Chitradurga :	
	(1) Storied gateway leading to the temple	
	(2) Nandi shrine to the left of the Mahadvara	22
	(3) Courtyard and inner building	
	(4) Sula-Brahma	34
IX.	Some ancient coins of the Dakhan, Hoysala, Vijayanagara, Mysore	
X.	Manuscripts :—	
	(1) Jayarekha of Tungoti	50
	(2) Paradara Sodara Ramana Kathe	54
XI.	Chandravalli rock inscription of Mayurasarman	
XII.	Maps to illustrate inscriptions :—	
	(1) Kadamba Empire, c. 260 A.D.	62
	(2) Rashtrakuta Empire, c. 520 A.D.	
XIII.	(1) Pombolal plates of Kumara Medakerinayaka of Chitradurga	62
	(2) Hejje plates of Prince Marapa of Vijayanagar	72
XIV.	Hejje plates of Prince Marapa of Vijayanagar (continued)	
XV.	(1) Belgami Kallesvara temple inscription of Prince Jayasimha Chalukya	104
	(2) Halebid tank inscription of Vinayaditya Hoysala	
XVI.	(1) Marase stone inscription of Bijayita	
	(2) Belgami Somesvara temple pillar inscription of Ballala	
	(3) Halebid tank epitaph of Jain monk Sakalachandramuni	

						PAGE
XVII.	(1) Uddari stone inscription of Yadava king	..	--	--	--	142
	(2) Moghal sannad of the Avani Matt					
XVIII.	(1) Banavasi stone inscription of Bukka I	..	--	--	--	148
	(2) Do do of Harihara II					
	(3) Belagi stone inscription of Kannaradeva					
XIX.	Pandurangapalli plates of Avidheya	..	--	--	--	196
XX.	(1) Plan of Hidimbeshvara temple, Chitradurga	..	--	--	--	198
	(2) Plan of Phalgunesvara temple Do					

Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1844-55—Uni. 34-30-5, dated 16th November 1931.

Report on the Working of the Archæological Department.

Reviews the ——— for the year 1928-29.

READ—

Report on the working of the Archæological Department for the year 1928-29, received from the Registrar, Mysore University, with his letter No. 3413, dated 1st August 1931.

ORDER No. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

Recorded.

2. The Report has been received very late. It is hoped that such delay will be avoided in future.

3. Arthasastra Visarada Vidyalankara Dr. R. Shama Sastri, B.A., Ph. D., (Cal.) who held the Directorship of the Department from 1922, went on leave from 5th October 1928, preparatory to retirement and finally retired from service on 6th February 1929, after a total service of about 29 years. Government record with pleasure their appreciation of the valuable service rendered by him in the field of Archæology.

4. Dr. M. H. Krishna, M.A., D. Litt. (Lond.), Professor of History, Maharaja's College, Mysore, was appointed Director on 6th February 1929, in addition to his own duties. There was no other change in the staff of the Department during the year.

5. The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. His Assistant toured in parts of the Tumkur District to collect inscriptions and make a survey of other antiquities. The Architectural Assistant and the Travelling Pandit surveyed ancient monuments and collected inscriptions and manuscripts in the Shimoga, Kadur, Hassan, Chitaldrug and Mysore Districts. A detailed survey of manuscripts was made during the year in parts of Tirthahalli, Nagar, Chikmagalur, Mudigere, Channarayapatna, Kadur, Chitaldrug and Hiriyur Taluks. An important activity of the Department during the year under report was the excavation of the Chandravalli site near Chitaldrug, which has been highly productive of finds. The introductory pages and notes on the trial excavations only have now been published, but it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds.

No. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

The number of monuments newly surveyed and studied during the year is more than 20, the most important architectural discovery being a beautiful Hoysala Temple at Agrahara, Belaguli, Channarayapatna Taluk. The total number of records collected during the year was 120 which mostly belong to various famous Dakhan Dynasties like the Gangas, the Chalukyas, the Yadavas, the Hoysalas and the Vijayanagar Emperors. A copper plate grant received from Kolhapur, and deciphered with considerable difficulty is said to have yielded exceedingly valuable information about the early Rashtrakuta Empire of the 6th Century A. D. The oldest and the most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayura Sarman in prakrit language and Brahmi characters which is said to have thrown new light on the condition of the Dakhan in the 3rd Century A. D. A separate chapter has been devoted in the report to the numismatic studies which had been suspended by the Department for many years. The most important work of this nature done by the Department during the year under report was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli. Eight manuscripts were examined during the year.

At the invitation of various bodies, the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum, several of these having been illustrated with lantern slides.

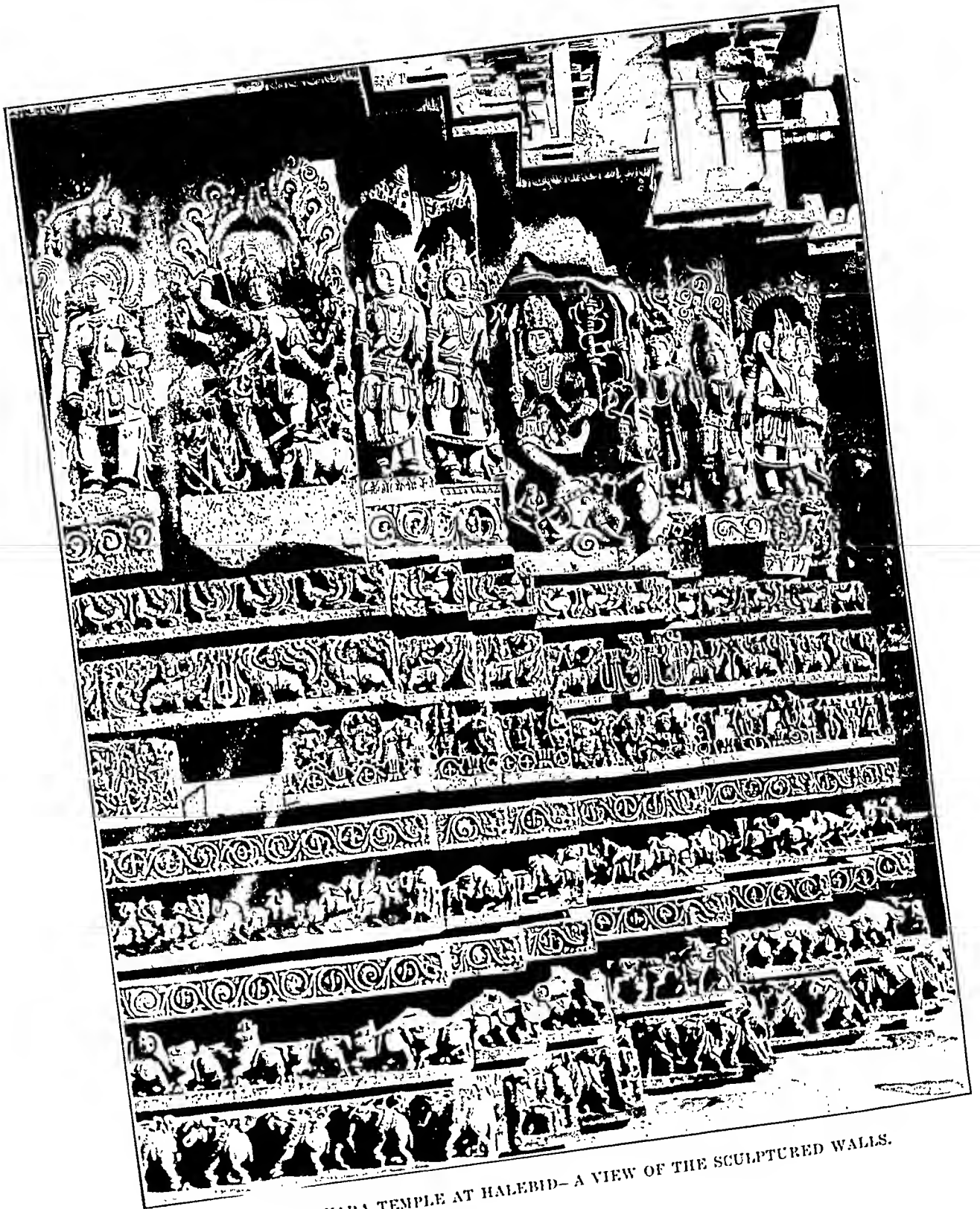
Government are pleased to record their appreciation of the work done by the Department during the year.

R. RANGA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue and Muzrai Commissioner in Mysore.
The Chief Engineer of Mysore.
The Consulting Architect.
The Deputy Commissioners of Districts.

PRESS TABLE

Exd.—C. K.



HOYSALESVARA TEMPLE AT HALEBID—A VIEW OF THE SCULPTURED WALLS.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1929.

—: 0 :—

PART I.

ADMINISTRATIVE.

Arthasâstra-Viśârada Vidyâlankâra DR. R. SHĀMA ŚĀSTRY, B.A., Ph.D. (Cal.),
Staff. who held the Directorship of the department from the year 1922, went on leave preparatory to retirement on 5th October 1928 and finally retired from service on 6th February 1929 in accordance with Notification No. 1797—C. B. 20-28-4 and G. O. No. 1800-1—C. B. 20-28-5, dated the 3rd—4th October 1928 and Notification No. 2312—C. B. 20-28-8, dated the 3rd—5th November 1928 and G. O. No. 2310-11—C. B. 20-18-7, dated 3rd and 5th November 1928. In his place was appointed Dr. M. H. Krishna, M.A., D.Lit. (Lond.), in addition to his own duties as Professor of History at the Maharaja's College of the Mysore University.

The department continued to work during the year without any other change in the staff. In spite of the heavy increase of work in the department owing to its new activities and the need for conducting field investigation under very difficult and trying circumstances, the members of the staff discharged their duties with remarkable devotion. But for their ungrudging co-operation it would have been impossible to turn out the work described in the course of this report.

The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts both in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. The Assistant to the Director toured in parts of the Tumkur District to collect inscriptions and make a systematic survey and study of other antiquities. He also camped at Chitaldrug in connection with the excavation work during the days the Director was called away on other duty. The Architectural Assistant surveyed several ancient monuments in the Shimoga, Kadur, Hassan and Chitaldrug Districts. The part time Travelling Pandit also toured in the Hassan, Shimoga and Mysore Districts to collect inscriptions and manuscripts.

The monuments at Holênarsipur, Kôravangala, Bêlûr, Halêbîd, and Arsîkere in the Hassan District, and at Basrûl in the Mandya Taluk of the Mysore District, were inspected by the Director and detailed notes were submitted regarding the condition

Conservation. of the monuments in those place. Visits were also paid to the Asôkan inscriptions at Siddâpur in the Molakâlmuru Taluk, Ânekonda near Dâvangere and Harihar in the Chitaldrug District, Dêvanûr in the Kadur District and Bûdanûr, in the Mandya Taluk of the Mysore District and the condition of the protected monuments at Siddâpur and Arsîkere was noted. Monuments, for which inspection reports were received during the year are noted in Appendix A.

Estimates for the repairs of the following Monuments were received during the year, and were examined by the Director:—

	Rs.	a.	p.
1. Channakêśava-svâmi temple at Bêlûr, Hassan District:—	970	0	0
for repairing the pond and other urgent repairs. ..	100	0	0
2. Hoysalêśvara temple at Halêbîd, Hassan District ..	781	0	0
3. Brahmêśvarasvâmi temple at Kikkêri, Krishnarâjapêt Taluk, Mysore District.	516	0	0
4. Venkataramanasvâmi temple at Âlamgiri, Chintâmañi Taluk, Kolar District.	4,000	0	0
5. Mallik Rahiman Darga at Sîra, Tumkur District ..	1,790	0	0
6. Jumma Masjid at Sîra, Tumkur District ..	315	0	0
7. Jain Basti at Mêlige, Tîrthahallî Taluk, Shimoga District.	442	0	0
8. Kaiabhlêśvarasvâmi temple at Ânavatî, Sorab Taluk, Shimoga District.	500	0	0
9. Fort at Manjarâbâd, Hassan District ..	1,022	0	0
10. Bindumâdhavasvâmi temple situated in the premises of the Kalaśêśvarasvâmi temple at Kalasa, Mûdgere Taluk, Kadur District.	1,421	0	0
11. Kêśavadêvaru temple at Angaḍi, Mûdgere Taluk, Kadur District.	150	0	0
12. Sîvappa Nâyak's Palace at Nagar, Shimoga District, (for putting up a tablet with a suitable inscription on the site.)			

In the month of March 1929 the duty of looking after the preservation of ancient monuments and conducting the periodical inspections was transferred to the Consulting Architect with the Government of Mysore, Bangalore, subject to the reservation of certain important powers to the Archæological Department in accordance with G. O. No. 9092-9104—Uni. 349-27-9, dated 4th March 1929.

The number of monuments freshly surveyed and studied during the year is more than twenty, the most important architectural discovery being a beautiful Hoysala temple at Agrahâra Belaguli, Channarayana Taluk, Hassan District.

Monuments surveyed.

Nearly one hundred and twenty unpublished inscriptions were discovered during the year and prepared for publication. They mostly belong to various famous Dakhan dynasties like the Gangas, the Châlukyas, the Yâdavas, the Hoysalas and

Epigraphy.

the Vijayanagar emperors. A copperplate grant received from Kolhapûr which was deciphered with considerable difficulty, has yielded exceedingly valuable information about the early Râshtrakûta empire of the 6th century A.D. The oldest and most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayûrâsarma. The record which is in the Prâkrit language and Brâhmi characters has thrown new light on the condition of the Dakhan in the 3rd century A. D. Care was taken to verify the readings of the inscriptions meant for publication though the process involved much time and labour for the editors.

On the 1st of July 1928 a special office was started for cataloguing the old coins belonging to the Mysore Government, and in accordance with G. O. No. D. 9984-9—G. G. 100-26-S, dated 19th March 1928, fifty-eight gold coins, one hundred and

Numismatics.

twelve silver pieces and nine hundred and sixty-five coins of copper and other metals belonging to the Archaeological Department, were handed over to the Officer in Charge of that office. But the usual work of collecting and studying ancient coins was continued in the department and in the course of the Director's tours the collection belonging to the Bêlûr temple, that of Patel Chikkannagauda of Halêbîd and smaller collections met with in the course of the tours, were examined. But the most important Numismatic work done in the department was the mearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli.

Eight manuscripts were examined during the year. Of these, 'Dhanavâstu' a Kannaḍa palm-leaf manuscript purports to describe the treasures lying buried in the earth at various places in South India and the method of acquiring them. A paper

Manuscripts.

manuscript on the History of Mysore belonging to the family of Nallappa contains many new and interesting points of information especially about the career of Hyder. The other palm-leaf manuscripts belong to the Government Oriental Library, Mysore, and describe the story of 'Paradârasôdara' Râmanâtha, son of the Bêdar king Kampila of the Bellary District, a valiant ruler of Karnâṭaka who opposed the advance of Muhammad bin Tugalak into south Dakhan. Râmanâtha's heroic career ended tragically when he was besieged and killed by the overwhelmingly large forces of Delhi.

(1) A detailed notice of this work will appear in the next annual report of this department.

One of the most important activities of the department during the year which has more than doubled the work of the staff was the excavation of the Chandravalli site near Chitaldrug. The results have been extraordinarily interesting in that they have disclosed the condition of the Dakhan about two thousand years ago. A fully illustrated detailed report is being prepared, the first instalment of which is published with this volume.

Excavation.

The Archæological Museum of the department could not make much progress for want of sufficient accommodation. The work of collecting specimens however continued. Three Ganga copperplate grants were purchased while an ancient gun in two fragments was presented to the museum by the Deputy Commissioner, Chitaldrug District. Twenty-six interesting coins were also acquired and the excavation finds from Chandravalli were removed to Mysore for study and later for exhibition in the museum. During the tours numerous architectural and sculptural pieces suitable for the museum were noted but they could not be transferred to Mysore as there is no convenience for housing them. The Mysore State is so rich in ancient architectural and sculptural work that a very interesting museum of antiquities and fine arts could be built up, if proper accommodation were made available.

The department sent exhibits to the exhibition of the All-India Oriental Conference at Lahore, the Karnataka Historical Exhibition at Belgaum and the Dasara Exhibition at Mysore. For active participation in the latter and for the excellence of the exhibits, the Dasara Exhibition authorities awarded the department a gold medal certificate.

Exhibitions.

The department has become a popular place of reference for scholars who send to it scores of interesting enquiries. The answers to many of the questions were given after careful study and research at the office.

Enquiries.

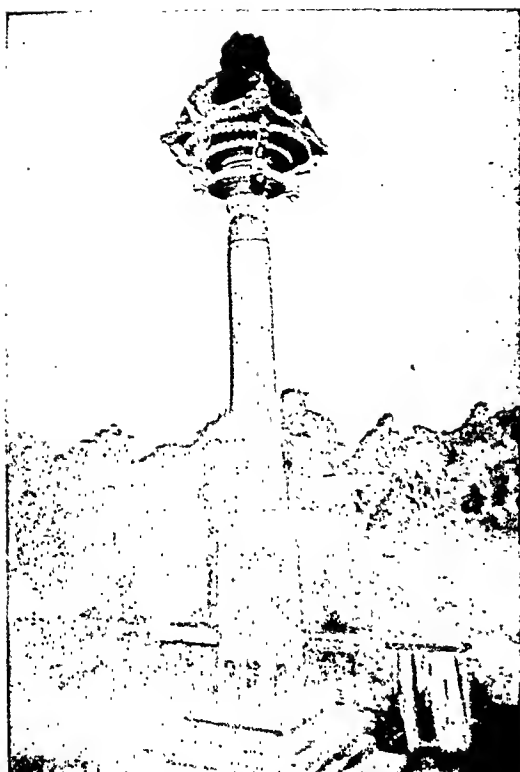
At the invitation of various bodies the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum. Several of these were illustrated with lantern slides.

Lectures.

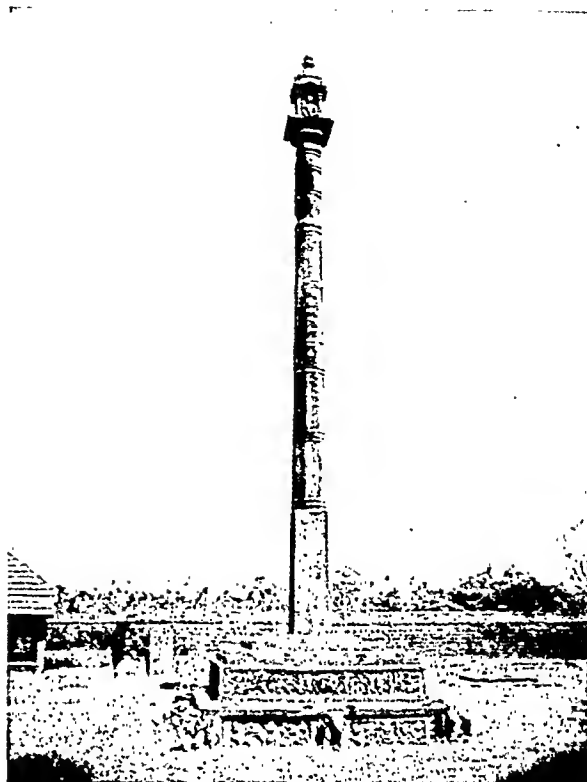
The monograph on Halebid temples has not yet been completed. The printing of the Index for the Annual Reports from 1906 to 1922 made considerable progress during the year. But the printing of the Index volume to the *Epigraphia Carnatica* and the supplementary volumes, made no progress.

Office work.

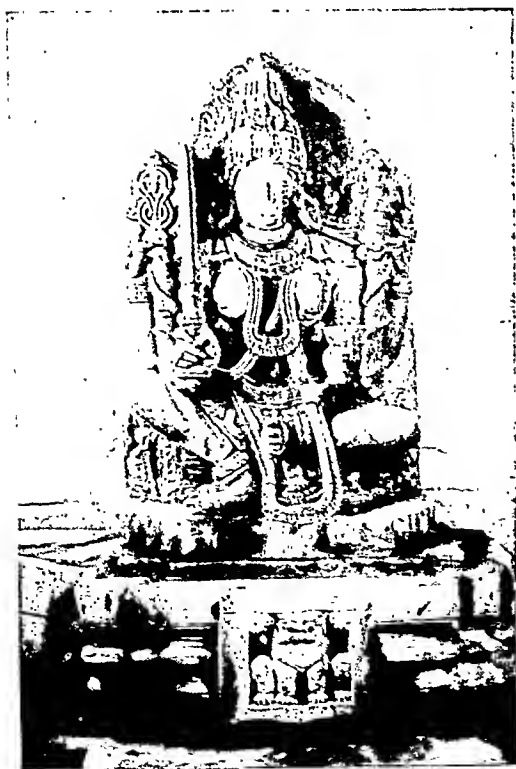
A list of photographs and drawings prepared during the year is given in Appendix B.



1. JAIN MANASTAMBHA, MELIGE. (p. 5).



2. JAIN MANASTAMBHA, HUMCHA, (p. 6).



3. DURGA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).



4. BHAIRAVA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).

PART II.

SURVEY OF MONUMENTS AND ANCIENT SITES.

Detailed monumental surveys were made during the year at the following places :—
Mêlige in the Tirthahalli Taluk, Humcha in the Nagar Taluk, Khândya in the Chikmagalur Taluk, Gônîbîdu and Aingadi in the Mûdgere Taluk, Agrahâra Belguli in the Channarayapaṭṇa Taluk, Dêvanûr in the Kaḍûr Taluk, Chitradurga hill in the Chitaldrug Taluk, and Aimaṅgala in the Hiriyûr Taluk.

Mêlige is a village 6 miles to the south of Tirthahalli. It has a Jain *basti* all in ruins and overgrown with lantana. An inscription stone standing here¹ dated 1608 A.D. states that this *basti* was first erected by one Bommaṇṇa Śrêshṭhi and that it was re-built in stone by his grandsons in that year. The *basti* consists of a *garbhagriha* surrounded by a narrow passage for circumambulation, a *sukhanâsi* and a *navaranga* of about 16 feet square. In front of the *navaranga* and attached to it is a porch of two *anḱas*. The pillars of the *navaranga* are of the usual 16 sided pattern on square bases; the ceilings are plain and the door of the *sukhanâsi* is uninteresting. The style of the monument is Dravidian of the late Vijayanagar class. An entrance *maṇṭapa* of five *anḱas* stands in front of the *basti* at a distance of about 12 feet and at an equal distance in front of it stands a *mânastambha* of pleasing proportions. (Plate II. 1.) This pillar is a very beautiful piece of architecture and is exquisitely carved in the 17th century style. It stands on a stepped platform measuring about 15 feet square at the bottom and about 5 feet square at the top. The bottom of the pillar, each side of which measures 2'-10" in length, is square in shape to a certain height, then octagonal, further up 16-sided and finally circular towards the top.

On the side of the pillar facing the *basti*, a *bhaktavighraha* is carved with folded hands probably representing the original founder Bommaṇṇa Seṭṭi, referred to in the inscription.

The whole place is so much overgrown with lantana that it could not be examined in detail and unless prompt measures are taken, there is every danger of the whole structure being enveloped with vegetation shortly.

Humcha is a village about 22 miles to the north of Tirthahalli and belongs to the Nagar Taluk. It was the capital of the Śântara kings who ruled the country from about the 8th century until the 16th century and were subordinate to the Châlûkya,

Humcha.

(¹) Ep Car., VIII, Tirthalli, 166.

the Hoysala and the Vijayanagar rulers, being finally subdued by the Keladi chiefs. The village is variously named in the inscriptions as Hombueha, Pomburcha and Kanakapura. The place is very old and the existing ruins indicate the site of a large town.

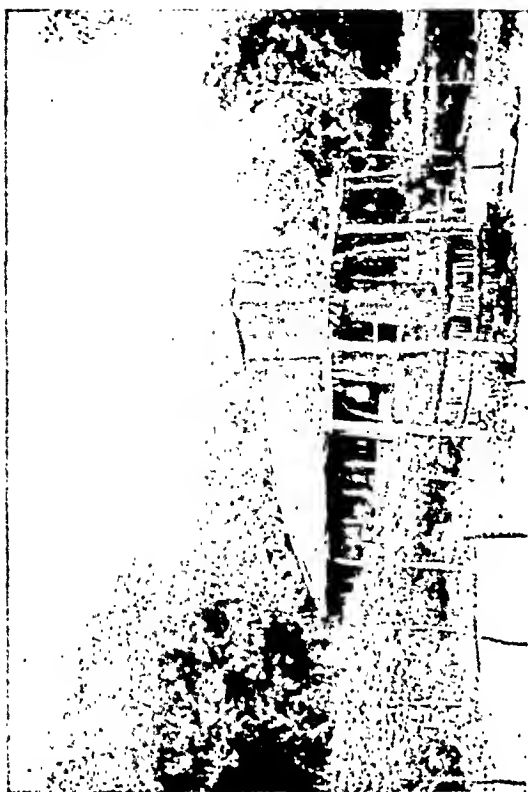
There is a Jain *matt* here and the *matt* authorities have been constructing a very large building for the past 10 years. There are two Jain temples within the *matt* enclosure dedicated to Pârśvanâtha and Padmâvatî. This latter is the presiding deity of the place and is said to have been set up by Jinadatta, the founder of the town. The place is considered sacred by the Jains and devotees from all parts of India visit the village to do homage to the goddess.

The image of Padmâvatî is a seated figure with four hands, her back hands holding *ankusa* and *pâsa*, while the front right hand is in the *abhaya* pose and the front left holds a *pustaka*.

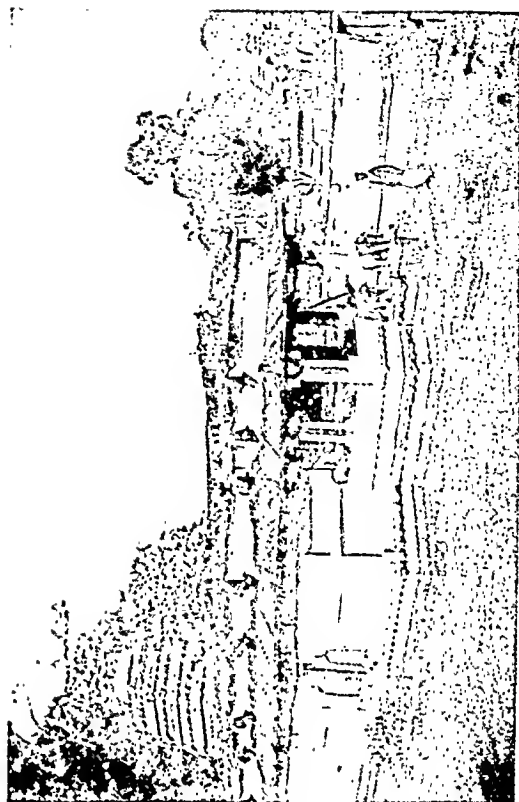
Besides these two *bastis* there are three more in the village. The most important of these is the Panchakûṭa Basti. This *basti* faces east and consists of five cells all in a row with a common *navaraṅga* and an open *mukhamanṭapa*. A verandah runs all round the temple.

In front of the main structure and a few feet away on either side of it are two small shrines; and the whole is enclosed by a compound wall with a *mahâdvâra* in front. Between the *mahâdvâra* and the main building stand a small *manṭapa* and a *mânastambha*. (Plate II, 2.) This latter is a magnificent monolithic pillar and is the most interesting piece of work in the locality. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier the procession of the *Ashta-dikpâlakas* with all their retinue and musicians is very beautifully carved. The column itself is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. On the whole, the *mânastambha* is very elegant and in pleasing proportions from top to bottom.

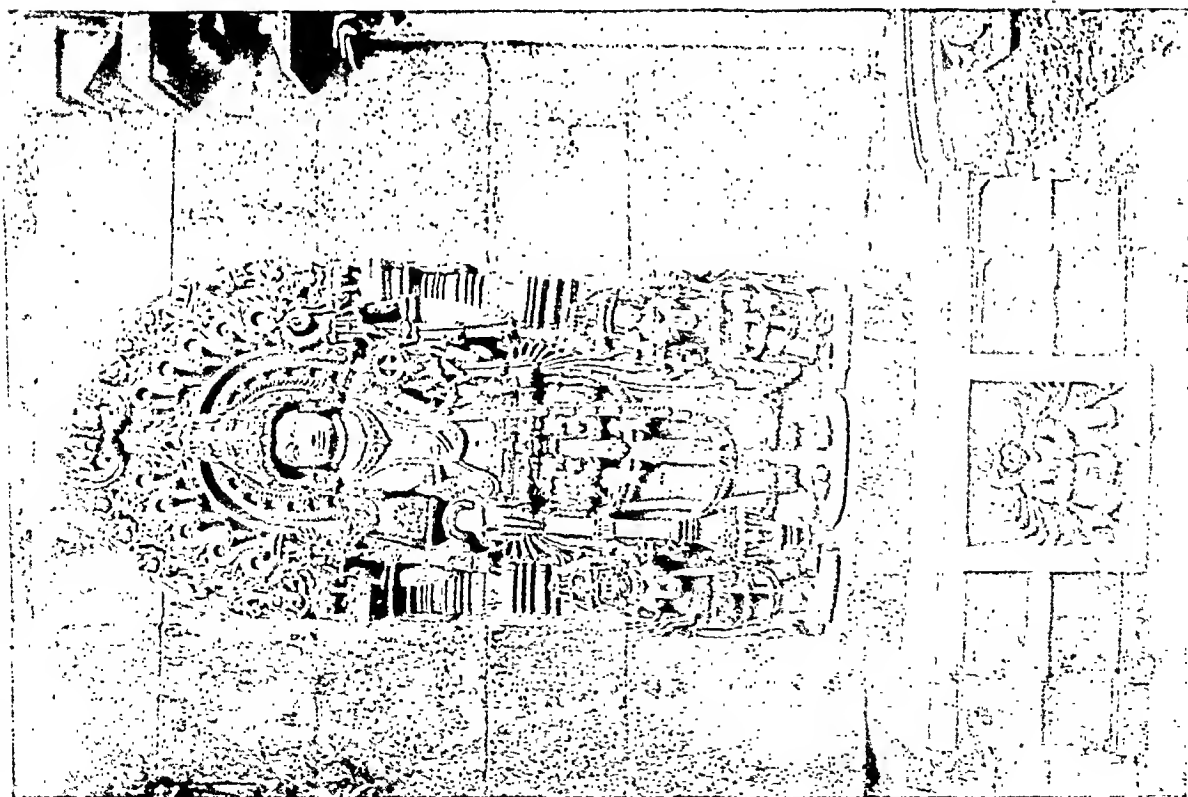
Of the two small shrines on either side of the main *basti*, the one to the south enshrines the image of Bâhubali and the one to the north is dedicated to Pârśvanâtha. This latter structure looks much older than the surrounding structures, the date of which is 1077 A.D. This fact is corroborated by the fragmentary inscription built into the wall. This inscription is dated A.D. 950 and mentions the existence of another *basti* called Pâliyakka Basti constructed about the Śaka year 800. Apparently the materials of this ruined *basti* have been used in the construction of the Pârśvanâtha Basti.



2. VASANTIKA TEMPLE AT ANGADI, (p. 8).



3. MARKANDESVARA TEMPLE AT KHANDYA, (p. 7).



1. VISHNU IMAGE IN THE KESAVA TEMPLE AT ANGADI, (p. 8).

There are a number of inscriptions in the *basti* from which it can be gathered that the main *basti* of five cells was constructed in 1077 A.D. by Chaṭṭala-Dēvi and was called *Urvī-Tilaka* (Glory of the world)¹. The *tōraṇa* pillars and the *mānastambha* also belong to the same date. An inscription on one of the pillars to the north of the *Tōraṇabāgil* states that the northern *paṭṭasāle* of the *basti* was constructed in 1147 A.D.²

Three of the images in the cells of the Pañchakūṭa Basti were ascertained to be Chandranātha, Śāntinātha and Pārśvanātha. What the other two represented could not be ascertained. The *navaranga* consists of 10 *ankaṇas* with three doors and the images of Jvālāmālinī, Yaksha and Yakshiṇi are kept in it.

This monument has suffered much on account of excessive rainfall in the *malnād* and is now covered by tiled roofing to prevent further deterioration.

There is a ruined *basti* in the garden attached to the *mutt* which the people say was once called Chandraprabhā-basti and which may be assigned to the 10th century A.D.

On the top of a hill close by the village and overlooking the *mutt* there is an old *basti* dedicated to Bāhubali. It is called Guḍḍada Basti in the inscription and is said to have been erected in the Śaka year 820, (*i.e.*, A.D. 898) by Vikramāditya Śāntara³.

All the structures in the village are in the early Dravidian style of architecture. There are however certain portions here and there, which show Chālukyan and even later influence.

The temples, two in number, belonging to the village of Khāṇḍya stand on the right bank of the river Bhadrā in the midst of a thickly grown jungle. The larger one is dedicated to Mārkaṇḍ-
 Khandya. ēśvara and consists of a *garbhagriha* with a passage for *pradakṣhiṇa* surrounding it, a *sukhanāsi*, a *navaranga* and a porch. There are two very elegantly carved elephants in the Chālukyan style placed on either side of the flight of steps in front of the porch. (Plate III, 3.)

The smaller shrine is dedicated to Janārdana and consists of a *garbhagriha* and a long *navaranga*. The image of Janārdana is broken. It appears, years ago, some robbers broke open the gates of the temple one night, mutilated the image and carried away the golden *kavacha* that was on its body.

There are four inscriptions in the temple. The earliest of them dated 1180 A.D. refers itself to certain gifts granted by Vīraballāla to the God Mārkaṇḍēśvara-svāmi⁴. Hence the temple must have existed much earlier than that date. The

(1) Ep. Car., VIII, Nagar, 60.

(2) Ibid., 37.

(3) Ibid., 35,

(4) Ep. Car., VI, Chikmagalur, 77.

temple as it stands is in such a ruinous condition that it does not offer any structural indications to enable us to determine its date. A second inscription is dated 1186 A.D. and the remaining two belong to the 16th century.¹

The monument is beyond the possibility of any substantial repairs. Yet on the recommendation of this department, an estimate was recently sanctioned for putting it into some presentable shape and for strengthening the broken beams.

Gônibidû Agrabhûra is a small village on the left bank of the river Hémavati in the Mûdgere Taluk and peopled by Babbûru-Kamme brahmins. The temple here dedicated to Subrahmanya is a minor muzrai institution endowed with landed property worth about rupees 700 and having at its credit about rupees 300 in the Government treasury. It is an ordinary structure with a tiled roof. The temple faces south and contains three cells in a row. In front of all the three, there is a common *navaranga* and a *mukhamanîlapa* in front of it. There is a covered veranda surrounding the temple. The central cell enshrines Subrahmanya, the one to the right of it contains a linga, the one to the left contains a figure of Channakêśava. Just behind the central cell and attached to the temple is the shrine of the goddess opening towards the west. There is a small *gôpura* over the goddess's shrine.

The temple seems to have been repaired recently. A *jâtra* is held every year on the 13th day of the dark fortnight of *Kârtîka* when people are fed sumptuously from the temple funds.

Angadi is a small village in the Mûdgere Taluk and is identified by Mr. Rice as Saśakapura, the original home of the Hoysalas. The inscriptions there call it Sosevûr. The Vâsantikâ temple where Saśa is said to have killed the tiger is still standing. (Plate III, 2.) It is now a tiled structure and uninteresting to look at from an architectural point of view. Inside the temple five huge female figures built in stucco and brightly coloured are seated against the wall. One of the figures has three heads and another four hands. All of them hold the usual attributes of Sakti images. The Archak's people seemed to live inside the temple at the time of the inspection and none of the villagers could give any information about the temple and its history.

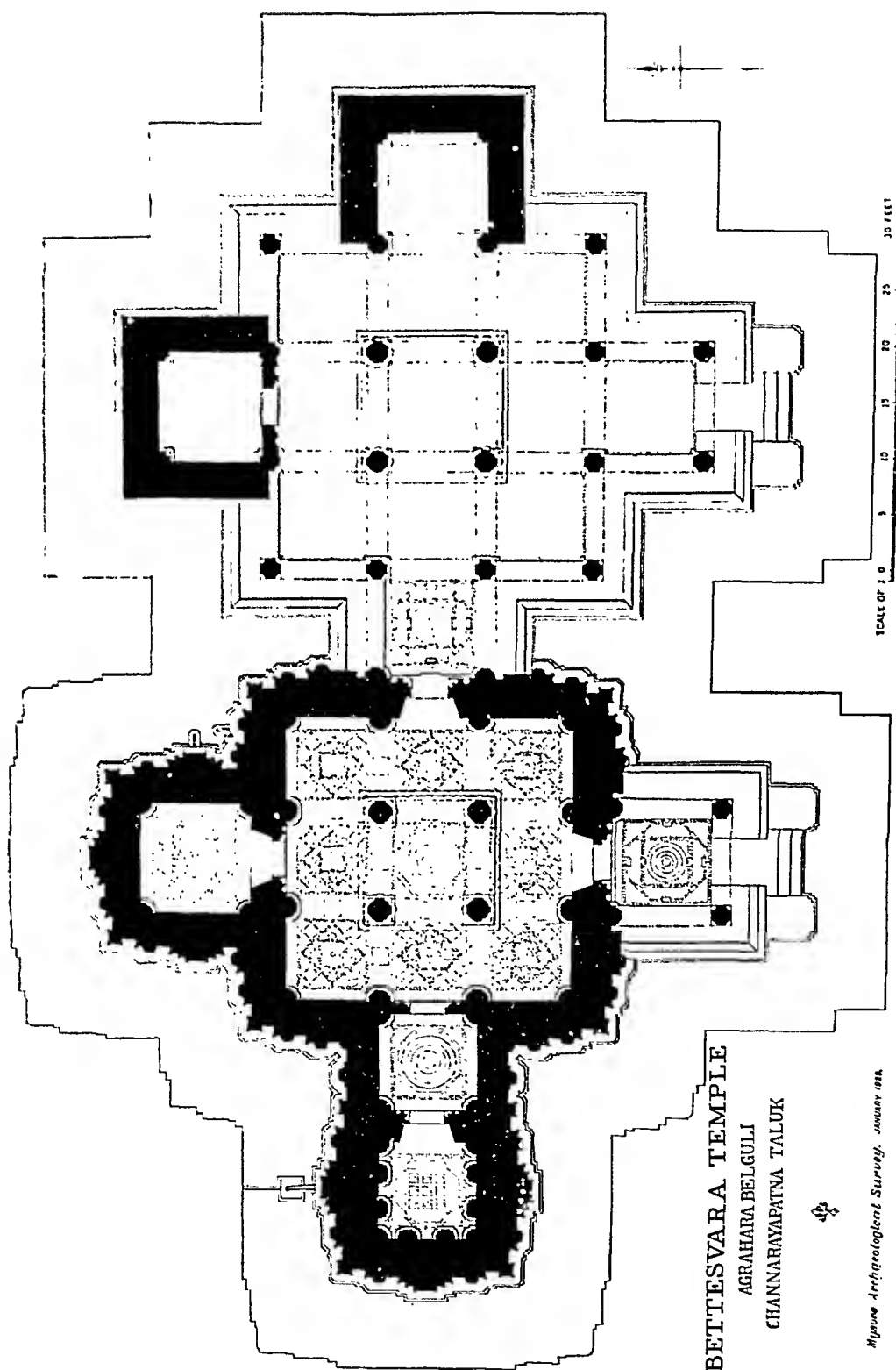
Besides this, there are two Jain and three Brahminical temples in the village all in ruins. The Jain *bastis* seem to be the earlier structures and may belong to the 10th century. One of these is called Makara Jinâlaya in one inscription²; another inscription states that the said Jinâlaya was built by one Mânika Poysalâchârî³. The earliest inscription of the place is dated about 1054 A.D. before which time the *bastis* must have been in existence⁴. The bigger *basti* contains three standing images in the

(¹) Ibid. 78; 79, 80. See also Nos. 38 and 39 of Mysore Archaeological Report for 1927.

(²) Ep. Car, VI, Mudgere, 9.

(³) Ibid, 13.

(⁴) Ibid, 9.



BETTESVARA TEMPLE
AGRAHARA BELGULI
CHANNARAYAPATNA TALUK



Mysore Archaeological Survey, JANUARY 1911.

PLAN OF BETTESVARA TEMPLE, AGRAHARA BELGULI, (p. 9).

garbhagriha. There are besides one figure of Yaksha and another female figure with two hands standing below a tree. She holds a lotus in the right hand while the left hand is placed on the head of a small figure. To the right of the female a small figure is riding a lion.

The smaller *basti* contains a huge seated figure which is said to represent Śāntinātha. The temple has been recently repaired by a devotee from Bangalore.

Of the three Brahminical temples, one is dedicated to Kêśava, the second to Virabhadra and the third to Śiva. All these are in utter ruins. The carvings on the temples and the mouldings introduced are rude and seem to belong to the earliest period of the Hoysala style. The Vishnu image is a very beautiful example of figure sculpture and is standing in the open without any roof. (Plate III 1.) Fortunately the image is intact and deserves to be removed and kept in a safe place. In case it is found difficult to remove, it may at least be protected from the ravages of the sun and rain.

The Bettêśvara temple at Agrahāra Belgūli in the Channarayapaṭṇa Taluk is the most important architectural discovery of the year. It is a Hoysala structure of the early 13th century and is in a very good state of preservation. The name of the village is Belgūli which seems to have been its name from the beginning. In one inscription it is called Veṅgalī¹ and in another it is called Panjāḍiva Belgālī². A later inscription dated 1253 states that one Kêśarāja, minister to Vira Ballāja, converted this village into an Agrahāra, named it Kêśavapura and built this temple dedicated to both Kêśava and Īśvara calling it Kêśavêśvara³.

The temple is a fairly large one and its plan is interesting. (Plate IV.) The temple faces south and is spread out east to west. It consists of a *navaraṅga* with a porch on the south side, the Īśvara shrine with a *sukhanāsi* on the west side, and the Kêśava shrine on the north side. On the east it is connected with a *mukhamanṭapa*. The latter has as usual projected *ankas* on all the four sides. On the north side of the *mukhamanṭapa* there is an empty shrine presumably used for keeping the processional images; on the east side, i.e., right opposite the Īśvara image at the other end, there is a shrine with a big Basava (bull) facing the deity; on the south side there is a porch corresponding to the porch in front of the *navaraṅga*. (Plate V.)

The temple has beautifully carved pillars. The ceilings of the main temple are all deep and nicely carved while those of the *mukhamanṭapa* are plain ones. The outside wall is simple, divided at intervals with pilasters and thin corner bands. There is a *jagati* (plat-form) with a stone railing on either side of the *navaraṅga*. The Īśvara and Kêśava shrines have *gōpurās* in brick and mortar apparently built at a date much later than the construction of the temple.

(¹) Ep. Car. V. Channarayapaṭṇa, 243.

(²) Ibid, 244.

(³) Ibid, 242.

The Kêśava image in the shrine is about 5 feet high and stands on a pedestal about 2 feet high. It holds a conch and a discus in the two back hands, and a lotus and a mace in the two front hands. Garuda is carved in the pedestal as usual. Other figures kept in the *navaraṅga* are: Shyamamukha on a peacock; a seated Bhairava with trident and drum in the back hands and sword and *kapāla* in the front hands and a severed head hanging underneath the *kapāla* (Plate II, 4); Durgā in sitting posture with *pāśa* and *ankuśa* in the back hands and sword and *kapāla* in the front hands, and a lion carved on the pedestal; Sarasvatī with *ankuśa* and *pāśa* in the back hands and rosary and *pustaka* in the front hands; Vighnêśvara with *ankuśa* and lotus in the back hands and tusk and fruit in the front hands.

There are two more empty pedestals on one of which was perhaps Sūrya-Nārāyaṇa and on the other, Mahishāsuraṃardinī.

The bull enshrined in the opposite cell is a fairly big one and is elaborately carved. Inside the village there is a ruined temple dedicated to Sômêśvara. An inscription standing by its side tells us that it was built by one Sôvarâśi in the year 1157 A.D.¹ There is nothing particular to mention about this temple..

DEVANUR.

The village Dêvanûr which lies 5 miles to the north of Bânâvâr is a place of much interest specially because both Mr. B. L. Rice² and Mr. R. Narasimhacharya³ have declared that it was the home of Lakshmîśa, the author of the immortal Kannada

Siva Temples.

classic *Jaimini Bhârata*⁴. The place appears to be one of considerable antiquity since it is mentioned in an inscription of the thirteenth century. Close to the village is a large tank now much silted up, in the bed of which a mound is pointed out as the site of an old Râmêśvara temple. Near the rest-house stands the Siddhêśvara temple whose tower or *Vimâna* is pyramidal in shape with transverse lines of light and shade, closely resembling the plainer forms usually seen in the Hoysala period. In the *navaraṅga* is an inscription⁵ of Saka 1156 (1234 A.D.) which mentions the name Lakshmînârāyaṇapura as an alternative to Dêvanûr. Near it are images of Sūryanârāyaṇa, the Seven Mothers, Gaṇêśa, Dakṣiṇâmûrti, Mahishāsuraṃardini, Kumâra, etc. The *sukhanâsi* and the *garbhagriha* have both small lotus ceilings and the linga is said to have been brought from the Narmadâ river by

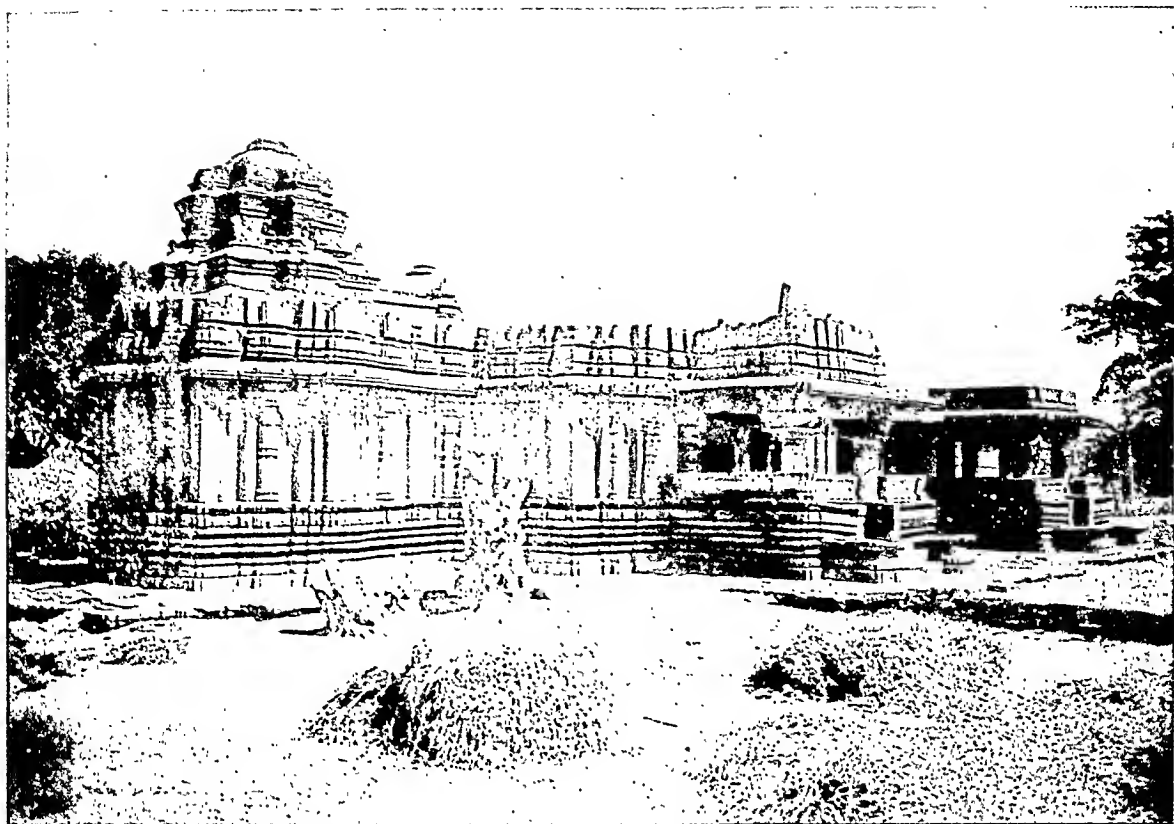
(¹) Ibid, 246.

(²) Karnataka Sabdanusasana, 1st Edn. Int. P. 46.

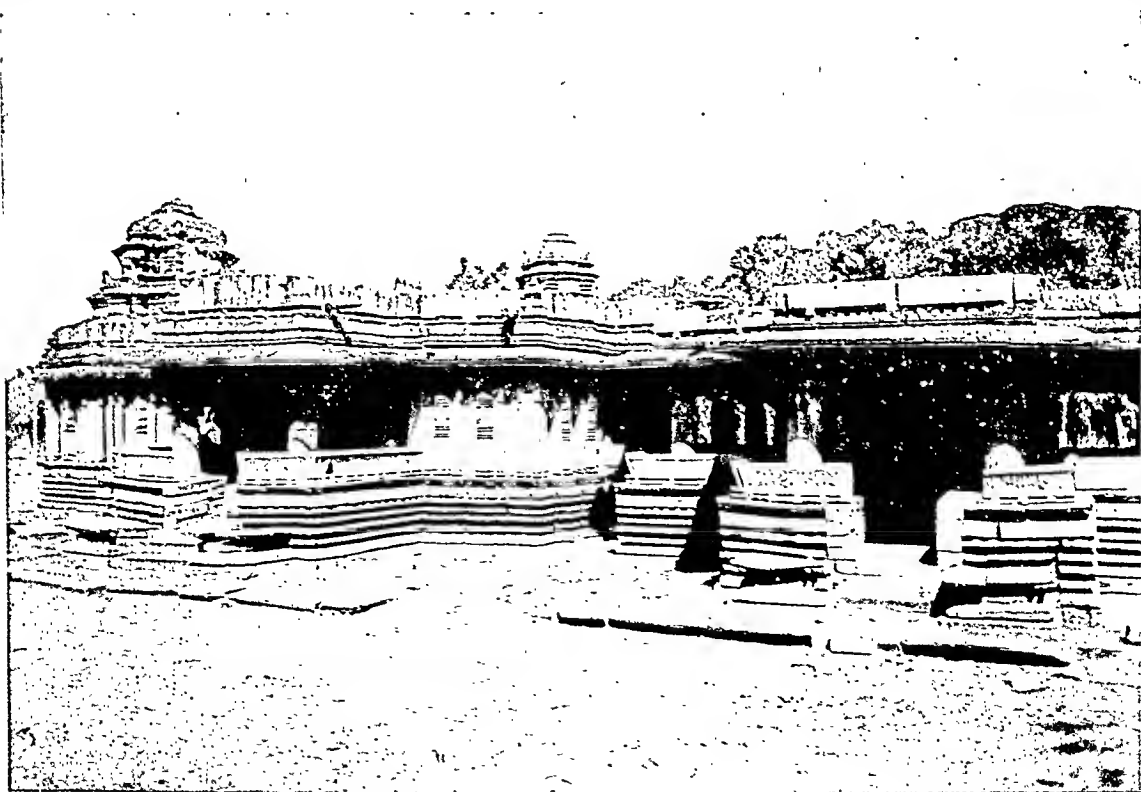
(³) Karnataka Kavicharita, Vol. II. p. 522. Also Vol. III Int. p. LIII.

(⁴) See also Mys. Arch. Rep. 1926 p. 5.

(⁵) Ep. Car. VI. Kadur 12.



1. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-WEST, (p. 9).



2. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-EAST, (p. 9).

Rudra Bhaṭṭa, the author of the Kannaḍa work Jagannātha Vijaya. The priests of the temple who belong to the Vasishṭha-gôtra, claim to be his descendants. It is clear that there must have been some more temples in the place since some stone images evidently of Hoysala workmanship were collected near the tank and are stored in the school compound. In the group are to be noted Narasimha, Nârâyana and Vinâyaka. Near the waste weir of the tank is an inscription by the side of which is said to have stood a Jain *basti*.

The whole village is full of the memory of the poet Lakshmiśa. Just behind the cattle-pound is a piece of Government land which is pointed out as the site of a house in which the poet was born. Traces of foundations and flooring are seen on the ground proving that houses stood there formerly. Two roads intersect near it and to the east of one of them a small area is pointed out as the exact site of the poet's house which appears to have faced towards the north opening into the main street. A tablet in memory of the poet which ought to have been placed here is now found at the back of the Lakshmikānta temple.

The main temple of the village from which the chief street extends eastward is dedicated to Lakshmikānta or Lakshminârâyana. It is a moderate-sized structure mostly of granite with the rough plain finish common in the 17th century. The two pot-stone elephants standing at the east gate and some images placed near the north gate, probably belong to the disappeared Râmêśvara temple.

The Lakshmikānta Temple.

In the *garbhagriha*, underneath a domed ceiling, is the image known as Lakshmi-nârâyana holding Śankha, Chakrā, Padma and Gadā with Lakshmi seated on his lap. The images (ht. 3') are fine and show clear evidences of Hoysala workmanship. The *prabhāvali* has the common looped ornamentation with the 10 *avatāras* of Viṣṇu in the inter-spaces. As usual in the Hoysala sculptures, Kṛiṣṇa is absent, while both Balarāma and Buddha are present. The *vimāna* is pyramidical resembling that of the Siddhêśvara temple.

A plain *sukhanāsi* leads to the *old navaranga* whose fine *bhuvanêśvari* has been substituted by a useful and ugly sky-light. Under the south-east floor of the *navaranga* is a cellar now filled up with earth. On a platform on the north side are eleven images with folded hands seated in *padmāsana*, one of which is pointed out as a statue of the poet locally called Lakshmikānta Hebbār while the others and two similar images in the outer *navaranga* are said to be the twelve Śrī-Vaiṣṇava Ālvārs. As the poet's statue has neither śikhā nor *yajñōpavīta*, and is much like its neighbours, its identification may be doubted. But it is worshipped with offerings after the Ālvārs. The outer *navaranga* has six pillars four of which are round and two ornate. A number of

images like those of Vishvakarma, Śrī-Dēvi, Bhū-Dēvi and Vaikuntha-Nārāyaṇa are kept here. The last is in the *sukhāsana* posture with a seven-headed serpent above, and holds *śankha* and *chakra* in the right and left back hands while the right front-hand is stretched out to front and the left one rests on the seat near the thigh. In the middle *ankana* is the metallic Utsava-mūrti (processional image) similar to the Mūla-vighraha of stone with an interesting *kīrīṭa* shaped like an inverted pot.

Near the back-wall of the temple *prākāra* in a *mantapa* is a tablet in English, reading: 'Near this spot was born Lakshmi-kānta Hebbār, author of Jayamuni Bhārata.' It was erected about twenty years ago and is clearly in the wrong place as the birth place of the poet is several hundred yards east of the temple. To the east of the tablet is a *mantapa* with nine tall granite pillars of the post-Vijayanagar type, pointed out as having been constructed by the poet himself. On the full-moon day of Vaiśākha, the god used formerly to be seated here in state for the *Koṭhūra* festival and then taken round the temple five times. The following ceremonial takes place even now before the god during the successive rounds respectively :—

- (1) chanting of Vêdic hymns,
- (2) chanting of Tīruvāy-mōli,
- (3) readings from Jaimini-Bhārata,
- (4) vocal music,
- (5) instrumental music.

The local people state that the author of the Jaimini-Bhārata was their compatriot Lakshmi-kānta Hebbār who flourished more than two hundred years ago when the place was an agrahāta containing a large Brāhmin population. Nearly a hundred Hebbār families of the Vādagalai Śrī-vaishṇava sect are said to have lived there though they usually had Smārtas as their Purōhīts, and observed many Smārta customs. Lakshmi-kānta Hebbār is stated to have been a well-to-do man who left considerable property at his death. About forty years ago, a Hebbār Ayyangar named Venkaṭaramaiah, of the same Bhāradvāja Gōtra, known commonly as Ballê-kereyappa, (after the name of a neighbouring village where he was residing) was being pointed out as a lineal descendant of the poet enjoying part of his property. He died a bachelor at the age of about fifty-five and his adopted son was a Śrīnivāsa Ayyangar who also died childless about twenty years ago. The local officials still name pieces of property which formerly belonged to the poet's family. These facts deserve consideration as the poet's birth-place is incorrectly identified by some people with Surapura in South Hyderabad.

(1) This mistake and the incorrect naming of the famous work could have been avoided if the Archaeological Department had been consulted.

The Lakshminârâyana temple stands in urgent need of repairs and the tablet requires to be set up on the actual birth-place of the poet. The neighbourhood of his house may be converted into a village park and kept neat and clean since it is sure to attract large numbers of visitors in future.

AIMANGALA.

Aimangala¹ is a road-side village about 13 miles from Chitaldrug on the Hiriyr road. It has an unimportant modern temple of Kallu-kunṭe Kariamamma containing also two Vinâyaka images, while to the north of the village is a Virakta-maṭha of the Viraśaivās. The popular explanation that the name Aimangala was given to the place since the fort was built for a Vira-śaiva *ayya* by Hirê-Medakere Nâyaka of Chitradurga is untenable since the name is found in an inscription of 975 A.D., in the form of Ayyapamangala. Local tradition states that a certain *dāsayya* desired the villagers to lay the foundation of the fort when he blew his conch and struck the gong²; the fort would then become invincible. While the villagers were impatiently waiting, some other *dāsayya* gave the signal at a wrong time and the fort was built. Owing to this mistake, the fate of the fort became one of alternate prosperity and decay. It is said that about 50 years ago more than 2,000 inhabited houses existed in the fort.

The antiquities of the place including the fort, belong mostly to the 17th and 18th centuries, two of the local inscriptions³ dating from

The Fort.

this period. The fort is a large oblong structure with straight sides provided with a high platform in each corner and numerous square bastions. It has three ruined gates one to the north, one to the east and one to the west, while the south wall has been recently breached to accommodate a cart track. The walls are massive and high, ruins of the surrounding moat being also visible in many places. Beyond the south gate is a tank. Through the east gate passes a winding road which perhaps connected the fort with the high ways. In the wall near the inner corner of this gate were found two years ago a large number of pot-stone balls. A little to the west of the east gateway is a *vîragal* of dark greenish stone containing a Nolaṃba inscription (Hiriyr :1) of 975 A.D. stating that at Ayapamangala one Māramayya of Śrīvatsa-gôtra killed himself in order to save Pergaḍe Guṇḍayya.⁴ The story is illustrated in sculpture on the stone. The lowest panel shows the hero stabbing himself, his wife worshipping the funeral fire, and then

(¹) A brief note about the place appeared in the Ann. Rep. 1928, p. 6. It was revisited in 1929 as Government desired a more detailed investigation.

(²) A similar story is narrated about the foundation of Vijayanagara. Vide 'Keladi Nripa Vijaya' (Mys. Or. Lib. Series,) p. 16.

(³) Ep. Car. XI. Hiriyr 2 and 3.

(⁴) The inscription appears to have been wrongly translated in Ep. Car. XI. p. 105.

both of them lying on the blazing logs. In the second panel they are taken to heaven by celestial nymphs, while in the top one the couple are seated in Kailâsa under a linga and bull with a chouri bearer on each side. The stone is 3' x 5'5" in size and the Kannada characters which are one inch square belong to the slanting Chalukyan class.

To the west of the inscription on a mound stand two pillars of coarse grained stone one of which is 10 feet high. On the west face of the latter are engraved a Chakra and a Sankha with the Vaḍagale Śrīvaishṇava caste mark between them. They are evidently not earlier than the 17th century. To the west of the pillar is a large platform on which a Vaishṇava temple must have stood two centuries ago. About a hundred feet to the west of the temple lies a headless female statue with bosom bare and wearing a *tāli*, a post-Vijayanagar sculptured piece. About 100 yards to its south-west is a large area of about one acre the compound wall of which has now almost disappeared. It appears to have housed a garrison under one Sunkada Mallapa about 100 years ago. Near the west gate is a large pond by the side of which is a slab with a rough image of Āñjanêya carrying Sanjīva Parvata. On the way to the south breach lies a stone slab (3.5' x 1') containing a modern Kannada inscription¹ of about the 18th century.

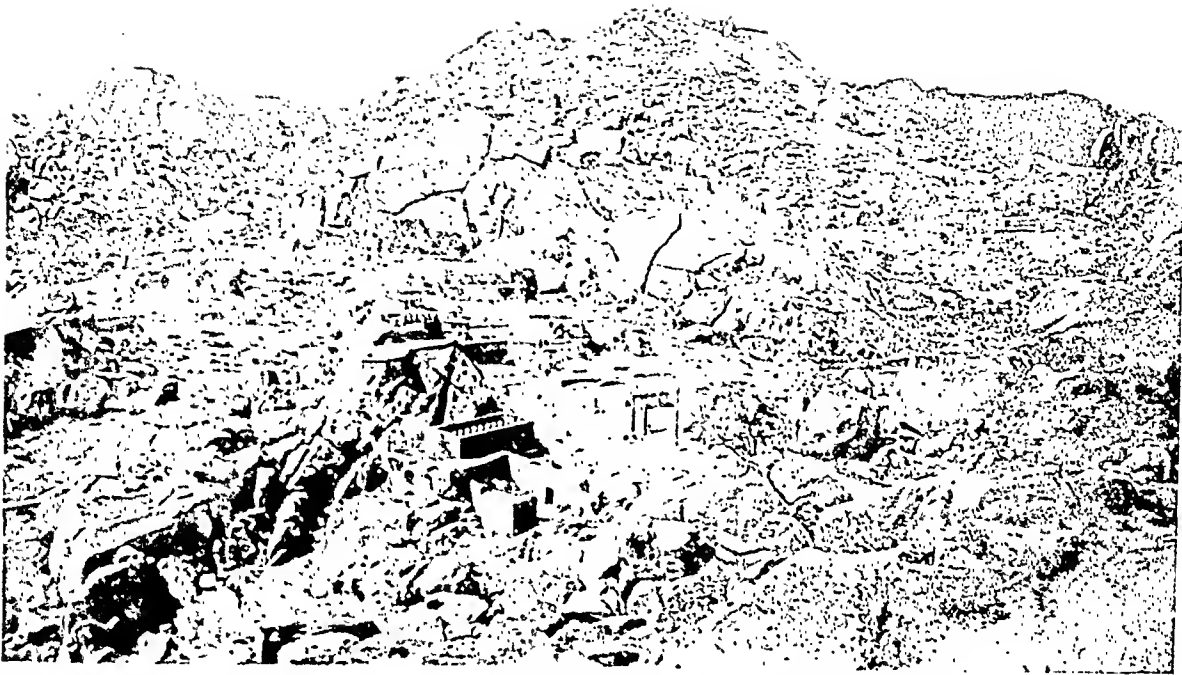
The most prominent monument is the temple of Virabhadra which stands to the north of the main road beyond the Vaishṇava temple and the ruins of what appears to have been a palace. The image of Virabhadra which is described as finely carved (5.5') is said to have been destroyed about 30 years ago. The *garbhagriha* and *sukhanāsi* are comparatively plain, while near the existing *sukhanāsi* doorway are several granite slabs with relief sculptures including a *Purushā-mṛiga* and whirling acrobats which suggest the Nāyak days. The bricks used for the roof (9" x 5" x 2") also support the same date. There are indications of other structures like a *Prākāra* and a pond to the west of the temple.

As stated above, most of the ruins belong to the Nāyak period, but the Nolamba stone Viragal shows that the village had an earlier period of prosperity in the 10th century. On the whole the antiquities of the place are not of very great historical importance.

ANCIENT MONUMENTS ON CHITRADURGA HILL.

The town of Chitaldrug derives its name as is well known from the large craggy hill situated to its west, the present town itself having been originally an extension of the older town which was existing on the hill. The latter which is well-defended by

(¹) Unpublished.



1. MONUMENTS ON CHITRADURGA HILL—GENERAL VIEW.



2. CHITRADURGA HILL—YARD IN FRONT OF THE TEMPLE OF EKANATHESVARI.

strong fortifications has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked this hill town and served as its watch-towers. A hill so well placed from the military point of view naturally drew the attention of kings and soldiers and we find that it was a place of importance even nine centuries ago. A close examination of the inscriptions found in the neighbourhood shows that a Châlnkyan Governor was ruling at the place which appears to have been known as "Sâlga" during the 11th century¹. In the Hoysala days the hill was known as Bemnattanakallu or Bramhapurigiri which name was, for a short time changed into Permmâlepura by a Hoysala governor in the 13th century. Other names like Hiḍimbapaṭṭana, Chimmâlâdri and Farrukh-yab Hissar² have also been given to the place. But the present name Chitradurga or Chitrakaldurga which was applied to it in the late Vijayanagar days appears to be most appropriate as the hill is full of rugged peaks, crags and boulders which give it a picturesque appearance. Local tradition connects the hill with the Pândavas one of whom Bhîma is said to have killed the demon Hiḍimba on its top. The valleys and peaks of the hill are covered with a large number of ancient monuments belonging to different historical periods, the earliest of which may be more than a thousand years old. (Plate VI, 1.)

The earliest monuments now existing appear to be the inner shrines of a series of Îśvara temples, the *lingas* of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hiḍimbêśvara, Siddhêśvara and Phalgunêśvara temples and also of the Êkanâthêśvari temple are composed of such caves. To the same period belongs the Pañchalingêśvara temple on the hill neighbouring on the south-west. Such cave-shrines are also found in Pârâdêśappa's cave near Ankle Matt and on the top of Dhavalappana Guḍḍa. The older of these cave-shrines appear to belong to the late cave-temple period of the Dakhan which may reach back to the 9th century A.D. or even earlier. The most famous of these early temples was that of Hiḍimbêśvara which is often mentioned in the inscriptions.

Later on, stone *śikhara*s of the Châlnkyan type, square in plan, with horizontal lines of light and shade were set up on the rocks and boulders overhanging the shrines. Maṇṭapas or pillared halls were also added to these temples with small open porches in front. On each side of the porch was a *jagali* (platform) bounded by stone-parapets of the rounded type so commonly seen in Hoysala temples. A typical structure of this kind is the Phalgunêśvara temple the *maṇṭapa* of which was constructed in 1260 A.D. Similar *maṇṭapas* were built for the Siddhêśvara and the Hiḍimbêśvara temples also, an important difference being the use of octagonal pillars

(1) Ep. Car. IX Chitaldurg 1, 2, 3, 7, 21 and 82,

(2) Henderson: The Coins of Haider Ali and Tipu Sultan, p. 92.

in the latter instead of the round pillars of the former. Three other objects belonging to the same period are the Gôpâlakrishna image on the hill, the Virabhadra image in the Siddhêśvara temple and the temple of Bhairavêśvara near Ankle Matt. A noteworthy fact in the construction of these monuments is that though they belong to the Hoysala period they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of Hoysala Architecture. That these latter stones also were occasionally used is seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddhêśvara temple, the two doorways and perforated screens of the Bhairavêśvara temple and the much later Îśvara temple at Karivarti which has a well carved dome in imitation of the usual Hoysala domes. Excavations may reveal many more such evidences as is seen from the recovery of the jambs and lintel piece of a finely carved soap-stone doorway in the Hulogondi defile.

When the pious rulers of Vijayanagar succeeded the Hoysala empire the temples on the hill naturally drew the attention of the local governors who erected a stone *gopura* and a swing *tôraṇa* for the temple of Siddhêśvara (1356 A.D.) and a tower for the Hidimbêśvara temple (1411 A.D.) As the main temple of Hidimbêśvara has no tower, the one built by the Vijayanagar governor was evidently the car-like structure with three floors standing lower down in front of the temple. The other tower leading to the Siddhêśvara temple appears to belong to the same period as it resembles in structure the Hidimbêśvara tower and the more elaborately worked stone *gopura* of the Siddhêśvara temple.

The greatest prosperity of the hill was very probably when the Nâyakas of the Kâmagêṭi line set up their rule as independent kings after the fall of the Vijayanagar Empire. To their days have to be attributed the majority of the old monuments existing on the hill and in the town below. It was they who repaired the old temples, embellished the stone structures with brick and plaster work and constructed new stone buildings in the late Vijayanagar style. To this period may be assigned the cloisters and compound walls of the Siddhêśvara temple in the court yard of which the Nâyakas were being crowned, parts of the Gôpâlakrishna temple, the *manṭapa*, monolithic pillar and stone *tôraṇa* of the Êkanâthêśvari temple, the greater part of the fortifications, and military works like watch towers, granaries and powder magazines and the temples of Uchchangiyamma and other deities in the town below. There were also numerous large buildings of sundried bricks and earth like the Nâyakas' palace which is now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to

pond appears to have been to a great extent the work of the Nāyakas. For instance, the overflow of water was led from the little tanks on Lāl-batêri to the Gôpâlasvâmi Hoṇḍa and thence through the Akka-tangiyara Hoṇḍa to Sînîr Hoṇḍa the overflow of which reached Sante Hoṇḍa. On the other side from Doddanna's tank the water flowed through Timmanna Nāyaka's tank and the *Oḍḍu* to the pond called "Nāga-tîrtha" near the first gate of the fort. To this period belong also the plaster work in Paradêsappa's cave and most of the structures on Dhavaḷappana guḍḍa.

Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation.

Mysore Rulers.

Tippu built a palace and a mosque in the town below, retained the fortwalls probably adding arched frontages to some of the doorways and stationed his troops in the place. But gradually the hill lost its importance and even the town declined.

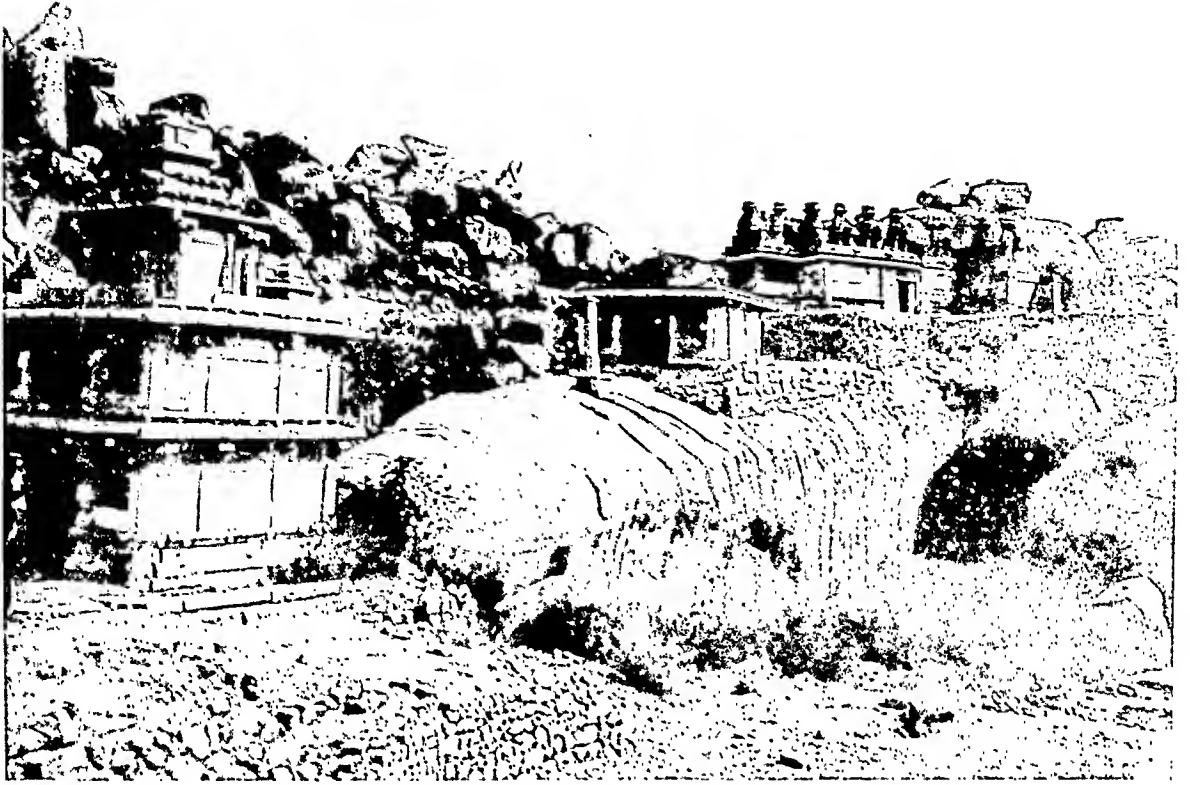
Of the monuments which stand either intact or partly ruined, some deserve notice by the archaeologist. Proceeding up the hill from

Fort Gates.

the east towards the ruined palace we see five large gateways each leading through a stone wall. The first gate appears to have been built in the last days of Vijayanagar and is ornamented with sculptures of Gaṇḍa-bhêrunda, Gaṇêśa and other deities. The fort-wall on either side (ht. about 25') is made of large finely dressed blocks of granite and is a formidable obstacle to the enemy. The elevated ground to the west of this wall is full of the debris of old walls, basements and pottery. At the south end of the ground is a cave temple with a headless seated Śakti figure near which is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called "Yenṇe Koḷa", (oil tank) we reach the second and the third gateways which have nothing remarkable. The fourth fort-wall is a very strong structure of about 25 ft. in height, the blocks being cemented together. Its gateway is the best of the series having ornamented pillars and walls containing a large number of relief figures. In addition to the common figures of Hanumân, Gaṇêśa, Gajalakshmi and Kâlinga-Mardana, Yâlis and fish, we notice an elephant goring the earth, a man drumming, a soldier dancing with a dagger in each hand, a hero fighting a tiger, two elephants fighting each other, Krishna dancing with butter in his hand and a daneer in an interesting pose. A few yards higher up near a small Gaṇêśa temple we notice two stone buildings, one of which is roofless and the other intact and strongly built. The small doors leading into the latter, the low floor and heavy roof suggest that it was a powder magazine, though tradition calls it a *garaḍi* or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other important buildings are situated.

At a considerable height to the north is the old flagstaff platform known as Ekanathesvari Temple. "Jhândâ-Batêri", and near by is the temple of Êka-nâthêśvari the patron goddess of the hill. In the cave shrine which serves as its *garbhagriha* is a large relief head (ht. 2 ft.) of the goddess carved out of the living rock. She wears a *kirita* and by her side is a small seated image (in the round) of Kâli, holding (commencing from the front back hand, clockwise): *trident*, *damaruga*, bowl, and sword. In the *navaranga* is a small image of Bhairava and a pair of portrait paintings of Krishna-râja III of Mysore and his queen. The hereditary Viraśaiva priest of the temple shows to the visitors an object weighing about 1½ lbs. and known generally as a tooth of Hiḍimbâsura. It is probably a left molar-tooth of a middle sized elephant. A smaller specimen of the same kind is kept in the Hiḍimbêśvara temple. The *mukhamantapa* is a recent building of the eighteenth century. The terrace in front of the temple has two low shrines containing the images of a Nâyaka and a Nâyaka with a queen. Opposite to the door of the temple, to its south is a large monolithic pillar about 40 ft. high and one yard square at the bottom, strengthened by a platform of dressed stone beams rivetted with iron hoops (Plate VI, 2). Its shaft has sixteen concave sides with octagonal mouldings and on the top is a fine lotus capital. On the north side of the pillar is a relief image (ht. 3 ft.) of a Pâleyagâr wearing long hair tied up on top of the head, beard, earrings, necklaces, armlets, bracelet, girdle with dagger, *kâcha*, *daṭṭi*, loin cloth and anklets. He stands with folded hands and is evidently the Nâyaka who got the pillar set up. On the east face of the pillar is his queen with her part of the body is covered only by a tight-fitting bodice, as becomes the sanctity of the place. The people wrongly point to this image as that of a pregnant woman supposed to have been sacrificed when the pillar was erected. To its south, is a stone frame or *tôraṇa* made up of two lofty granite jambs supporting a lintel beam. To the latter are attached chains holding a swinging board on which the goddess used to swing in the past. But it is said that the rulers of Chitradurga used to swing themselves high up in the air and witness the *pûjâ* of the goddess. Near the swing-frame is a wooden *siḍi* pillar with a pivot on top for the cross-bar¹. It is even now used for the *siḍi* festival which takes place every year in connection with the worship of Êkanâthêśvari. A little to the west of the swing frame is situated a finely constructed little pond with stepped sides used formerly for the customary *ḍikuḷi* during the festival season. Near it, is the basement of a disappeared stone pavilion.

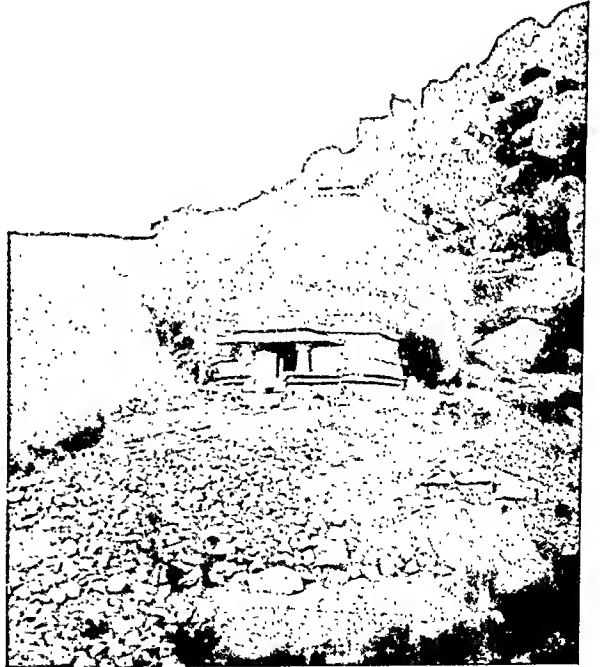
(¹) A complete *siḍi* resembles the Meriah pillar of the Madras museum. Very probably the meriah ceremonial of the Gonds has the same origin as the *siḍi* festival of Mysore and the neighbourhood.



1. TEMPLE OF HIDIMBESVARA, (p. 18).



2. IMAGE OF GOPALAKRISHNA,
(p. 20).



3. TEMPLE OF PHALGUNESVARA, (p. 21).

A minor gateway leads near a rock on which stands the temple of Hidimbêśvara, one of the oldest temples on the hill. (Plate VII, 1.)

Hidimbêśvara Temple. Beneath a large boulder surmounted by a stone *śikhara* is the sanctum containing a *linga*. A peculiarity in the plan of the temple is that it has two *navaraṅgas* one leading into the other and a side shrine attached to the inner and perhaps older *navaraṅga*. In common with the Phalgunêśvara temple of this period the *Sukhanâsi* is absent while a small porch with a raised seat and a rounded stone parapet on each side takes the place of the *mukha-manṭapa*. The pillars have octagonal or hexagesimal shafts and cubical mouldings common to a large number of temples in the neighbourhood while some have the wheel shaped mouldings near the top. The only interesting image of the temple is that kept in the *navaraṅga* of "Virabhadra" with a sword in his right hand and standing on the pedestal of some long lost Sūrya with its seven horses. In the outer *navaraṅga* is a soap stone inscription¹ of Perumāle daṇāyaka (1286 A.D.). To the west of the temple lying in a neglected condition on the ground are two other important inscriptions² which deserve to be kept inside the outer *navaraṅga*.

In front of the Hidimbêśvara temple on a lower level is a three-storied stone tower with pillared verandahs which appears to have been built in 1411 A.D. by Mallappa Oḍeyar, son of Dêvarâya I of Vijayanagar. At a little distance on the way to the Siddhêśvara temple is another similar tower (Plate VIII, 1). Both of these very probably were *mahâdvâras* leading to the temples from a large zig-zag pathway originally running between them. They are suggestive of the rathas of Pallava architecture and tradition points to them as the two cars in which Hidimba and Bhîmasat and fought each other. Between the two to the west is a stone swing-frame with a broken soap-stone *vîragal*. The extent of Hoysala influence on the early architecture of the Vijayanagara empire is noteworthy, since the Dravidian style becomes common at a later stage.

Passing another monolithic pillar and two stone swing-frames we proceed by the side of a long modern stone building occupied by the
Siddhêśvara Temple. Murugi matt. Near by is the *mahâdvâra* of the Siddhêśvara temple, which, without its later brick and plaster additions is similar to the *towers* already described, though more ornate and having pillars some of which have round and sixteen sided shafts. Two inscriptions kept inside the temple state that the tower and the swing-frame were erected in the years 1355 and 1356 A.D.³ To the left of the tower is a small soap-stone shrine of Nandi whose rounded pilasters and capitals, ornamental lion faces, creeper designs, Kubjas

(¹) Ep. Car. XI, Chitaldrug, 12.

(²) Ibid. 13 and 14.

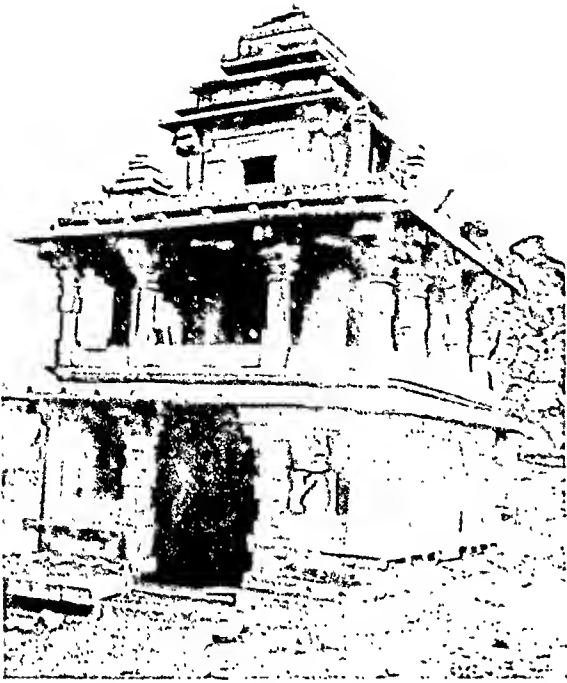
(³) Ibid. 2 and 3.

and female attendants and the ornate form of Nandi suggest that it is a part of an older temple of the Hoysala or the Nolamba period. (Plate VIII, 2). In the quadrangle of the temple are a small water trough and a fire-pit near which the Nâyaka kings of Chitradurga were installed. At the back of the court is a porch leading to a *navaranga* from which doors give admission to a number of cells. (Plate VIII, 3). A *sukhanasi* containing images of Nandi and Pârvatî leads on the east to the shrine of a natural linga famous as Siddhêśvara linga. In the south wall is a niche containing a relievo-group in stone in which two chiefs with daggers and their girdle and in ceremonial attire hold a linga each in one hand and an upright pil in the other. (Plate VIII, 4). This is one of the best specimens of Sûla-Bramha, a deity worshipped with much ceremony in the neighbouring districts. A niche in the west wall contains a fine large image of Virabhadra (ht. c. 5') holding in his hands (commencing from the front back hand, clockwise) a sword, a skull-headed mace encircled by a hooded-snake, a bow entwined by similar snake, an oblong shield with two tassels and a sword. He wears a *kirîta* ornamented with skulls, serpent ear-rings, necklaces, garlands of flowers and skulls, beaded *yajñôpavîta*, girdle, short loincloth, anklets and toe-rings. Near his left foot Narasimha sits in *vîrâsana* with folded hands and near his right, Nandi treading on a human head, with the goat-headed Daksha-Bramha behind him. The *prabhâvali* engraved out of the same stone as the image is quite plain, the sculptor having probably left the work unfinished. Other images in the place are a fine small Gaṇapati, a seated Kâlî and a low-relief image on the east wall, seated in *padmâsana* with folded hands and wearing neither *kirîta* nor *yajñôpavîta* which is pointed out as a portrait of Jakaṇâchârya. There are three inscriptions in the temple.¹ Above the rock which overhangs the temple is a large open cave which has been carefully prepared to serve as a sitting room all the rain water being led out through rock-cut drains. The place has a charm of its own owing to its coolness and the breeze which brings the fragrance of the famous Champaka trees growing nearby.

Leaving the Siddhêśvara temple, we crawl up the faces of some rocks to the Tuppada Koṇa or Ghee-pond which appears to be after all a powder-magazine. A small stone gateway and a short walk by the side of some rocks containing engravings of fighting swordsmen brings us to the ruins of the palace and its granaries. Most of the buildings in this area except a stone room near the "ladies' bath" and a small Subrahmanyêśvara temple behind the palace, are built generally of sundried bricks, semicircular in section. In the midst of powder magazines and granaries stand the roofless walls (ht. c. 20') of several buildings which formed the abode of the Nâyakas. The magnitude of the structures can be imagined from the fact that one hall of more than 70' x 150' has plastered walls 20' high and 3' or 4' thick at the bottom, standing

(¹) Ep. Car XI. Chitaldrug 2, 3, 4.

TEMPLE OF SIDDHESVARA—CHITRADURGA.



1. STORIED GATEWAY OF THE TEMPLE, (p. 18).



2. NANDI SHRINE TO THE LEFT OF THE MAHADVARA, (p. 19).



3. COURT-YARD AND INNER BUILDING.



4. SULA-BRAHMA, (p. 19).

on a stone hasement. The peculiarity of the Subrahmanya temple consists in its having only one chamber with a raised plat-form in the centre on which at present are a linga and two Nāga stones.

A winding thorny path about three furlongs in length leads us to the highest peak of the hill on which is the citadel known as Lâl-Batêri defended by a series of battlemented stone walls. A large pavilion known as Boppayyana-châvaḍi and three ponds for storing rain water exist to-day and there is right at the top another stone pavilion with ornamental sixteen-sided pillars, which was perhaps a temple. The last of the Nāyakas is said to have been captured here by the Mysore troops. (The bricks used here are $10.5'' \times 7.5'' \times 2''$). A fine flight of steps on the west leads down to the "echo-rock" wherefrom two huge boulders on two opposite peaks give fine echoes, which are clear enough for half a dozen syllables. A second faint echo is also heard reflected by the rocks behind Gôpâlakṛiṣṇa temple.

The steps lead down to a large temple of Gôpâlakṛiṣṇa. It is a structure in the Dravidian style with the usual *garbhagriha* and *sukhanâsi*, a six pillared *navaranga* and a large four pillared closed *mukhamantapa*. The chief peculiarity of the plan is a closed passage round the *garbhagriha* meant for cirenmambulation. The *garbhagriha* ($10' \times 8'$) has an image of Gôpâla-Kṛiṣṇa (ht. $3' 6''$.) which appears to be a very old one, mention of it being found in inscriptions of 1338 A.D.¹ (Plate VII, 2.)

The image shows many of the characteristics of Hoysala sculptures but is ruder and less elegant. The god stands cross-legged playing on a flute and his hair which is not encumbered by a *kirita* is done up in a bun on the left side of the head. On either side of him are cows listening to his flute with female chauri-bearers below them. The *prabhâvali* has the images of the ten *avatâras* in the usual Hoysala form, Kṛiṣṇa being absent while Balarâma and Buddha are present. In the *sukhanâsi* is a seated image of Lakshmi with two hands in the *abhaya* and *varada* postures while the other two hold lotuses. The *sukhanâsi* doorway has a *dvârapâla* (ht. $4'$) on either side and Gajalakshmi on the lintel, this part of the temple being older than the *mukhamantapa*. In the *navaranga* are a number of images among which may be mentioned Gaṇêśa, Garuḍa, Brahma, and Vishvaksêna. The last has the front right hand in the *tarjani* pose while the others hold the *chakra*, *śankha* and *gadâ*. As is usual in Śrîvaiṣṇava temples, stone images of the following saints are also kept in the *navaranga*: Periyâlvâr, Tirumangai-âlvâr, Pêyâlvâr, Pûdattâlvâr, Poyhayâlvâr, Âlavandâr, Nâthamuni, Kulaśêkharâlvâr, Tonḍarâlvâr, Bhâṣhyakâra, Madhurakavi and Nammâlvâr. The *navaranga* has four fine pillars, each made of five smaller pillars at the bottom and the

(¹) Ep. Carn. XI. Chitaldrug 6.

ceiling has a large shallow dome with Padma and pendant, and on the beam are relief-figures of Indra, Kṛṣṇa and other deities. One beam and a corner stone are cracked and need supports, especially the latter.

Visvanathesvara Temple.

Opposite to the temple is Gôpâlakṛṣṇa-svâmi's pond with a Hoysala inscription on the eastern rock¹. Passing through a fort-gate we reach two ponds known as Akkatangiyara Honḍa near which is a small temple of Viśvanâthêśvara with the sanctum under an overhanging rock. Higher up at a little distance is a high-walled enclosure popularly known as the mint. In a corner of the yard is a high *mantapa* (10'×10') in the floor of which is an opening leading to a strong stone cellar more than 8' deep. In the latter coins are said to have been stored. A pathway towards the north-west leads us out of two fort-gates near the second of which between two rocks is a narrow, winding passage known as *onake kinḍi*. A soldier's wife, by name Obavva, is said to have defended it during a siege of the fortress, slaying hundreds of sepoys with a wooden pestle before she fell. A small shrine near it is supposed to commemorate her heroism. Opposite to the shrine is a fine old Hanumân carved in relief on a boulder.

Phalgunesvara Temple.

A little further down is the temple of Phalgunêśvara, a cave shrine facing westward, for which a *mantapa* was built in 1260 A.D.². (Plate VII, 3.) The inscription recording this event is preserved near the temple. As in the case of the Hiḍim-bêśvara temple the boulder over-hanging the *garbhagriha* is crowned with a stone *śikhara*, and the porch in front of the *mantapa* has rounded parapet walls and projecting stone-eaves. Unlike in the other temples, the pillars though of granite are well rounded. The isolated situation of this temple leads us to think that it possibly comes from the days when a Hoysala town flourished in the Chandravalli valley.

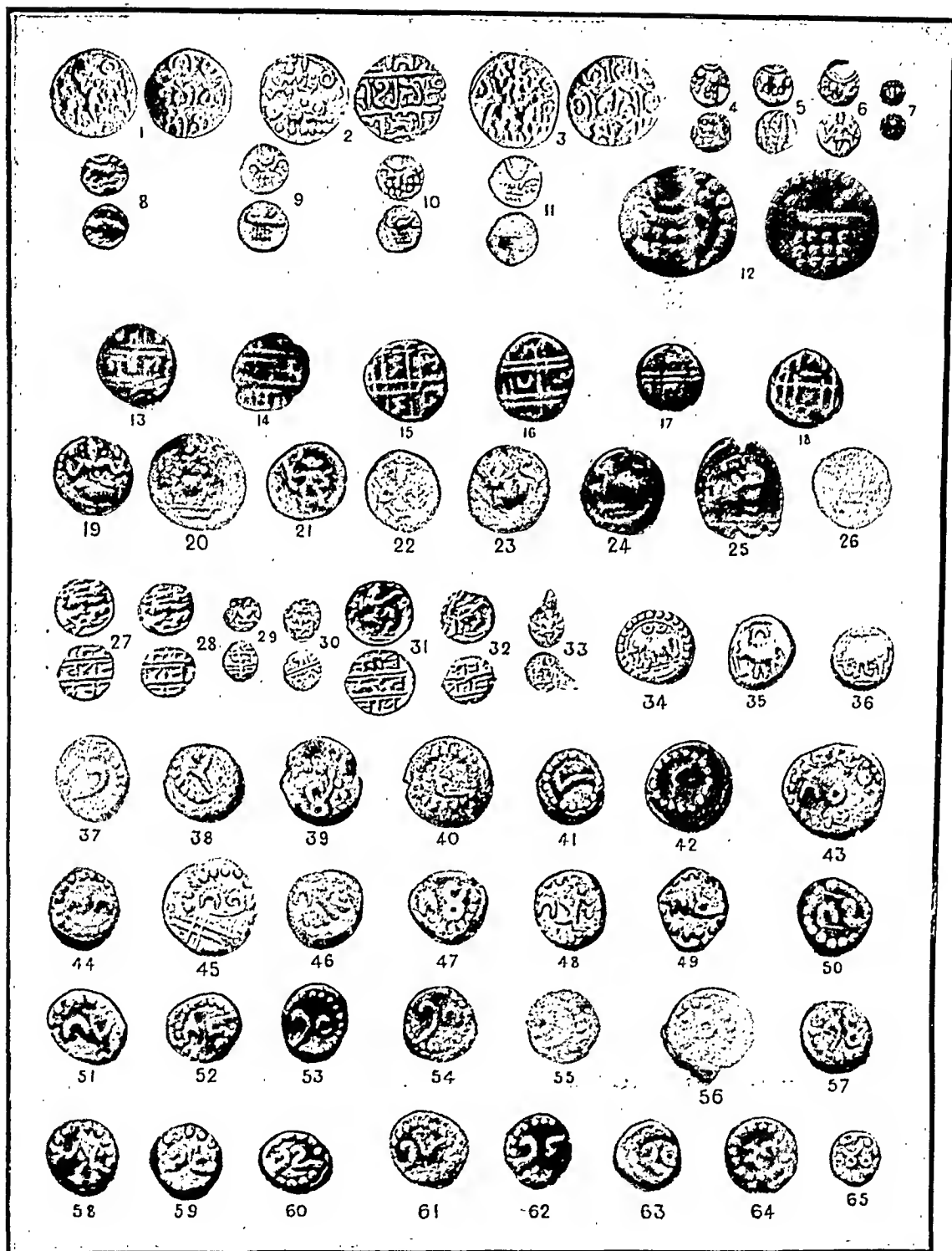
Fortifications.

The most striking of the ancient monuments of the Chitradurga hill are the remarkable series of fortifications, which made the place well-nigh impregnable. The old Hindu walls of the Vijayanagar period were added to and improved by French engineers in the employ of the Nâyaka kings. Battlements and bastions were added, moats were dug up and hill batteries were set up provided with magazines and watch towers. The numerous caves afforded natural shelter for the hardy Bêgâr and Bêḍar soldiers from the latter of whom Hyder recruited his famous "Bêḍar" battallions.

It is proposed to describe the monuments of Huligondi in the Excavation supplement and the monuments in Chitradurga town in a later report.

(¹) Ep. Carn. XI. Chitaldrug 7.

(²) Ep. Carn. XI. Chitaldrug 11.



SOME ANCIENT COINS OF THE DEKHAN: HOYSALA; VIJAYANAGAR; MYSORE.

PART III.

NUMISMATICS.

1. HOYSALA COINS.¹

Sir Walter Elliot, in his famous work on the coins of Southern India,² and Rao Bahadur R. Narasimhacharya in the Mysore Archaeological Reports,³ have published a number of coins and supplied valuable information on the issues of the Hoysala dynasty. An attempt will be made here to give such additional information as may have become available during recent years, while noting the coins already published.

Though the Hoysala kingdom was a province of the Châlukyan empire which became independent in the 12th century, Hoysala coins do not have much in common with the coins of the Châlukyas. The latter, of which a large number of varâhas have been known bearing the names of Jagadêkamalla and Trailôkyamalla, are definitely of the punch-marked variety bearing on their obverse 9 punch-marks among which are generally 5 lions. The reverse is blank and the varâhas weigh about 57 or 58 grains. The Hoysala coins, on the other hand, are double die-struck, larger and better made, and weigh about 62 to 63 grains. The only common feature between the two classes is the presence of the lion type, and it is possible that the Hoysala lion crest is in some way connected with the Châlukyan lion type. The weight of 63 grains at once suggests a connection with the Chôla coins whose standard weight was also about 63 grains. A little before the Hoysala dynasty rose to power the Châlukyas and the Chôlas had struggled for the control of the modern Mysore area; and, the Chôla power which had declined from the greatness attained by it in the 11th century yet lingered in the south eastern Kannaḍa districts. Among the achievements of the early Hoysalas was the destruction of the Chôla power in the Kannaḍa country. In fact, it was from the Chôla governor that Vishṇuvardhana wrested Talkâḍ in 1116 A.D. It seems strange that this ruler who proclaimed that he was only a mahâmaṇḍalêśvara under the Châlukyan Empire should have adopted the Chôla weight standard of 63 grains for his coins. Probably this standard had become established during the century of Chôla rule in Mysore so strongly that a conquering enemy had to adopt it.

(1) Based on some paragraphs of an unpublished work on "Dakhan Numismatics" (by the Director) which was accepted for the degree of D. Lit. at the University of London.

(2) Page 80 ff and Pl. III Nos. 90-92.

(3) 1917, P. 63; 1921, P. 32.

Another class of coins which resembles the issues of the Hoysalas more than those of the Chôlas or the Châlukyas is that of the Kalachurya dynasty. But as the accession of Bijjala took place after the death of Vishnuvardhana Hoysala, the resemblance is due to the fact that the Kalachuryas imitated some of the traits of the Hoysala coins which were already well known.

The first Hoysala to whom coins can be definitely assigned is Vishnuvardhana, Vishnuvardhana two types of whose varâhas have been known. (1111-1141).

Varâhas.—Type A—Two Lions.

Gold ; Size. 55" ; weight 61.75 grains.

Obverse.—In bordering linear circle, maned lion to right with left fore paw raised and face turned towards a pillar on which is mounted a discus. Above it is another similar smaller lion with sun to right and moon to left.

Reverse.—Border : linear circle. 3-line legend in fine old Kannaḍa characters with straight rules between the lines :

1. śrī Ta
2. la kâ ḍu
3. go ṇḍaḥ.

[Plate IX, 1.

Talakâḍugonḍa is the title taken by Vishnuvardhana after his general Gangarâja took Talkâḍ. Of the lions on the obverse the upper one probably stands for the Hoysala Lion crest which is very similar in form to the lion appearing on the Châlukya coins. The larger and lower lion represents the deity whose vehicle the lion is, viz., Durgâ or Châmuṇḍâ. The full group is seen in the next type and a fine image of the goddess is preserved in the Kappe Chennigarâya temple at Bêlûr showing that her worship was popular in the time of Vishnuvardhana. The custom of figuring the vehicle instead of the deity is observed in the later Mysore coins of Krishnarâja III and in the present day Mysore coat of arms where the lion stands for Châmuṇḍâ.

Type B.—Châmuṇḍâ.

Gold ; Size. 6" ; weight 63 grains.

Obverse.—Linear border ; maned lion to right, parts of his body being represented by large and small disjointed pellets ; on his back sits the goddess Châmuṇḍâ wearing crown and holding conch and discus in two hands. Her other hands are not clearly seen. Discus to her left and conch to her right.

Reverse.—Border : linear circle. Three line old Kannaḍa legend :

1. śrī No
2. ṇam-ba-vâ-ḍi
3. go ṇḍaḥ

[Plate IX, 2.

After conquering Gangavâḍi, Vishnuvardhana took Noḷambavâḍi and assumed the title Noḷambavâḍigonḍa.

No coins have till now been definitely attributed to any Hoysala king other than Vishṇuvardhana. But a varâha with the legend 'Pratâpa Nârasimha' has been published by Hultzsch.¹ Owing to the occurrence of the title Pratâpa as on the Vijayanagar coins this specimen has been attributed to one of the Narasimhas who ruled Vijayanagar in the period of usurpations. But since another coin bearing the name Narasimha and having the Vijayanagar weight standard and other characteristics is known, serious doubt is thrown on the attribution of the present coin to Vijayanagar. The fact that the Vijayanagar varâhas weighed 52 grains while the coin in question weighs 63 grains settles the question and it is clear that it is a Hoysala coin. The presence of the Châmuṇḍâ type on the obverse exactly similar to type B above and the paleography and form of the legend on the reverse definitely prove that the coin was issued by a Hoysala possibly Narasimha I.

Type: Châmuṇḍâ.

Gold; size. 55"; weight 63 grains.

Obverse.—Châmuṇḍâ on lion similar to B.

Reverse.—Linear border; 3 line old Kannaḍa legend with interlinear rules:

1. śrî Pra
2. tâ pa Nâ ra
3. siṃ gha.

[Plate IX, 3.]

The scholar who first attributed any *hanas* to the Hoysalas was *Rao Bahadur* R. Narasimhâchârya. He found them among the coins in the possession of patel Chikkannagauḍa of Halêbîḍ, and published them with a short note.⁴ But many more Hoysala *hanas* have been seen by scholars without being recognised, since several types of small gold and silver pieces were vaguely described under the name 'Vîrarâyi hana.'

Among the old *hanas* or fanams found in large numbers in South India the most common appear to be the Vîrarâyi *hanas*. They have been obtained in Coimbatore, North Canara, Kistna, Chingleput, Caddapah, Tanjore, Godavari, Madura, North Arcot, South Arcot, Malabar, Salem, Nellore and Coorg, and also found in Cochin where Buchanan thinks some of them were minted, and in Bangalore, Kolar and Chitaldrug. A specimen was obtained at Balapur on the bank of the Mahânadi in Central India.² About the authorship of these coins there has existed a vague uncertainty, Marsden attributing them³ to a Coorg Raja and Elliot accepting Buchanan's

(1) Q. J. of the Andhra Hist. Res. Soc. Vol. I. Part III Page 134.

(2) See Q. J. Andhra Hist. Res. Soc. Vol. III. Page 182.

(3) Num. Orient. Vol. II. Page 744.

(4) Mys. Arch. Rep. 1921, plate XI.

view that they belong to the west coast. The same view is upheld in the Mysore Archæological report, 1922, P. 32 where some specimens obtained from the Shimoga District are described and figured. Mr. R. Srînivâsarâghava Iyengar of the Madras Museum who has with great patience analysed the specimens in the Madras museum into 16 different varieties is also uncertain about their date and authorship¹. A close examination of the small gold and silver coins which go by the name of Vîrarâyi fanams shows that they can only have been issued by different people from different places.

But the most common kind is similar to those published by Elliot² and R. Narasimhâchârya³. It has on its obverse a figure formed

The Devices.

by several curved lines with a large number of dots on one side, while on the reverse is a long figure with 4 rows

of dots on one side described either as uncertain or as a crocodile. The correct description and attribution of this type is important in a study of South Indian fanams. The identity of the obverse device becomes clear only when we consider it along with the other Hoysala fanams such as those found at Halêbîd⁴. On the latter the obverse figure is definitely a maned lion moving to right exactly as on the Hoysala varâhas described above. It is represented in a highly conventionalised form by some dots and lines which to the casual observer look meaningless. The lion's eyes, prominent parts of his snout, his shoulders and paws are represented by dots while a curved line stands for his raised neck, back and arched tail. The crescent-like curve above the lion's back seen in the Halêbîd fanams becomes narrowed into the shape of the *vîrarêkhâ* or the parabola-like mark worn by Vaishnavas on their forehead. Once the obverse device is identified as the Hoysala lion, the figure on the reverse is easily understood. Coin No. 86 of Elliot's plate III has the lion on the obverse and a boar charging to right on the reverse. No. 189 of his plate IV has a degenerate lion on the one side and a much less degenerate boar on the other. It will thus be seen that the reverse figure is only a conventionalised boar whose elongated snout and curled up tail have led to its being taken for a crocodile. It cannot be a crocodile as on most of the specimens the animal has ears. Thus it is seen that the most common type of Vîrarâyi haṇa is only a Hoysala coin with a boar on the reverse.

In support of this attribution the following points may be advanced. 1. The weight of the Vîrarâyi haṇa now under consideration is usually 6.2 grains. As a haṇa is a tenth part of the varâha the corresponding varâha coin ought to weigh about 62 grains⁵. Such a varâha was that of the Hoysalas. 2. As these coins are

(¹) Q. J. Andhra H. R. Soc. I. p. 135.

(²) Coins of Southern India Plate IV. Nos. 189-192.

(³) Mys. Arch. Rep. 1921 Plate XI.

(⁴) Elliot C. S. I. No. 86 and Mys. Arch. Rep. 1917 Plate XV.

(⁵) See also Elliot C. S. I. Page 147, No. 4.

found in large numbers between the Kâvêrî and Kṛishṇâ rivers and occur especially in the Mysore State and the Tamil country to its south-east, they could only belong to a large and powerful empire. Vijayanagar is impossible owing to differences in types and weight standards. The other possible empire is that of the Hoysalas.

3. Vîrarâyi fanams are said to be found in large numbers at Halêbîḍ and other well-known Hoysala centres. They have been collected in the Chandravalli excavations on the same level with and in close proximity to an image of Śaḷa killing the tiger.

4. The name Vîrarâya occurs among the Hoysalas more than in other dynasties.

Who then was this Vîrarâya? The Chôḷa Vîrarâjêndra may be left out of consideration as the Chôḷa emblems are very different from the lion and the boar, and the Chôḷa coins have been known to be of a different fabric. Ballâḷa I may also be

Vira-*raya*.

rejected as he is not famous as Vîraballâḷa and as the Vîrarâyi fanams are subsequent and degenerate forms of the earlier Hoysala fanams. The boar on the reverse is more probably a later revived form than a continuation of the Châlukyan boar. Thus the claims of Vîraballâḷa II and of Vîraballâḷa III have to come in for final consideration. The contrast between the original boar type, figured by Elliot¹ which is small and thick with a fine lion and a boar, and the degenerate common Vîrarâyi with broad flan and conventionalised devices suggest the view that the former was issued by Vîraballâḷa II when art was still in a flourishing condition, and the latter belongs to Vîraballâḷa III and his tempestuous days. The occurrence at Halêbîḍ of at least three other reverse types makes it possible that some three or four generations intervened between the earlier kind of boar type and the later broad variety. Thus the author of the common Vîrarâyi fanams appears to be Vîraballâḷa III who ruled south India below the Kṛishṇâ for over half a century and was perhaps popularly known as Vîrarâya.

A large copper coin of this kind has also been known².

The collection of the Halêbîḍ patel has at least four other types which may be arranged in the order of increasing degeneration and studied :—

Other types.

1. *Lion and Narasimha*.

Gold; size '65"; weight 6·7 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Narasimha seated in *padmâsana* facing with discus in right hand and conch in left.

[Plate IX, 4.

The coin of Narasimha I (described on page 24) does not have any figure of Narasimha upon it. As the present type is different in fabric and the obverse closely resembles the coin attributed to Vîraballâḷa II it may be assigned to Narasimha II.

(¹) Plate IX, 8; Also Elliot. C. S. I., Plate. III 86.

(²) Plate IX, 12.

2. *Standing Archer.*

Gold ; size. '27" ; weight 6.5 grs.

Obverse.—Lion to right, with curved line ornamented with 10 pellets above.

Reverse.—Man standing holding strung bow in his left hand with the shaft resting on his shoulder. In right field part of bordering circle. [Plate IX, 5.

The figure is either Râma or Śiva as Kirâta, more probably the former. The coin may, with some probability, be assigned to Sômcêśvara who may have been connected in some way with Râma as seen by the name of Râmanâtha which he gave to his younger son.

3.(a) *Dancing Durgâ.*

Gold ; size. '32" ; weight 6.3 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Four-armed Durgâ wearing *kirîta*, bracelets and anklets, but otherwise naked, holding discus in the right hand, and conch in the left.

This type appears to belong to Narasimha III.

[Plate IX, 6.

3.(b) *Durgâ—Quarter haṇa.*

Gold ; Size. '15" ; weight 1.1 grs.

Obverse.—Similar to obverse of No. 2. The curved line shows 3 pellets.

Reverse.—Dancing Durgâ.

[Plate IX, 7.

The reverse type is the same as that of No. 3a, the author being probably the same. The existence of a quarter haṇa of gold whose value to-day would be about two annas is noteworthy. Coins of similar denomination existed under the Gangas.

[Plate IX, 7.

4. *Boar.*

Gold ; Size. '32" to '37" ; weight 6.3 grs.

Obverse.—Lion to right, its neck, body and tail being represented by curved lines, while its face and forelegs are indicated by four and eight pellets respectively. Above, Vîrarêkhâ.

Reverse.—Boar to right with tail curled up. Ears may or may not be visible. The legs are represented each by three dots standing for the three joints.

[Plate IX, 8 to 11.

This is the most common type of Vîrarâyi haṇa. As shown above it may be attributed to Vîraballâḷa III. Copper and silver coins of similar fabric are also known. See E. C. S. I. Plate IV, No. 104.

[Plate IX, 12.

It is hoped to publish later a detailed examination of the other varieties known as Vîrarâyihaṇas.

II. SOME PROVINCIAL COINS OF VIJAYANAGAR.

The remarkable uniformity and continuity of the coins of the Vijayanagar emperors show that a very strong controlling influence was exercised by the imperial government on the issue of coinage. But at the same time it is a well-known fact that the issue of local coins by governors and other authorities was often permitted. **Provincial issues.** The mention of the gadyāṇas issued in the reign of Harihara¹ from Mangalūru and Bārakanūru and the existence of copper coins of the elephant type with the legend *la—mana daṇāyakaru*² go to show that the provincial coins were of both gold and copper. Towards the last days of the empire especially the varieties of local coins appear to have been so numerous that Caesar Frederick writes in connection with his journey from Vijayanagar to Goa in 1567: "When as we came into a new Governor's country, as every day we did, although they were all tributarie to the king of Bezeneger, yet everyone of them stamped a several coin of copper, so that the money that we took this day would not serve the next³." It would be interesting to find out what manner of coins the provincial coppers of Vijayanagar were. In this connection we may consider the nature and authorship of the coins commonly called the chequered reverse type.

Marsden, Elliot and many other writers have already noted the fact that coins with crossed lines on the reverse occur largely in and around the Mysore State; and though some of them have been uncertain about their authorship, Marsden and Tufnell have attributed them to the Mysore State. **Chequered Reverse Type.** A closer study of this series reveals its exceedingly interesting nature.

On detailed examination it is possible to arrange the reverse designs into six classes forming a gradual series⁴. (1) Those with the legible Nāgari legends: Pratāpa-Kṛishṇarāya, Pratāp-Āchyutarāya and Pratāpa-Sadāśivarāya with thick double rules between the lines, the vertical strokes of the Nāgari characters in the three lines being so placed that they appear like parts of straight lines. (2) The vertical lines are joined to each other forming a chequered pattern, while in the inter-spaces there are imitation Nāgari characters. (3) Two sets of vertical and horizontal lines cross each other and in the inter-spaces a meaningless but definitely formed L shaped design appears. (4) In similar spaces appear small curved lines regular but meaningless, and not connected with the horizontal or vertical lines. (5) In similar inter-spaces regular small circles appear. (6) Instead of double lines crossing each

(¹) Ep. Ind., VIII 130, n. 1.

(²) Ind. Ant. XX. 304.

(³) Purchas, His Pilgrimes Vol. X. page 99.

(⁴) Plate IX, 13 to 18.

other two sets of equi-distant parallel lines cross at right angles with the inter-spaces either blank or ornamented by single pellets.

The natural successors of the last series appear to be coins with legends in Nâgari, Kannada, etc., definitely naming some ruler. The latter legends like Śrī Rājā Siva Chhatrapati of Mahārāshṭra, Śrī Sadāśiva of Keḷadi, Kaṇṭhīraṇa Narasarāja of Mysore and Vira Venkaṭa Rāṇ of Tanjore mostly belong to about the middle of the 17th century when the empire of Vijayanagar disappeared. An important clue to the significance of the chequered reverse device is obtained by the barbarous imitations of the Nâgari legends of the Vijayanagar emperors. A reasonable explanation is that even from the days of Kṛishṇarāja and Achyuta the local mints of the districts commenced to issue coins bearing the emperors' names. When the power of the empire began to decline and the local authorities grew more and more out of touch with the central power or unwilling to acknowledge its supremacy, the reverse device underwent a gradual degeneration until at last the chequered pattern stood meaningless. Though it is natural to think that the rapidity of degeneration differed in different mints, the sequence order of degeneration may possibly be something like the classification above made. Granting about a generation for each kind of device mentioned we can make a rough calculation and note that the chequered reverse type had become established before the middle of the seventeenth century. It is quite possible that it might have continued in use on copper coins here and there even in the earlier part of the eighteenth century as it appears to have done in Mysore, where, on the Kannada numeral types, the chequered reverse appears in a variety of forms.

A close study reveals the very interesting fact that more than thirty different devices appear on the obverse¹. Arranged in the traditional order of Hindu Mythology they would stand thus :—(1) Gaṇēśa, (2) Half-swan Sarasvati, (3) Sarasvati in human form, (4) Lakshmi on lotus, (5) Goddess riding on elephant, (6) Seated Goddess—Gauri, (7) Matsyâvatâra—half human, (8) Matsyâvatâra—fish, (9) Tortoise, (10) Boar, (11) Lion looking forward, to left or to right, (12) Lion facing, (13) Lion seated, (14) Lion face, (15) Vâmana, (16) Paraśurâma (reverse device) (17) Sitâ-Râma, (18) Kôdaṇḍa Râma, (19) Muralîdhara Kṛishṇa, (20) Buddha, (21) Kalki, (22) Gaṇḍabhêruṇḍa, (23) Discus, (24) Conch, (25) Bell, (26) Lotus, (27) Hanumân, (28) Garuḍa, (29) Bull, (30) Deer, (31) Tiger, (32) Peacock, (33) Sword, (34) Dagger with garland, (35) Dagger between conch and discus, (36) Trumpeting elephant, (37) Elephant with lowered trunk, (38) Consorts on horse-back.

Marsden and Tufnell have published a few of these and attributed them all to the Mysore State. This attribution appears to be incorrect, because : (1) the Mysore State

(¹) For some of these see plate IX, 19 to 26.

did not have under the Hindu rulers the greatness necessary for the issue of these varied types; (2) a large number of them come from parts of South India which were definitely outside the Mysore State and were within the old Vijayanagar empire; (3) the Mysore State has its own distinctive coinage based on the model of the Elephant type, one of the provincial issues of Vijayanagar; (4) the distinctive Vaishṇava character of the series agrees well with that of the Vijayanagar empire in its last days; (5) the barbarous imitation of Nāgari legends would more naturally belong to a declining empire than to a small centralised and growing state like Mysore. Of course Mysore got its Elephant type from Vijayanagar just as other parts of South India got other devices.

EARLY COINS OF THE KINGDOM OF MYSORE.

The modern territories of Mysore were in the later days of Vijayanagar governed by numerous local rulers who were controlled by provincial Viceroys ruling from places like Śrīrangapaṭṭana and Muḷabāgal. When in 1610 Rāja Oḍeyar, chief of Mysore, wrested the viceroyalty of Śrīrangapaṭṭana and was confirmed in that post by the emperor Venkaṭa Rāya I, the Mysore State rose to a position of great importance. From the inscriptions we gather that until 1646 the Mysore chiefs definitely acknowledged the supremacy of Vijayanagar. During this period they do not appear to have minted any distinctive coins of their own. But it is possible that the elephant device, which became later definitely associated with Mysore, was being used for the coins issued from the Śrīrangapaṭṭana mint during this period.

KANṬHĪRAVA NARASA RAJA.

Between 1646, when Kanṭhīrava Narasarāja defeated the combined forces of the Emperor and the Keladi Nāyaka, and 1666¹ when Doḍḍa Dēva Raja declared himself an independent king, the political position of Mysore was changing from year to year. Some time after 1646 Kanṭhīrava Narasarāja issued the first independent coins of the Mysore State. Naturally he followed in almost every detail the example of the imperial coins including the standard weight of 52 grains. The Bangalore Museum collection has an interesting half-varaha² of this ruler.

Type I. Lakshmī-Narasimha.

Gold; size. 4"; weight 26 grains.

Obverse.—Four-armed Narasimha holding conch and discus, seated to front on dais with Lakshmi on his left lap.

(¹) Bherya plates, Ep. Car. Vol. IV. Yedatore 54.

(²) See also Elliot C. S. I. Plate III. Nos. 101 and 102.

Reverse.—Three-line Nāgari legend.

1. Śrī Kaṁ (thī)
2. (ra) va Na ra
3. (sa) rā ja

[Plate IX, 27, 28.]

It will be seen that in its weight, in the presence of a god on the obverse¹ and in the use of Nāgari for the three-line legend on the reverse, the Vijayanagar model is closely followed. It looks appropriate also that, since Kṛṣṇarāya's varāhas have Kṛṣṇa and Venkaṭarāya's Venkaṭêśa, Narasaraṇja's coins should have Narasimha.

Kaṇṭhiraṇi Haṇa—Type: *Narasimha*.

Gold: size. 25"; weight 5·2 grains.

Obverse.—Four-armed Narasimha seated to front holding conch and discus.

Reverse.—Variety A: Three-line Nāgari legend, with interlinear double rules probably standing for

1. Śrī,
2. Kaṁ ṭhī
3. ra va

[Plate IX, 29.]

Variety B.—Three-line legend—uncertain with similar rules.

[Plate IX, 30.]

Next to the Vīrarāyi haṇa, the Kaṇṭhīrāyi haṇa is the most common gold coin in South India. The successors of Narasaraṇja and many of their neighbours appear to have issued these haṇas which served as inter-statal currency for nearly a century in South India. It is well-known that even as late as the early 19th century Dewan Pūrṇayya got Kaṇṭhīrāyi haṇas minted in large numbers. Pūrṇayya's issues are known as Giḍḍa or small Kaṇṭhīrāyi haṇas while the issues of Narasaraṇja are called Agala or broad Kaṇṭhīrāyi haṇas.

No distinctive copper coins of Narasaraṇja are known. But among the copper coins of the chequered reverse type, described under the Provincial coins of Vijayanagar² is a variety with a lion facing and seated on its haunches which may as well have been issued by Kaṇṭhīraṇa Narasaraṇja.

CHIKKA-DEVARAJA.

No coins are known which can be definitely attributed to the successors of Narasaraṇja until we come to the reign of Chikka-Dēvarāja. Elliot long ago published³ a coin regarding the authorship of which he was doubtful.

(1) Lakshmi-Narasimha actually appears on the coins of Harihara I.

(2) See Page 29 of this report.

(3) Elliot C. S. I. No. 106. Plate III.

Type: Kṛishṇa.

Gold ; Size. 4" ; weight 52·7 grains.

Obverse.—Under ornamental arch Baby Kṛishṇa dancing, wearing girdle of jingles and holding a lump of butter in his right hand, while the left is outstretched. Near his feet is a curved line with a three-pronged head which is either the petals of a lotus or the hoods of a cobra. In the latter case the image would be that of Kāṇḍamardana and in the former, of Navanīta-nṛīta Kṛishṇa.

Reverse.—Three-line Nāgari legend with single intervening rules :

1. Śrī Chi
2. ka de va
3. rā ja

[Plate IX, 31.]

A half-varāha weighing 25·7 grains has been published by Elliot (No. 107) and another exists in the Bangalore Museum collection. It is exactly similar to the above varāha, but the legend appears to be slightly different. [Plate IX, 32.]

Chikkadēvarāja altered the old Mysore type both on the obverse and on the reverse ; but he kept up the old weight standard.

KANNADA NUMERAL TYPE.

Large numbers of coins are found near Mysore having a chequered pattern on the reverse with meaningless symbols in the inter-spaces and bearing on the obverse a bordering circle of dots in the centre of which is a Kannaḍa numeral. These numbers range generally from one to thirty one ¹ and there can be little doubt that they belong to some Mysore king. As all the varieties are of nearly the same weight and size, it is clear that the numbers do not indicate their value. The only possible explanation would perhaps be that the numbers stand for the regnal years of issue. Who then was the Mysore king who reigned for 31 years ? It has been suggested that the coins could be attributed to Doḍḍakrishṇarāja who reigned between 1713 to 1731. But it may be noted here that the Mysore king who reigned for 31 years and died in the 32nd year was Chikkadēvarāja who reigned from 1672 to 1704. It may also be noted that it was in the reign of Chikkadēvarāja that Moghul influence was very strong at Mysore leading to a political alliance between Chikkadēvarāja and Aurangzeb and the introduction into Mysore of the Moghul system of administration. It is possible that the famous prime minister of Mysore at this time, the Jain Viśālākṣha Paṇḍita, might have introduced the system of minting the regnal years on

(¹) Plate IX, 37 to 64.

the copper coins to commemorate the accession to the throne of his friend and pupil Chikkadêvarâja. However the attribution cannot be beyond doubt as no corroborative evidence has yet been available. On the other hand a fact which somewhat disturbs this conclusion is found in the existence of a smaller coin in the collection of this department with chequered reverse, bearing on the obverse the numeral 40.¹ Jackson² mentions types with the numerals 32 and 33. The other numbers after 31 are not to be seen anywhere now. We can only assume that the reckoning introduced by Chikkadêvarâja was possibly continued by his successors.

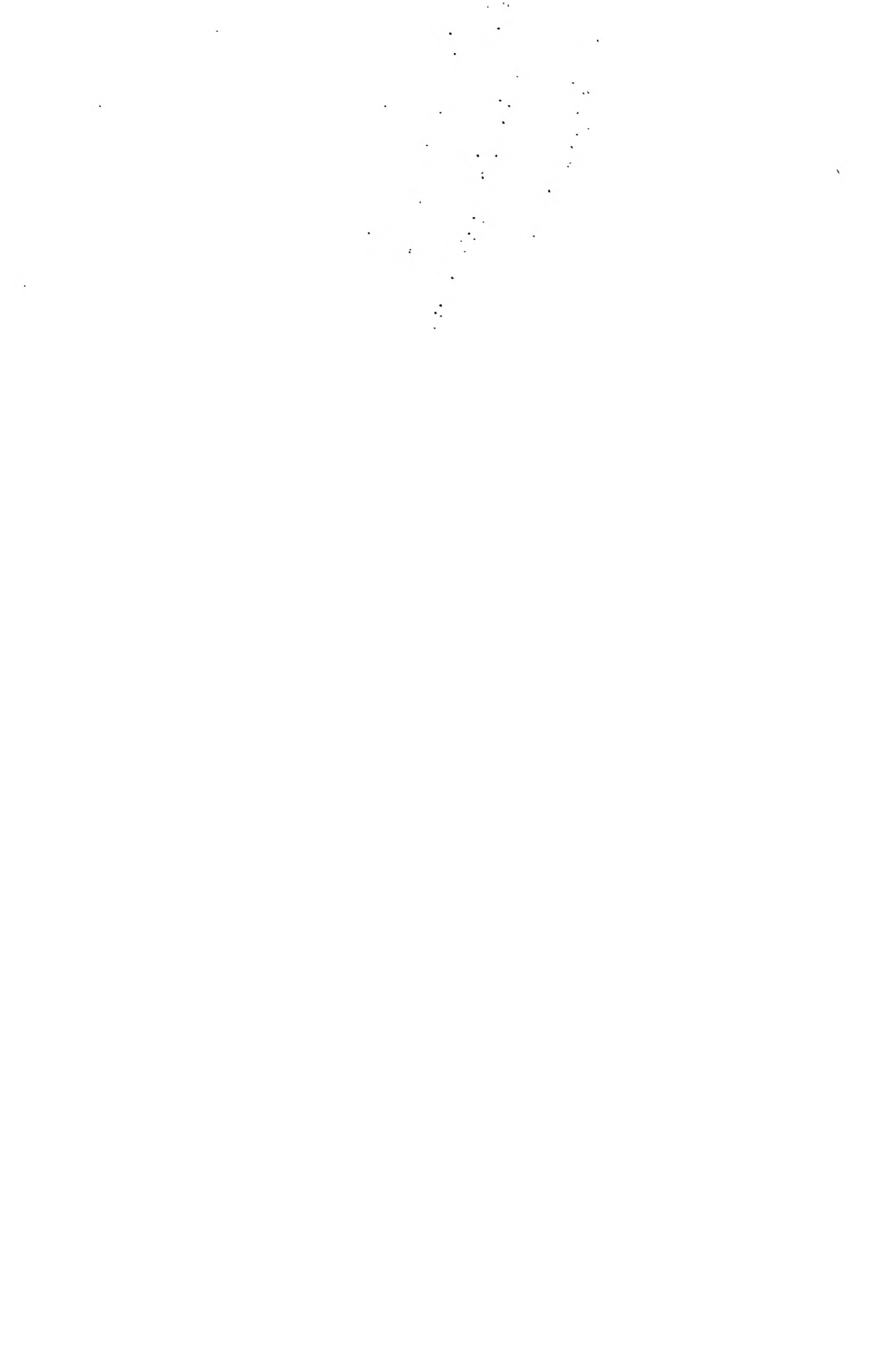
ELEPHANT TYPE.

By far the most numerous kind of copper coin found in and around the Mysore State is that with a chequered pattern on the reverse and the elephant on the obverse. The latter device is seen in a large number of varieties, the elephant moving to left or to right, the trunk and tail lifted up or lowered, and sometimes the animal's back being caparisoned. The occurrence of this type among the ruins of places like Muḷa-bâgal which was outside the Mysore area until the days of Hyder, suggests the view that the type was originally one of the Vijayanagar provincial types which might have been adopted by Mysore. That this was the prevailing type in old Mysore is borne out by the fact that the copper coins of Hyder and Tippu have the elephant type, which may have been inherited by them from the period of the Daḷavâyis. So it looks most probable that the chequered reverse type with an elephant on the obverse was the most common type of copper coin in the early Mysore State and was issued probably from the time of Narasarâja down to the regime of Hyder, i.e., between 1646 and 1761 with perhaps an interruption of about 31 or 41 years about the time of Chikkadêvarâj.

No other coins have been known which are definitely attributable to the Mysore State before the time of Hyder.

(¹) Plate IX, 65.

(²) Jackson: Coin Collecting in Mysore, P. 13.



MANUSCRIPTS.

1. JAYAREKHA OF TUNGOTI, (p. 47)
 This manuscript page contains a single column of text in Kannada script. The text is written in a clear, legible hand and is organized into several paragraphs. The first paragraph begins with a large, ornate initial letter. The text continues down the page, with some lines indented. At the bottom of the page, there is a section of text that appears to be a list or a table, with items arranged in two columns.

2. PARADARA SODARA RAMANA KATHE, (p. 35).
 This manuscript page contains two columns of text in Kannada script. The text is written in a clear, legible hand and is organized into several paragraphs. The first paragraph begins with a large, ornate initial letter. The text continues down the page, with some lines indented. At the bottom of the page, there is a section of text that appears to be a list or a table, with items arranged in two columns.

PART IV.

MANUSCRIPTS.

(1) DHANAVÂSTU.

An interesting palm leaf manuscript in a good state of preservation was received from Mr. K. S. Krishnappa, Head Draftsman, Railway Division, Hassan, and was found to contain a Kannaḍa work named *Dhana-Vâstu* or *Treasure Sites*. It has 167 well-written leaves and purports to describe the sites in South India where treasure is to be found. The manuscript is 16"×13½"×4" (with boards). The characters are modern Kannaḍa with a few peculiarities. The language is mostly Kannaḍa prose interspersed with Sanskrit stanzas full of errors, followed by explanatory notes. Astronomical and mathematical calculations occupy an important portion of the work. Viśvakarma the divine architect is said to have inspired the author.

The manuscript commences with a benedictory note to god Agni with a passing reference to the three forms: *Dakṣiṇa*, *Gârhapatya* and *Āhavanîya*. Prayers are offered to Sandhyâ, Gâyatri, Śakti, Mahākālî and other female deities in the Yajurvedic form and the method adopted in the ritual is that of the goldsmith community who are also known as Maya Brâhmanas or Viśvakarmas.

The aim of the writer appears to be to record a number of sites supposed to contain large quantities of treasures which could be secured by any member of the community by offering rice, lemons and other things and by sacrificing a number of innocent victims such as buffaloes, goats, pigs and cocks. According to this manuscript, each site is guarded by a demon or some unseen power to whom the above offerings should be made by the treasure seekers.

Mention is made in the work of places like Maṇipura (Châmarâjanagar Taluk) Kikkêri, Belgoḷa also called Chôlarâjapura, Châmarâjapaṭṭana, Râmanâthapura, Beṭṭadapura, Arkalgûḍ, Chûta-pura or Mâgaḍi, Sâvandidurga, Piriypaṭṇa and other places in the Mysore State. Even the temple of Agastyêśvara (probably that at Tirumakûḍlu) is mentioned by the writer.

The places where such fabulous treasure troves are to be found are usually near temples, below forts (Durgas) and at the foot of trees like the *figus religiosa*. The work is not of any literary value and the language is full of errors. The information given is unreliable. The work is interesting only as a recorded example of the strange ideas current among the rural folk regarding the treasures buried underground.

(2) PARADÂRA SÔDARA RÂMANA KATHE.

There is a general impression that there are fewer historical works in Kannaḍa than in some of its sister languages; but it must be confessed that sufficient effort has not been made for the collection of historical material from Kannaḍa works. **Sources of history in Kannaḍa.** More than six years ago, Mr. M. H. Rama Śarma of Bangalore, who was searching for materials on Vijayanagar history called the attention of the present Director of Archaeology to the existence in the Oriental Library at Mysore of four palm leaf manuscripts which contained the heroic story of Râmanâtha, a Karnâṭaka prince of the 14th century, who fought the invading armies of Delhi and fell in the defence of his country. Two of the manuscripts are copies of a Kannaḍa poetical work by Nanjuṇḍa, while the other two are copies of a smaller work by Ganga. Mr. Rama Śarma has since then made a detailed study of the subject and his valuable and original discoveries will be published elsewhere. With due acknowledgments to that scholar for many identifications and interpretations, an attempt is here made to give a summary of the story as gathered from one of the manuscripts of Nanjuṇḍa's work: Paradâra Sôdara Râmana Kathe.

The manuscript now used is number cd 12 ka in the manuscript catalogue of the Library. The first leaf is missing and the story, **The Manuscript.** as we have it here, does not run on quite to the end. The famous deeds of valour done by Kumâra Râmanâtha, son of King Kampila of Kummaṭa, are narrated in the present manuscript in ten *âśvâsas* which are divided into 37 chapters and contain in all about 4,487 stanzas. There are 226 leaves each measuring 1' by 2". (Plate X, 2.)

The condition of the manuscript is very good as may be judged by the neatly preserved leaves and the easily readable letters. Each line on each leaf is numbered as the leaf itself. The lines run regularly, and the characters are well-formed. This manuscript, which is certainly a copy of an earlier one, may probably belong to the middle of the eighteenth century.

At the end of every *Âśvâsa* of the poem, the author Nanjuṇḍa, gives the names of his own grand-father, father and two paternal uncles of whom one was older and the other younger than his father. Though there is not much indication even in the manuscript as to the date of the poet, these names and the titles attached to them together with certain indirect evidences, go a great way in determining the period when the poet lived. **The Author.**

The name of his grand-father was Vijaya¹, that of his father, Mâdhava², and that of his younger paternal uncle Vijaya³. The last named is said to have died in battle in the presence of his master Nanjarâya or Nanjarâja, who ruled Changanâḍ between 1502 and 1533.⁴ On page 5a of the manuscript⁵ the poet says :—

ಚಂಗನಾಡಾಳ್ವ ನಾಲ್ವತ್ತು ನಾಯಕಗಟ |
 ಸಿಂಗನೇನಿಪ ಮಾಧವನಾ ||
 ಅಂಗೋದ್ಭವನಂಜುಂಡನಾನಿಜನುಮ |
 ನಂಗೋಳಿ ಪೇಳ್ವೆ ರಸಿಕರ ||
 ಯದುಕುರಾಮಾತ್ಮರೆಂದೆಂಬ ಕುರಾಗತ |
 ವಿವಿತಬರಿದನಾಂತೆನಿವಾ ||
 ಚದುರಮಾಧವನಾತ್ಮಜ ನಂಜುಂಡನಾ |
 ನೊದವಿ ಪೇಳಿದನೀಕ್ಷುತಿಯಾ ||

It is thus certain that the poet was connected with Changanâḍ and was a descendant of a family of ministers. On the strength of the phrases and attributes used by the poet, Mr. R. Narasimhachar⁶ opines that his father Mâdhava must have been a brother of Mangarasa, who was the author of Jayanripakâvya, and other works and lived in 1508⁷. The year 1525 has been given by Mr. R. Narasimhachar as the probable date of the work. As Nanjunda is said to have been killed in battle by a general of Râja Oḍeyar of Mysore (1578-1617)⁸ the work was more probably produced about the year 1570.

In spite of the fact that more than two centuries elapsed between the death of Kumâra Râma and the composition of the work, and that poetic fancy plays a free part in the descriptions, the poem is remarkably valuable as a historical work. The facts mentioned in it about the political condition of the Dakhan in the early part of the fourteenth century are corroborated to a surprising extent by the evidence of Nuniz and Ferishta. The main events relating to the kingdom of Kampilarâya, its relations with the Hoysalas and the Kâkatiyas, and its fall before the Moslems, (c. 1327), may be accepted as definite historical facts, which the poet

Historical Value.

(¹) ಯದುಕುರಾಮಾತ್ಮ ವಂಶೋದ್ಭೂತನಾದ ಪ್ರಭುಕುರಾಗ್ರಗಣ್ಯ ವಿಜಯನೃಪಾಲ. Mss. Leaf. 5.

(²) Mss. Ibid.

(³) Mss. Ibid

(⁴) Lives of the Kannada Poets by R. Narasimhacharya Vol. II. page. 203.

(⁵) Stanzas 67 and 68.

(⁶) Lives of the Kannada Poets Vol. II page 203. Possibly, he was a cousin.

(⁷) Mangarasa is referred to by Nanjunda not by name, but only as 'hiriyayya.'

(⁸) Mys. Arch. Rep. 1925, p. 16.

collected either from the strong local tradition existing near Ānegondi, or, more probably, from some contemporary work, now lost. The information given by Nanjunḍa is historically very important as revealing the existence of a till now unknown fourteenth century kingdom from whose ashes was probably raised up the Vijayanagara empire by Harihara and Bukka, who are stated by Nanjunḍa to have been officers in Kanipila's treasury.

OUTLINE OF THE STORY.

Between the oceans, the gigantic waves whereof beat against the coasts that kept them back and to the south of the sacred and divine mount of Mern' lay the Karnāṭa country, rich, splendid and glorious,² with innumerable villages, cities, districts, fortresses³ extending from the Kāvēri to the Godāvari⁴ and containing, by the side of the beautiful Tungabhadra⁵ and a splendid lake,⁶ the famous Pampākshētra or Pampāpuri⁷ wherein resided the linga of Virūpāksha. South of this place lay a very huge, fierce and mountainous forest called Hosamale⁸ in the heart of which was situated the strong durga or fortress of Kummaṭa, a historical Eldorado,⁹ populous, prosperous and very rich, with streets and divisions well arranged.

-
- (1) ಆ ಮೇರು ಗಿರಿಯ ದಕ್ಷಿಣಭಾಗದೊಳಗೆ |
ರಾಮತೆ ವಡೆನೆದಿರ್ಪ ||
ಭೂಮಿಗಳೆಡೆಯೊಳಿರ್ಪುದು ಕನ್ನಾಟಮ |
ಹಿಮಂಡಲ ಗಾಡಿವೆತ್ತು || (p. 8b, st. 20)
- (2) ಸಿರಿಯಿಂದಾ ಸಿಂಗರದಿಂದ ಸೊಬಗಿನಿಂದ |
ಕರಮೆನೆಪುದು ಕನ್ನಾಟ || (p. 7b, intro : verse.)
- (3) ಗ್ರಾಮನಗರ ಬೇಡ ಖರ್ವಡ ದುರ್ಗದೋ |
ಣಾಮುಖ ಸಂದೋಹದಿಂದ || (p. 8b, st. 22)
- (4) ಕಾವೇರಿಯಿಂದ ಗೋದಾವರಿಗೆ ಮಿ | ದ್ವಾರ್ (p. 8b, st. 21)
- (5) p. 12a. st. 72.
- (6) p. 12b. st. 77. ಕಂಡಾತಾಕರ.
- (7) p. 14a. Line 5. Hampi in Vijayanagar, Bellary District.
- (8) ಆ ವಿರೂಪಾಕ್ಷನ ನಿಲಯದ ದಕ್ಷಿಣ |
ಭೂವಳಯದೊಳುಮೃಗಗಳಾ |
ಅವಾಸದಂತಿರ್ಪುದು ಹೊಸಮರೆ.... || (p. 21b, st. 1)
- (9) ಅಳುಕಿ ದಾನವರಟ್ಟುಳಿಗಮರಾವತಿ |
ಯಿಳಿದುದಾದುರ್ಗ ಕೆಂದೆನಲೂ ||
ಪೊಳೆವ ಪೊಂಗಗಳಸದುಪ್ಪರಿಗೆಯ ನಿಲಯ ಸಂ |
ಕುಳದಿಂದಾ ಮೆರೆಪುದಾ ನಗರಿ ||

From such a capital city, king Kampila ruled over his extensive dominions living in a palace, the appearance of which was made very picturesque and imposing by the stables for elephants and horses, theatres, museums¹ etc. Hariharadêvi² was his crowned queen. Baichappa³ was his excellent minister and yuvarâja Bhairava⁴ his son. Ballâla the Hoysala king and Vîrarudra the Kâkatîya king of Orugal were afraid of king Kampila's prowess, which was such that the territories of even the sultan of Delhi and Gajapatirâya could be very easily captured if only Kampa minded⁵. The birth of Kumâra Râmanâtha further strengthened his position against the Sultan of Delhi and the neighbouring kingdoms of Vîrarudra and Ballâla⁶ and fully justified his *birudas* mûvaru-râyara-gaṇḍa, mîsara-gaṇḍa, gajapati-gaja-simha, narapati-nara-vêtâla and the like. No wonder then that Râmanâtha's two sisters, Mâramma and Singamma should feel proud of their valorous and powerful brother who, when he grew up to manhood, married five ladies⁷ and was created the yuvarâja.⁸ His one ambition was to curb and check the

(1) ಕರಿಶಾಲೆ ಹರುಶಾಲೆ ನಿಶಿತಾಯುಧಶಾಲೆ |

ಸುರುಚಿರ ನಾಟಕಶಾಲೆ ||

ವರಚಿತ್ರಶಾಲೆ ಮಂತಣ ಶಾಲೆಗಳಿಂ |

ದರಮನೆ ಕಣ್ಣಡಮಾಯ್ತು || (p. 29b, 2)

(2) P. 31a, st. 24; (3) P. 31b, st. 27. (4) P. 31b st. 28.

(5) ಹೊಕ್ಕಿರಿವನು ಬಲ್ಲಾಳನ ರಾಜ್ಯವ |

ನೊಕ್ಕಲಿಕ್ಕುವ ನೊರುಗಲ್ಲ ||

ಯೆಕ್ಕತುಳದ ವೀರರುದ್ರನ ರಾಜ್ಯವ |

ಮಿಕ್ಕವರಣೆಯ ಕಂಪಿಲಗೆ | (p. 32b, st. 40)

ದಿಳ್ಳಿಯ ಸುರುತ್ತಾಣನ ರಾಜ್ಯವನೆಲ್ಲ |

ಕೊಳ್ಳೆಕೊಂಬನು ಕೊಪಿಸಿದೊಡೆ ||

ಕಳಂಕವೈದಿಸುವನು ಗಜಪತಿರಾಯ |

ಗುಳ್ಳದೇಶವನೆಲ್ಲವನು || (p. 32b, st. 41)

(6) p. 53b, st. 64-66.

(7) ಪಂಚಬಾಣಂಗಳ ನಡವೆ ಕಂಗನದಿರ್ಪ |

ಪಂಚನಾಯಕನಂತೆ ಕಾಂತ ||

ಪಂಚಕದೊಡಗೊಡಿ ಕುವರನೆಸೆದನಾ |

ಕಾಂಚನಮಣಿ ವಿಷ್ಣುವೊಳು || (p. 55a, st. 91)

(8) ತಮತಮಗೊಲಿದು ಕೊಂಡಾಡ ಪಾರರ ಭೂ |

ರಮಣರು ಸುಕುಮಾರನಿಗೆ ||

ಸುಮುಹೂರ್ತದೊಳು ಯುವರಾಜ ಪಟ್ಟವನಾ |

ಸಮಯದೊಳೊಲಿದು ಕಟ್ಟಿದನು || (p. 56b, st. 115)

The poet speaks also of Bhairava as Yuvarâja (p. 31b. st. 28).

vandalism¹ of the Turukas who were a menace to the peace and religion of the country. Râma who had a giant's strength knew how to use it and was thus envied by the neighbouring kings. His horsemanship² and bravery had spread his fame everywhere in the country.

The relation between the kingdoms of Kampila and Ballâla was not at all friendly. The subjects of Kampila had generally the upper hand over those of the Hoysala and often had roamed about in the dominions of Ballâla wresting from the rich³ their riches and raiding the towns and forts⁴.

Once, when Râma sent his messengers to Hulihêru, a place in Ballâla's dominions⁵, the chief of that place dealt severely with them and drove them out. Kampila, on learning what had been done, sent his forces to the place in great fury without any loss of time⁶. The fortifications were captured and Ballâla's men were completely defeated. Ballâla could not contain himself when he heard of the disaster. Gathering a large army from Kongu, Kodagu, Maleyâla and Tivula countries⁷ he crossed the valley of Bâgûr⁸ to crush Kampila.

- (¹) ದೇವಾಲಯಗಳನ್ನೊಡೆದು ಕೆಡಿಸಿದರು |
 ದೇವರ ಕಿತ್ತು ಧರಣಿಯಾ |
 ದೇವರ ಸತ್ಯಮರ್ಪ ಕೆಡಿಸಿದರು ಧ |
 ರಾವಳಿಯೊಳು ದಾನವರು || (p. 59b, st. 26)

- (²) In this connection it may be said that Râmanâtha, sometime after his marriage proved his horsemanship by subduing a wonderful and unconquerable horse which was brought from Goa, then a very important commercial city. (p. 61a. st 64.)

- (³) ಬಡವ ಸುಖ ಗದ್ಯಾಣವ ಕೊಂಬರು |
 ಪಿಡಿದು ಧನಕರ ಧನವನೊ ?
 ಜಡಿದು ಶೇಡುಕೊಂಬರು ಕಂಪರಾಯನ |
 ಗಡಿಯವರಾರಾಜ್ಯದೊಳಗೆ || (p. 66a, st. 2)

- (⁴) ಕೋಟೆಯಿಂದೊಳಪೊಕ್ಕು ಪುರಗಳೊಳಗೆ ಬಲು |
 ದೇಟೆಯ ನಾಯ ಪಿಡಿವರೊ ||
 ಲೂಟಿಮಾಡುವರು ಹೊಸಕೊಳವರ ಕಾ |
 ರಾಟ ಕೈಮಾರುತಿಹುದು || (p. 66a, st. 3)

- (⁵) 66b, st. 6. (⁶) 68a, st. 30.

- (⁷) ಕೊಂಗು ಕೊಡಗು ಮರೆಯಾಳತೀವುಳದೇ |
 ಶಂಗರ ಕೂರಾಳುಗಳಾ ||
 ಪಿಂಗವ ಕೂಡಿದ ಬಲ್ಲಾಳ ನೃಪ ರಣ |
 ರಂಗ ಕೇಳಿದು ರೋಲುಪನು || (p. 70b, st. 4)

- (⁸) p. 75a, 73.

But Kampila was not unready for him. Under his able generals Akkasâleya Chikka, Kâlânjiya Kampa, Kolliya Nâga, Haḍapada Balluga, Okkaliga Nâgaṇṇa, Bhaṇḍâri Sômaṇṇa, and others, who were all warriors of proved valour and fame, he also sent an army asking his son Râma to lead the host against Ballâḷa. Soon this army marched beyond Ânegondi and the valley of Bisilahalli¹. In the battle that ensued, Râma claimed victory². Just at this time tactful ministers like Sômadanḍâdhîpa and Baichadaṇâyaka intervened and brought about reconciliation between the two kings by making them realise the importance of alliance between the Hindu kings against the Mussalman foes.³

The immediate effect of Râma's success against Ballâḷa was his rise in the estimation of his father Kampila, who then placed on his shoulders the burden of the management of state affairs.⁴

The king of Ōrugallu was now Vîrarudra of the Kâkatîya dynasty. Jealous as he was of the fame of Râma, he easily took offence at his especial birudaś, "Telugara-gaṇḍa, Mûvaru-râyara-gaṇḍa, and Cheluvara-gaṇḍa," and marched against Kampila's kingdom accompanied by all the kings of the country lying about the Gôdâvari. But Kampila and Râma were not idle. A severe battle was fought in which the Kâkatîya king was utterly defeated by Râma who then entered the capital city of Hosamaledurga with his father in great splendour and joy.

(¹) p. 74a, 59.

(²) ಗಂಡರ ಗಂಡ ಗರ್ವಿತರಾಯ ಶರಥ ಭೇ |
ರುಂಡ ಮಂನೆಯ ಗಜಸಿಂಹ ||
ಚಂಡ ಪರಾಕ್ರಮ ಜಯ ಜಯ ಜಯ ಯೆಂದು |
ಕೊಂಡಾಡಿದರು ಪದಿಗಳೂ || (p. 76b, st. 75)

(³) ಸುರಿತ್ರಾಣ ದಂಡುಂಟೊಳತೋಟನಲ್ಲದೆಂ |
ದಿರದೆ ಮಾತಾಡಿ ಮಂತ್ರಿಗಳು ! |
ನರಪತಿಗಳ ತಿಳುವಿದರಂದು ನಾನಾ |
ಪರಿಯೊಳೊರೆದು ಬುದ್ಧಿಯನೊ || (p. 90a, 122)
ಸುರಿತ್ರಾಣನ ರಾಜಕಾರ್ಯ ತಪ್ಪದು ನಮ್ಮ |
ಧರಣಿಗದೇಕೆ ನಮ್ಮೊಳಗೆ ||
ಹಿರಿದು ಮತ್ಸರವೆಂದು ಮಂತ್ರಿಗಳಂದಾ |
ನರಪತಿಗಳ ತಿಳುವಿದರು || (p. 90a, 124)

(⁴) ಹೊತ್ತಹೊರೆಯ ನಿಳುವಿದಂತಾ ಭೂ |
ಪೊತ್ತಮನಾ ಕುವರನಿಗೆ ||
ಯಿತ್ತು ಸಕಲ ರಾಜ್ಯಭಾರದ ಚಿಂತೆಯ |
ಚಿತ್ತದಿಂದೊತ್ತರಿಸಿದನು || (p. 90a, 2)

Delhi was at this time a great city.¹ The Sultan reigned over a very vast empire² and his power was invincible.³ He had many officers under him and his wealth was immense⁴. Nêmi-khân was his very powerful general who spread awe and fear for the Sultan far and wide in India by defeating and capturing Râma-dêvarâya of Dêvagiri, and the kings of Madura, Barpara and other kingdoms. All the kings in India paid tribute to the Sultan and everywhere Nêmikhân made his power felt⁵.

The Sultan had a very beautiful daughter of marriageable age. Since Râma's fame was not unheard of even in Delhi, some of the officers of the Sultan who were travelling in search of a bridegroom for her, did not fail to visit Kunmaṭa. On seeing Râma they decided that they should search no more and got his portrait drawn up by a clever artist, which they took with them to Delhi. On seeing it, the Sultan's daughter fell deeply in love with Râma and life itself became unbearable to her

- (¹) ಅತ್ತ ಹಸ್ತಿನಪುರ ಧಿಳಿಯಂಬ ಪೆನ |
ವೆಫತ್ತು ಹೆಂನರಡು ಯೋಜನದಾ ||
ಬಿತ್ತರವಡೆದಕಾಪುರವನು ದೆನೆ |
ಗೊತ್ತರಿಸಿದುದು ಚೆಲ್ವಿಂದಾ || (p. 110a, st. 6)
- (²) ಬಡಗಣ ಭೂಮಿಗವಧಿ ಹಿಮಗಿರಿ ಮೂರು |
ಕಡೆಯ ಭೂಮಿಗೆ ಮುಂನೀರ ||
ಥಡಿ ಮೇರೆಯೆನಿಸುವ ರಾಜ್ಯವನಾಳುತ |
ಪೊಡವಿಪ ಸುರಿತಾಣ ನರಲೂ || (110b, 18)
- (³) ಬಲಯುತ ಸುರತಾಳನ ಧಾಳಿಗೆ ಗಿರಿ |
ಜಲ ವನ ದುರ್ಗ ಸಮೂಹ ||
ನೆಲಸಮನಹುದೆನೆರಾ ರಾಯಗೆ |
ಮಲಿತಾ ನಿಲ್ವರಿ ರಾಯರುಂಟೇ || (111a, 20)
- (⁴) ಮೂವತ್ತೆರಡು ನಾಟಕಶಾಲೆ ಯಪ್ಪತ್ತು |
ಸಾವಿರ ವಾರುವನಲು ||
ಅಪನವನ ಸಿರಿಯನು ಪೇಳ್ವನವನುರೆ |
ಗಾವಿನಾಗದ ನಿಹನೆ || (p. 111a, st. 23)
- (⁵) ದೇವಗಿರಿಯ ರಾಮದೇವರಾಯನ ಬಿಟ್ಟು |
ದೇವರಾಯನ ಪಿಡಿತಂದು ||
ಭೂವರ ಸುರಿತಾಳಗಿತ್ತ ನೇಮಿ (p. 111a, st. 24)
ರಾಮೇಶ್ವರಕೆ ತೆರಳಿ ಬಂದು ಮಥುರೆಯ |
ಭೂಮೀಶ್ವರನನು ಪಿಡಿದು |
ಅ ಮಹಿಯೊಳು ರಾಣಿಯವನಿಕ್ಕಿದನಾ ನೇಮಿ (ibid. st. 25)
ಬರ್ಪರ ದೇಶಾಧಿಪತಿಯ ||
ದರ್ಪ ಕಿಡಿಸಿದಾ ನೇಮಿ ಮಲ್ಲುಕ | (ibid. st. 27)
ಧಪ್ಪನ್ನದೇಶದ ರಾಯರೆಲ್ಲರ ಕೈಯ್ಯು |
ಕಪ್ಪವೆ ಕೊಂಡು ರಾಯನಿಗೆ ||
ಪಪ್ಪನುವತಿ ಬಲನೇಮಿಖಾನೆಗೆ ಸರಿ |
ಯಪ್ಪ ಸೇನಾನಿಗಳುಂಟೆ || (ibid. st. 28)

without him. The Sultan, however, promised that he would get Râma to marry her and immediately wrote to Kampila proposing marriage and promising Bidure, Sâgar, Nimbapur, Jambukhaṇḍi and Raichur as dowry¹.

But Kampila, as may be expected, gracefully declined. The Sultan was very much grieved and irritated, and he decided upon treating him as he deserved and securing Râmanatha for his daughter at the same time. Nêmi-khân was then sent with a huge army for sacking the Kuntala country after destroying Ôrugal. Virarudra was easily captured and sent to Delhi where the Sultan imprisoned him for life.

The king of Mungulidêśa was a tributary to the Sultan. When the time arrived to pay his tribute, he sent, among other things of interest, a strong and wonderful bow to the Sultan with a request (which was in reality a challenge) for information if there were any among his men who had the ability to use it. In the public hall of audience, Nêmikhân, by order of the Sultan, had it shown to all the Khânkhâns (nobles). But they failed. When the Sultan became very much disturbed on this account, Bâdura rose up and easily accomplished the feat to the great admiration of all. The Khânkhâns and even the Sultan himself were annoyed at this display of tremendous strength and ability by Bâdura. They conspired together and though the Sultan appreciated him in public by appointing him as a Malluk, plots were secretly hatched against Bâdura lest he should usurp the kingdom of Delhi some day.

Bâdura was, however, as clever as he was strong. Coming to know of the Sultan's machinations against him, he left Delhi very early the next morning with the pretext of seeing the territory recently given to him by the Sultan. The Sultan, being greatly enraged at this sudden flight of Bâdura, despatched after him a lakh of horses under Nêmi. By the time Nêmi marched 7 or 8 leagues and was in sight of Bâdura, the latter had crossed the Heddore (Krishnâ) killing all the Khâns he knew. When Kampila came to know of this he welcomed him, as advised by his son, and promised protection in spite of the justifiable protest of some of his ministers. To Râma duty was greater than policy; he therefore did not mind the consequences and entertained Bâdura.²

Nêmi-khân lost no time in reporting the matter to the Sultan personally. The siege of Kummata and the capture of Râma were ordered forthwith. Kampila, however, expected what would happen and thus prepared himself to meet the

First war with Delhi.

(¹) P. 113b. 60-66. It is doubtful if this part of the story is historical.

(²) ಬಾದುರಪಾನನ ಕರೆದುಕೊಳ್ಳದೊಡೆಮ್ಮೆ |
ನಾಥನು ಚಂದ್ರಬಿಟ್ಟಪನೆ ||
ಅಮದಾಗಲ ಮರೆಯಾಗಬಂದಪಾನನ |
ನಾದರದಿಂಬರಿಸಾರ್ಯ || (125a, 141)

situation. All the important fortresses like Mudigallu, etc., were strengthened and fortified. His tactful minister showed great courage and wisdom in all his arrangements and instructions to the warriors, Kabbila Nāga, Bukkaṇṇa, Balugayya Timmaṇṇa and others with whose help it was possible to reduce fortresses like Toregallu, Bādāvi, Kopaṇa, etc. Rāma's elder brother displayed great valour in driving back the enemy at first and Rāma himself caused much loss of life to the enemy. Nēmi-khān, however, did not lose heart and was biding time to capture Rāma. No sooner did Rāma appear on another plot of ground than Nēmi and the other Mallukas surrounded him from all directions and in increasing numbers. The battle that followed was very terrible. But Rāma was too powerful and a crushing defeat was inflicted upon Nēmi, who was very much humbled when he went back to Delhi.

Spring having come and with it, the festival of pikes, king Kampila, as usual, began to celebrate it with all pomp. The whole city was decorated splendidly and everywhere there was display of gorgeousness and gaiety, pomp and splendour. King Kampila's youngest and favourite wife, Ratnāji, went up the highest storey of the palace with her maid Sangi to see the fun going on and observe the princes who had come from different places for the occasion. As Rātnāji pointed them out one by one, Sangi explained to her the identity of each. Among the chiefs and princes thus identified, we may mention the following: Rāma of Rāyadurga, Sangamādēva of Udayagiri, Pamparāja of Penugonḍa, Timmarāja of Kopaṇa, Gangarāja of Gaṇḍikōṭa, Narahari Kamparāja of Āḍavāni, Kachiah of Gutti, Jayajakkiya Bomma of Toregallu, Anṇa Bhairavadēva, Kāṭaṇṇa, Bhāva Sangama, Māyidēva and Sāyidēva (of the king's body-guard), Bhaṇḍārada Harihara¹ and Bhaṇḍārada Bukkaṇṇa².

While the maid was thus pointing out these princes to Ratnāji, Rāmanātha appeared on the scene³. Ratnāji fell in love with him on the spot so intensely that even the sun could not bear to see the fieriness of her passion and evening had to come on earlier than usual. The whole night she was restless and pining for love of Rāma. Her maid Sangāyi gave her words of advice and promised her help when the opportunity came.

That opportunity she was biding for was not far off; Kampila, sometime after, went to the forests for hunting. Rāma, who preferred swimming to hunting, stayed behind and went to the Tungbhadra where he and his friends spent the whole day

(1) and (2) *ibid.* 101. These probably founded the Vijayanagara Empire later on.

(3) ಅಲರ್ಪಿಲ್ಲದಂಗಳನಂತೆ ಬಜ್ಜರ |
 ದುಗ್ಗಿಲ್ಲದಮರೇಂದ್ರನಂತೆ ||
 ತಲೆಯಲ್ಲದಿಂದುವಿನಂತಲ್ಲಗೈಯ್ದಂದ |
 ನಲಘುವಿಕ್ರಮ ರಾಮನಾಥ ||

in swimming. Next day he desired to play ball and went up to his mother to request of her the pearl-ball of his grandfather Mummadi Singa that was in her custody. Hariharadēvi tried first to prevent him from ball-playing at such a time when there were many affairs of state requiring his careful and personal attention and when his very person was in danger. At last she changed her mind and gave him the ball with her blessing.

The laughter and noise made by the party during the play did not escape the keen ears of Ratnâji who enquired of her maid what was the matter and whence came the sound. At the mention of Râma as being one of the players, she went to the upper storey to have a sight of him. Some time after, the ball fell where she stood during the course of the game. Now was her chance ; she would not give the ball to Kâṭanna who was sent by Râma to fetch it. She said she wanted to see Râma and asked Kâṭanna to send him. Râma complied and on entering her apartment bowed to his step mother. Immediately Ratnâji betrayed her passion and made many overtures. Surprised and disgusted, Râma tried to go away from her presence. Ratnâji would not allow him and all his attempts at advising her failed. Finally, he had to use force and get away from her.

Thus disappointed, Ratnâji was overcome with grief and rage, and decided upon having Râma killed soon after the king's return¹. She put on a very sorrowful and disfigured appearance and when the king came, she misrepresented matters to him and accused Râma of lasciviousness and assault² and of having slighted even the authority of the king boasting much of himself and his conquests against Ballāla, Virarudra and the Sultan of Delhi³. The severity of this accusation deprived the king

(¹) ಕೇಳುವವ ರಾವನ ತಲೆಯ ಪ್ರಿಯವೆನೆಂದಾ |

ನಳಿನವದನೆ ತನ್ನ ಕೈಯ್ಯ ||

ಬಳಿಯನೊಡದು ತೋಳ್ತೊಡೆ ಕೊಲ್ಲದಪುಗ |

ಕೊಳಗೆ ತೆಗೆದಳು ಕೇವೆಯನು ||

(201b, 86)

ಕಡುಸೋತು ಕಾತರದಿಂ ಬಂದಾ ರಾಮ |

ಬಿಡಿದಂತರಳ ಕಾಳಿಯನು ||

ಬಿಡದೆ ಕೆದರಿಕೊಂಡತಿ ರೋಷದಿಂದಾ |

ಮಡದಿ ಮಾಡಿದಳು ಮಾಯವನ ||

(201b, 87)

(²) ಬಿಡುಬಿಡು ಬೇಡವೆಂದರೆ ಬೇಡಿಕೊಂಬನು |

ಕೆಡುವೆಯಂದರೆ ಕಣಕುವನು |

ಕಡಗಾಲವಿದು ನಿನ್ನಗೆನೆ ಕಾಲ್ಪಡುವನಾ |

ಕಡುಕಾಮಿರಾಯ ನಿನ್ನನಾಣೆ ||

(206b, 113)

(³) 205b.

of all his patience. The minister was at once summoned to carry out his decision of getting Râma beheaded without delay. *

But the ministers, particularly Baichappa, did not so readily believe in Râma's guilt. They knew that it was Ratnâji who sent for Râma and that she herself was guilty. They also knew how indispensable Râma was for the safe keeping of the durga. ¹ They therefore tried their influence with the king. But the threat of Ratnâji that she would kill herself if Râma was not executed, made it impossible for the king to change his mind. Baichappa, however, was not blind to the situation. He met Râma secretly and came to know the whole truth. Telling Râma how important and valuable his life was to the cause of their country against the Sultan and his forces, ² he concealed Râmanâtha with his wives and companions in an underground cell and showed Kampila the heads of substitutes instead, giving out the following names of persons who were said to have been executed :—Râma, Kâṭappa, Dêvi Seṭṭiya Lînga, Sâyideva, Haḍapada Balluga, Singa, Kâlâṃjiya Kampa, Chikka, Râyagiṇḍiya Lakka, Mâyidêva and Kolliya Nâga. Kampila felt now very sorry and accused the minister of having been hasty in carrying out his orders. ³ Hariharadêvi went nearly mad with grief. ⁴ The whole city lamented the reported death of Râma.

The sad news spread throughout India. The Sultan thought it was now easy for him to reduce Kummata, and ordered Nêmi to march against it. ⁵ Accordingly Nêmi, at the head of an immense army ⁶ marched from Delhi at a tremendous speed and

(*) ಕೋಪವ ಬಿಡು ಕೋಮರಾಂಗಿ ಕೊಲಿಸುವೆನಾ |

ನಾ ಪಾಪಕನ ಬೇಗದೊಳು ||

(207b, 154)

ತಲೆಯಲುಗಾಟವಿನ್ನೇತಕೆ ಬೈಚಪ್ಪ |

ಬಲವನೆಲ್ಲವ ಕೂಡಿಕೊಂಡು ||

ನಿಲಯವ ಮುತ್ತಿ ಪಿಡಿದು ತರಿದು ರಾಮನ |

ತಲೆಯ ಪೊಯ್ವೆಂದು ಪೇಳಿದನು ||

(208a, 7) ; and (208a, 156)

(1) ಬಲ್ಲಾಳರಾಯನ ಕೂಡ ಜಗಳವೊರು |

ಗಲ್ಲವೆನೊಡನೆ ಹೋರಾಟಾ ||

ಬಲ್ಲಿದ ನೇಮಿಯ ಹಗೆತನ ನೀ ರಾಮ |

ನಿಲ್ಲದೊಡಲೈಯ ದುರ್ಗಾ ||

(2) ಕೊಲರಾನೆ ನಿನ್ನನು ಸುರುತಾಳನು ಬಲ |

ಜಲಧಿಮರೆ ವಿಾರಿನಂಮಾ ||

ನೆಲಕೆ ಬಂದೆಡೆ ನೆಲೆಗೊಂಡದ ಕಲಕುವ |

ಕಲಗುಂಟೆ ಲೋಕದೊಳಗೆ ||

(212a, 154)

ಆಳಿಯ ನೀನಂದು ಕರ್ನಾಟ ದ್ರಾವಿಡ ಭೂ |

ತಳ ತುಳು ಮಲೆಯಾಳಗಳ ||

ತುಳುವರು ಹೊಕ್ಕು ತುರುಕರು ಧರ್ಮನಿರಿ |

ಯಳವರು ಕುವರೆ ನಿನ್ನಾಣೆ ||

(217a, 155)

(3) 215a, 96ff

(4) 215b

(5) 220a, 35ff

ಕೇಳಿ ಸುರುತಾನಾ ಶುದ್ಧಿಯನಂದು |

ಪೇಳಿದ ನೇಮಿ ಮಲ್ಲುಕಗೆ ||

ಧಾಳಾಧೂಳಿಯಿಂ ಪೋಗಿ ಕುಮ್ಮಟವನು |

ಪಾಳನಿರದೆ ಮಾಡೆಂದು ||

(220a, 35)

(6) 220a, 40ff

soon arrived at the Karnâṭa boundary striking terror into the hearts of Kampila's subjects who at once reported to their king this impending danger.¹ Kampila was bewildered: he felt now the loss of Râma who was the only one that could dare oppose Nêmi and save the city from certain ruin. Alas! It was no use his telling the minister to make the necessary arrangements to meet the foe. The grief on account of Râma's absence at this critical time ate up his heart and he was no more himself.

Anna Bhairava and Bâdura Khâna consoled him with words of courage and promises of driving back the enemy. Just now Baichappa confidently spoke to the king of a certain famous warrior who could very easily destroy Nêmi's army². Surprised at this sudden assistance from somewhere, the king sought to know more about this person. In reply Baichappa stated that he was a scion of the family of Râmadêva of Dêvagiri and son of Kampa, a descendant of the Bêḍa Śabara who was originally a Kshatriya but was excommunicated on account of his marriage with a girl of inferior caste. This excommunicated prince was a great warrior and had proved his valour when the Sultan invaded and destroyed Dêvagiri³. His son, now a refugee in Kampila's dominions, was also very valiant and would very willingly help the king. Baichappa then narrated his story which was similar to the true story of Râma and Kampila was very much moved by it. And when he wanted to see the new comer Baichappa asked him to 'wait until 3 days the war were over'⁴. The king grew restless and was every moment thinking of his son Râma to whom he now felt he had done great injustice⁵.

(The manuscript ends here abruptly. Further information gathered from other manuscripts will be published in the next report. Râma was killed in battle while defending Kummaṭadurga.)

(3) JAYAREKHA.

This Jayarêkhâ is a long roll of ancient paper in the possession of Rangegaḍa of the village Tâygoṇḍanhalli near the village Tungôṭi in the Madhugiri Taluk, Tumkur District. (Plate X, 1.) It is written in modern Kannaḍa characters nearly one hundred years old, and purports to describe how the village Tungôṭi near Maddagiri was founded by some followers of the chiefs of Maddagiri. The narrative given therein may be summarised as follows:—

1. In the Śaka year 1425 *Rudhirôḍgâri*, i.e., A.D. 1503, two brothers named Sakregauḍa and Mâregauḍa migrated from their native place Sakhare⁶ and wandering

(1) 220a, 44.

(2) 222a, 1-6.

(4) 224a and b.

(6) Could this be Sakkarepattana in the Kadur Taluk.?

(3) 222a, 223b. This is an outline of the traditional history of the family.

(5) 224-226.

through forest and hill, went to Penugonḍa to see King Achyutarāya. The king granted them some lands on condition that they would bring them under cultivation, build a village thereon and settle in it.

2. Six years later, in the year *Vibhava* A.D. 1508 on the 7th lunar day of the bright half of Vaiśākha they began laying the foundation of the village Tungōṭi where they had been granted lands and in time the village was built and a number of people settled therein. Meanwhile houses were built both for the gaṇḍa brothers and the other inhabitants.

3. Six years later, on the 10th lunar day of the bright half of the month of Māgha in the year *Bhāva* (1514) the gaṇḍa brothers went on a pilgrimage to Tirupati where they celebrated the lunar new year's day. From there they brought an image of the god Kṛishṇa (Rangadhāma) and set it up in a temple built newly in their village.

4. They next paid a visit to the King at Penugonḍa and with his permission built a village Vīraṇḍanahallī near Tungōṭi in the year *Īsvara* (A.D. 1517). At first there was merely a cattle-pen in the place under the control of a man named Vīraṇṇagaṇḍa. Later a fort was built and several houses. They also brought from their native village Sakhare holy rafters of wood (*Belugaḷu*) and set them up in their houses in the village for worship. Two sons were born to Sakharegaṇḍa, named Turubina Māregaṇḍa and Chēḷuguru Māregaṇḍa. His younger brother Māregaṇḍa got a son named Rangegaṇḍa and all these lived in peace as rulers of the new settlements.

5. At this time Vīrappagaṇḍa and his brothers migrated from a place called Shaharu Bidare and established a kingdom in the village Gubbi Hosahallī. One of the brothers built the village Mummaḍipaṭṭana in the year *Śukla* in the month Māgha (1510 A.D.) and erected the temple of Rāma therein. These were the ancestors of the famous pālegārs of Maddagiri. The Gaṇḍas of Tungōṭi paid tribute to them and ruled as their dependants.

6. In the year *Bhāva*, i.e., 1514 A.D. the Gaṇḍas invited the Chief from Mummaḍipaṭṭana and his minister Timmarasayya to Tungōṭi and conducted the procession of God Rangadhāma in the village Vīraṇḍanahallī with great pomp.

7. Turubina Māregaṇḍa had two sons, Vīraṇṇagaṇḍa and Tāyaṇṇa; and Chēḷuguru Māregaṇḍa got a son named Chikkegaṇḍa. These built the village Tāyaṇṇanahallī; of these Chikkegaṇḍa lived in Tungōṭi with four servants of the Bēḍa caste called Ranga, Chikka Ranga, Muddaiya and Bōra. Tāyaṇṇa settled in Tāyaṇṇanahallī, now a village near Tungōṭi.

8. The Maddagiri Chief Vīrappa gaṇḍa and his brothers paid a visit to Tungōṭi and were highly honoured by Turubina Māregaṇḍa and Chēḷuguru Māregaṇḍa who promised them allegiance. After the death of the Chief Vīrappagaṇḍa, his son Doddegaṇḍa extended Mummaḍipaṭṭana clearing the forest around it and building a fort. He also erected in that village a temple of Nonabhêśvara. After the death of the chief

Dodḍegaṇḍa, his son Mummāḍi Chikkappagaṇḍa succeeded him. He once saw a hound pursued by a hare in the forest to the west of Mummāḍi-paṭṭaṇa and taking this as a good omen he built a town there called Bijavara after the goddess Bijavara-mahādēvi. A temple of Vīrabhadra and a tank and a fort were built in that town and grants were made to Brahmans and others. The chief had as his guru Tōṇṭada Siddhalingēsvarasvāmi, a Lingāyat.

9. In the meanwhile Māregāṇḍa, grandson of Turnbina Māregāṇḍa of Tungōṭi, applied to the chief, Mummāḍi Chikkappagaṇḍa, for permission to appoint the various officials for the village Tungōṭi and for celebrating the festival to propitiate the village goddess. The permission was granted and the chief himself attended the festival.

10. After this a peculiar incident occurred in the village Tungōṭi in Śrīmukha, Śaka 1435¹. A merchant named Venkaṭa Setṭi came with his pack-bullocks near the village Tungōṭi and as it was already approaching sunset camped in the village seeking the protection of the village officials for his goods. It was usual with the merchant to take only one meal on that day and at night he bathed and set up an oven on a natural rock to cook his food. But as soon as the food prepared was served on the leaf plate it became full of worms. The merchant wondered at it and reported the matter to the people of the village. In the meanwhile it was also found that his bullocks refused to eat grass and lay dying. Complaint was lodged with the village accountant and headman and after conducting some enquiries, they suspected they wanted that he should be put to death by being rolled down a precipice for the offence. With that object the chief villagers and the merchants went to Bijavara and reported the matter to the Chief Mummāḍi Chikkappa Gaṇḍa. The Chief conducted an enquiry and decreed that unless everything was set right the accused should be put to death the next day. But the god Rangadhāma appeared in a dream before the chief during the night and told him that he had come from Sakrepaṭṇa and appeared as a natural rock, and that since the merchant had set fire on his head all this had happened. The god directed that a temple should be built up around him and worship conducted by the smith Dodḍarangappa's son Hanumantappa. If this was done, the god promised that the bullocks would come back to life and the merchant would prosper. The next day, the Chief sent for the merchant and told him of the dream. The merchant accordingly took a vow that he would build the temple and set apart 640 varahas for the purpose and came with the chief to Tungōṭi. The bullocks soon recovered and the merchant built a shrine for the god in the month of Māgha of the year Yuva (A.D. 1575). Valuable presents were made to the Chief and the village officials by the merchant, and the villagers lived in peace thereafter.

(¹) This seems to be a mistake for Śaka 1495 as two generations had passed since the village Tungōṭi was founded in 1513 A.D. Hence the date may be taken as Śaka 1495 Māgha or A.D. 1574.

PART V.

EPIGRAPHY.

Inscriptions discovered during the year.

Chitaldrug District.

1.

CHANDRAVALLI INSCRIPTION OF MAYÛRAŚARMAN.

TEXT.

1. Kadambâṇam Mayûraśammanâ viṇimmiam
2. taṭākam dūbha Trêkûṭa Abhîra Pallava Pâri-
3. yâtrika Sakasthâ [ṇa] Sayindaka Puṇâṭa Mōkari [ṇâ]

TRANSLATION.

[Plate XI.

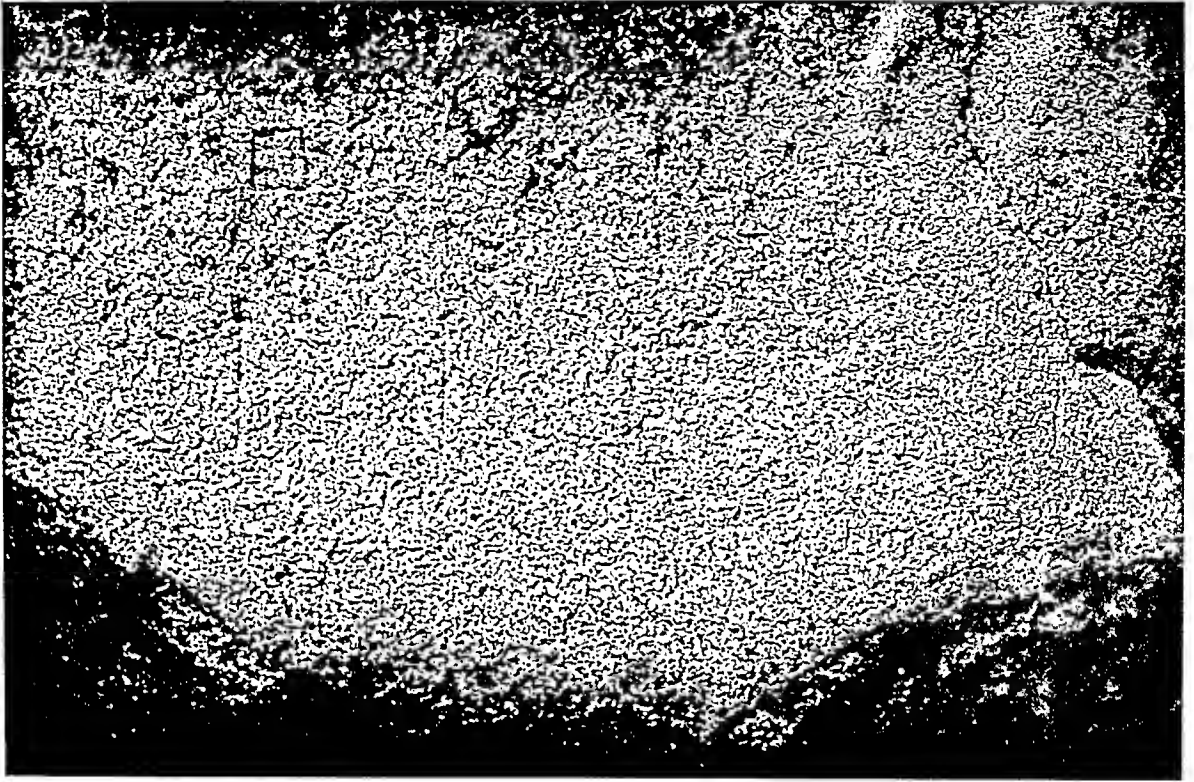
(This) tank (was) constructed by Mayûraśarman of the Kadambas who (has) defeated Trêkûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Sayindaka, Puṇâṭa and Mōkari.

NOTES.

DESCRIPTION.

To the west of the fortified hill of Chitaldrug in the Mysore State is the valley of Hulegondi which, according to local tradition, is the site of an ancient town called Chandravalli or Chandrâvali. To the south of this valley are two hills and between them runs a defile which is about a hundred feet in width at its narrowest part. On the western side of the defile at a height of about thirty feet from its bottom are a number of boulders large and small among which is an ancient temple dedicated to Bhairavêśvara. Near the entrance to this temple is a large boulder of gneiss with a vertical wall-like side turned towards the north-east from which direction people have to enter the defile. The flat face is about 20 feet high and 15 feet wide and ideally situated for inscribing.

On the lower part of this face is an inscription in large cave characters which is so far worn out that its existence was unknown to the people of the neighbourhood. Epigraphical surveyors who in the past worked in the neighbourhood had either not known of its existence or had thought its decipherment so impossible that no mention of the record was made in their reports.



၂ ဇ. ဝ. I X ယ, J A X I Δ I X Y.
 ၂ ဇ. ဝ. I X ယ, J A X I Δ I X Y.
 ၂ ဇ. ဝ. I X ယ, J A X I Δ I X Y.
 ၂ ဇ. ဝ. I X ယ, J A X I Δ I X Y.

CHANDRAVALI ROCK INSCRIPTION. OF MAYURASARMAN, (p. 50—No. 1).

The inscription has three distinct lines of characters most of which are clear enough to be definitely read. Between the first and second lines are the sun and moon carved in outline and there is no other figure on the face of the boulder. At first sight it looks as if there are about six more lines of Brâhmi characters above the present inscription and even the outlines of some characters appear to be visible. On a closer examination most of these lines might be attributed to the weathering of the rock and present a strong contrast to the inscribed letters below. The inscription is 6'—6" horizontally and 3'—1" vertically. The characters are large and well incised, their bodies being about 5" square and tailed characters like *ka* measuring between 10" and 14" in length. The first line starts with large finely formed clear characters which become slightly smaller in the third line especially towards its ends.

CONNECTED RECORDS.

Some important records of the period which have to be studied on the present occasion are the following:—

- (1) The Banavâsi inscription of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ind. Ant. XIV, p. 33.)
- (2) The Maḷavalli pillar inscription, part I, of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ep. Car. VII, Shikarpur, 263.)
- (3) The Myâkadoni inscription of the 8th year of Puḷumâvi. (Ep. Ind. XIV, p. 153.)
- (4) The Mayidavolu plates of Śivaskandavarman Pallava dated the 10th year of his father Bappadêva. (Ep. Ind. VI, p. 84.)
- (5) The Hirehaḍagalli plates of Śivaskandavarman Pallava dated the 8th year of his own reign. (Ep. Ind. I, p. 2.)
- (6) The Maḷavalli pillar inscription, part II, of the 4th year of an unknown Kadamba king. (Ep. Car. VII, Shikarpur, p. 264.)
- (7) The Guṇṭâr plates of Chârudêvi dated an uncertain year in the reign of Vijayaskândavaraman Pallava. (Ind. Ant., IX, p. 100, and Ep. Ind. VIII, p. 143.)
- (8) The Tâlagunda pillar inscription of Yuvarâja Śântivarman set up during the reign of his father Kâkusthavarman Kadamba. (Ep. Ind. VIII, p. 24.)

A comparative study of the above named inscriptions shows the correct paleographical and historical position of the new inscription of Mayûraśarman.

PALEOGRAPHY.

The characters in which the inscription is written belong to the class of later southern Brâhmi, known as the Cave characters of the variety seen in the later Sâtavâhana inscriptions. In point of similarity they come nearest to the Myâkadôni inscription of Puḷumâvi, which the Chandravallî inscription resembles in many ways. The following general characteristics may be noted :—The *serif* is well formed though short and is at the same time different from the box-head of the Tâlagunda characters. The vertical line of the tailed characters is usually long and occasionally slightly wavy at the root of the tail while the lower part is well curved up to the left with the extreme end turned slightly inwards to form a very shallow loop. Where the characters have been well written as in the first and second lines, the wings of *ka* together form a fine arch with the ends bent downwards. The lower end of *ta* is well curved inwards in the second line. *Sa* appears in the third line thrice and betrays a variation which suggests that in the first two lines there is an attempt to imitate a slightly earlier form, while the third line with its well looped first *ya* contains the real contemporary forms. The arch below the *serif* in the second *sa* of the third line, the suggestion of an inward curve at the bottom of *da*, the downward bend of the medial â in *bâ* in the first line and in *sthâ* in the third line and the looped *ya* of the third line are sufficient to show that later tendencies were already visible. Paleographically, the first two lines may belong to about 200 A.D. while some of the characters in the third line may be half a century later. Of the inscriptions mentioned above, the earliest appears to be the Banavâsi inscription, the second one, the Maḷavallî inscription Part I, and the third the Myâkadôni inscription. Paleographically the Chandravallî inscription follows the Myâkadoni one closely and is itself followed by the Maḷavallî inscription Part II. Of the other records it is well known that the chronological order is (1) The Mâyidavolu plates, (2) The Hirehadagallî plates, (3) The Guntûr plates and (4) The Tâlagunda inscription. Making allowance for the fact that copperplates usually contain more cursive characters and that stone inscriptions retain the more archaic forms, we find that the Mâyidavolu, Hirehadagallî and Gunṭûr plates may not be far removed in time from the Chandravallî inscription. The Gunṭûr plates however show irregular and cursive forms of a more advanced character. The Tâlagunda inscription has box-headed characters of a definitely later form. The length of a hundred years could not account for the difference between it and Mayûraśarman's record and allowance has to be made for considerable foreign influence. On paleographical grounds the present inscription is very similar to the Myâkadoni inscription and thus belongs to almost the same time as the latter.

LANGUAGE AND ORTHOGRAPHY.

The inscription is a simple direct statement of facts without any introduction or epilogue. Even the word 'Siddham' found in the Myâkadôni and Malavalli inscriptions is not present here.

The language is definitely Prâkrit as can be seen from words like *śanmanā* and *vinimmiā*. But the tendency to sauskritise is clearly seen. Thus the inscription appears to belong to the last days during which Prâkrit still held its place as the state language in South India. Some peculiarities of the language and orthography may however be noted. In the word *Kadambâpam* the last letter has such a long and curved *serif* that its nearest reading would be *nôm*. This form is grammatically incorrect. The left hand portion of the *serif* is too long and curved to allow of the reading *nâm*. The second word appears as *Mayûra* and not as *Maûra*. The third is *śamma* and not *samma*. The fourth word retains the pure Prakrit form *vinimmiā*.

In the second line the first word reads *taṭākam* and not *taḍākam*. But it may be noted that the medial vowel is really more like *i* than like *â* so that correctly the word ought to read *taṭikam*. The second letter of the second word and the first of the third are so near to each other that they look like one character. As they are written by the side of each other and have not been altered according to *sandhi* rules, it is clear that they do not form one ligature. For the sake of a suitable reading it has been here thought that the scribe put two characters *bha* and *tre* too near by mistake. The second letter of the third word has a double hook at the lower end, the second hook being the medial *û*.

In the third line the first letter *yâ* has really a hook on each side of its lower end, and it has a more advanced form than *ya* in the first and third lines. The medial *i* of *ti* has a reversed curve. Including the last two letters of the previous line the word could be read as *Pariyâtika*, or *Pâriyâtrika*, perhaps the country near the mountain Pâriyâtra. Even if the first letter is read as *cha*, the name *Parichâtrika* would refer to the same country. In the Nâsik inscription of queen Bâlaśrî also, this very word has been given two alternative readings, the reading with *cha* being the more acceptable (*vide* Rapson: Andhra coins, pp XXXIII).¹ The first word has here been read as *yâtika* the existence of the curve to the right being recognised. In the second word the existence of the interlined letter *ṇa* is not certain. In the third word the third letter has a loop which appears to be slightly open at the top and has a short extra line springing from the bottom of the curve. It has been here read as *nda* though it could be read also as *nu*, *nru*, or *ndhu*. The third letter of *puṇâta* has the suspicion of an upward curve at the centre of its bottom. The last three letters of the third line have lost their lower halves owing to a part of the rock breaking away. Of the last letter

(1) Ep. Ind. VIII, p. 60.

only the top part is visible and its position is a little too much to the right, out of the line with the letters above. Among the orthographical peculiarities may be pointed out the following :—

1st line (1) *ṇôm* instead of *nam* in *Kadambānam*.

2nd line (2) *ti* instead of *ta* in *taṭākam*.

(3) *tre* instead of *trai* in *Traikūta*

3rd line (4) *sa* instead of *śa* in *śaka*.

(5) *sayinda* instead of *saindra* in *saindraka*.

(6) *Mōka* instead of *Maukha* in *Maukhari*.

AUTHORSHIP.

The only inscription known till now which anybody has attempted to ascribe to Mayûraśarman is the Maḷavalli pillar inscription, part II. It has been supposed that the Kadamba mentioned in the inscription is the first of the dynasty, viz., Mayûraśarman¹. In the Chandravalli inscription, however, Mayûraśarman is definitely named as getting a reservoir constructed. No son, vassal or officer has been mentioned as in the Myâkadoni and Tâlagunda inscriptions. Thus the present record appears to have been set up under the direct orders of Mayûraśarman.

PURPOSE OF THE INSCRIPTION.

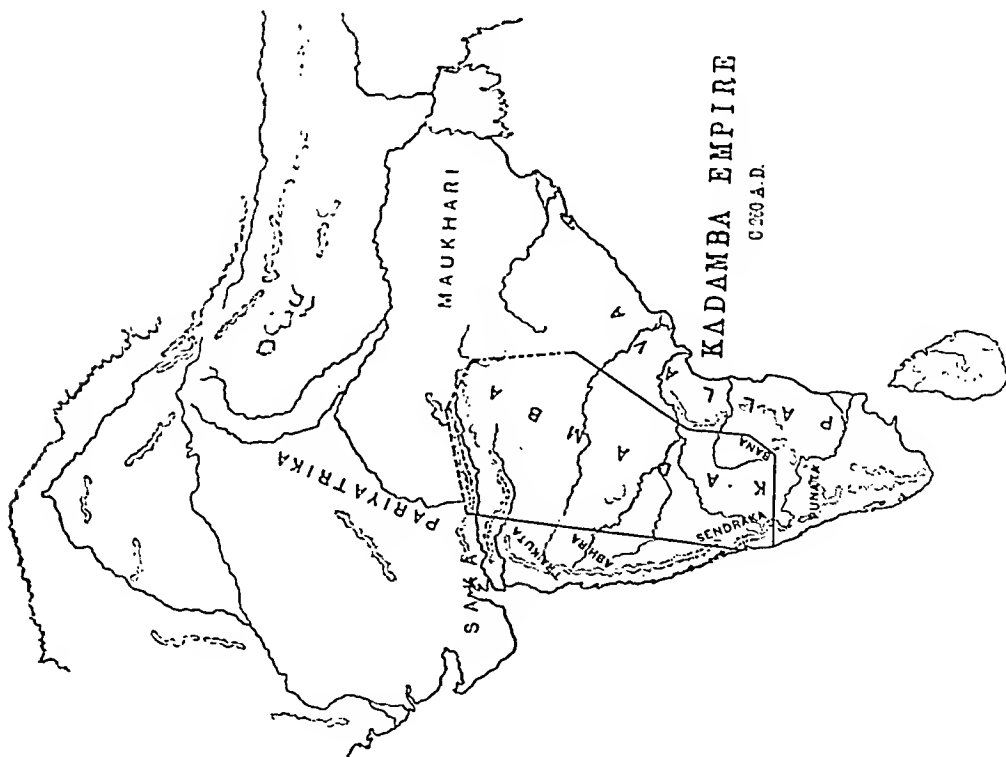
Like the Myâkadoni inscription of Puḷumâvi and the Tâlagunda inscription of Sântivarman, the present inscription is primarily meant to be a record of the construction of a reservoir of water by Mayûraśarman of the Kadambas. The defile in which the inscription boulder is situated is very conveniently located for the construction of a dam. The latter could impound the rain water poured by both the monsoons on the hills to the south of Chitaldrug. Excavations to the north of this place have shown that exactly in the direction towards which the inscription faces, there was in the Śâtavâhana times, a flourishing town in which have been collected large numbers of lead coins bearing the names of Gôtamîputra, Puḷumâvi and other later Śâtavâhana rulers. Mayûraśarman only follows the example of Puḷumâvi in recording his meritorious deed. Secondly, the inscription is meant to record the victories of the Kadamba hero over his neighbours of the Traikūta, Abhîra, Pallava, Pâriyâtrika, Śakasthâna, Sêndraka, Punâta and Maukhari kingdoms.

GEOGRAPHY.

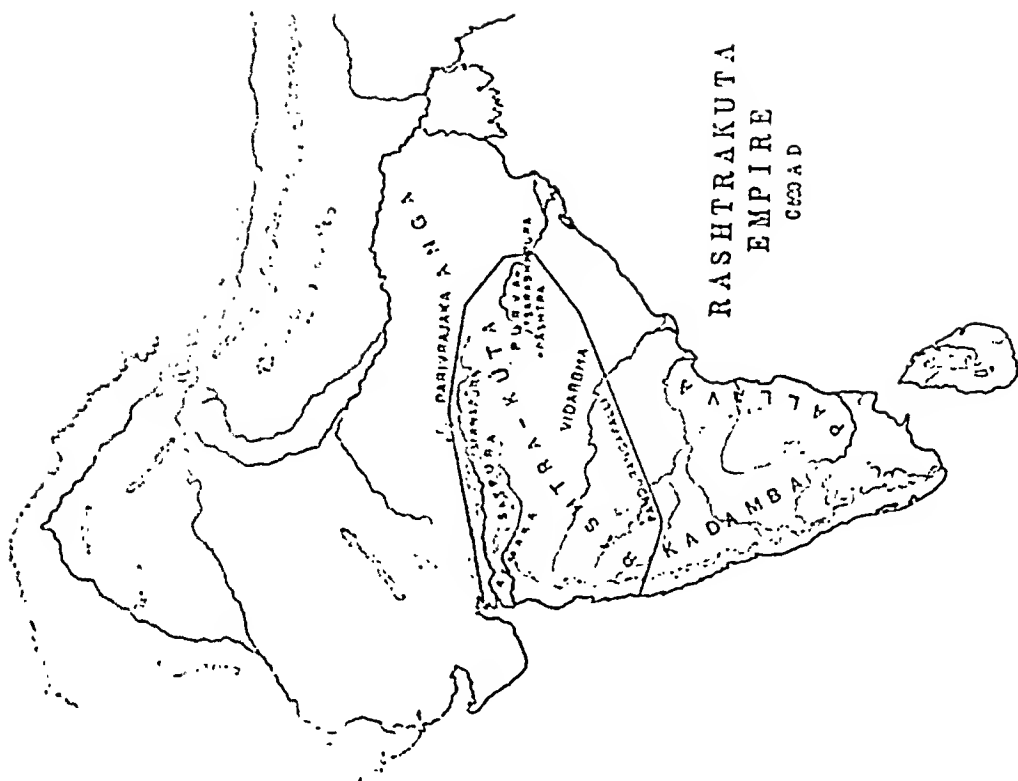
The inscription has a unique interest as it gives us the names of eight contemporary kingdoms and is in this respect as valuable as the famous Nâsik inscription of the Śâtavâhana queen Gôtami Bâlasri. Most of the names are well known in the early history of the Dakhan. (Plate XII. 1)

(¹) J. Dubreuil : *Ancient Hist. of the Deccan*, p. 99.

MAPS TO ILLUSTRATE INSCRIPTIONS



1. CHANDRAVALLI INSCRIPTION OF MAYURASARMAN, (p. 50).
Mysore Archaeological Survey.]



2. PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 197).

(1) **Trekuta or Traikuta** is the kingdom which extended from the vicinity of Bombay to near Surat including south Gujarat and the northern part of the Mahratta country. Traikûṭaka inscriptions have been found at Kanhêri, north of Bombay, and at Pârdi, 50 miles south of Surat. The Traikûṭaka era began perhaps about 249 A.D.¹

(2) **Abhira** was a country to the south of Traikûṭa and inscriptions of the Abhîra dynasty have been found at Nâsik. The Traikûṭa era mentioned above is considered to be the same as the Abhîra era founded in 249 A.D. Before that date, however, two Abhîra kings at least, namely, Îśvarasêna of the Nâsik inscription and Îśvaradatta appear to have existed. As there has been some doubt whether the Abhîra and the Traikûṭa dynasties were not identical, the mention of the two kingdoms separately in the present inscription is note-worthy.

(3) **Pallava**.—The connection of the Pallavas with the rise of Mayûraśarma has been described in the Tâlagunda inscription of Śântivarman². The Pallava country at this time stretched over the eastern part of the Dakhan including the Kânci and Amarâvati areas.

(4) **Pariyatika or Pariyatrika** is the country near the mountain Pâriyâtra mentioned in the Nâsik inscription of Bâlaśrî, and described as one of the seven Kulâ-chalas or great mountains in Sanskrit tradition.³ This mountain has been usually identified with the western part of the Vindhya range, west of Bhopal but on the evidence of Yuan-chwang, we are led to think that Pâriyâtra or Poliyetalo was a prosperous country situated 500 leagues west of Mathura and 800 leagues south-west of Satadru. For this reason, Watters has identified it with Bairat to the north-east of Ajmir and the Aravalli hills.⁴ The only conclusion we can come to is that the Pâriyâtra country extended from the western Vindhyas to the west of Mathura including the Aravalli hills and it was thus to the north of the Traikûṭaka country.

(5) **Sakasthana** has been commonly taken as synonymous with Seistan in south Beluchistan. But it is known that the Śakas were in occupation of Gujarat and west Mâlva until they were conquered by the Gupta emperor, Chandragupta II Vikramâditya about A.D. 400. Here the word Sakasthâna may be considered to refer to this country, a part of which perhaps separated the Traikûṭa and Pâriyâtra areas.

(6) **Sayindaka** has been here taken as equivalent to Sêndraka and not Sindhuka. Sêndraka has been usually identified with the Nâgarkandâ country to which parts of the Shimoga district of the Mysore State are considered to

(¹) Rapson. Andhra coins, p. CLXII.

(²) Ep. Car, VII. Shikarpur, 176; Ep. Ind. VIII p. 30.

(³) Mahâbhârata, Bhîshma-parva, Ch. IX, Verse. 12. (Ed. Kumbakonam.)

(⁴) Watters: Yuan-Chwang, Vol. I, p. 300; also Pargiter: Anc. Ind. Hist. Trad. p. 299.

have belonged.¹ Sêndraka names occur in Gujarat, in Mysore and elsewhere in the early Chalukyan period showing that the Sêndrakas held power as feudatories in the northern part of the Châlukyan empire also. The fact that most of the Sêndraka inscriptions come from the western parts of the Mysore State and of the Bombay Karnâṭaka² leads to the conclusion that the dynasty was in its earlier days probably occupying the southern portion of the Konkan, their country extending from the north of Punâḍa to the south of Abhîra.

(7) **Punata or Punnad** is the country to the south of Mysore whose capital was Kîrtipura or Kittûr in the Mysore district³.

(8) **Maukari or Maukhari** is the country near the town of Gayâ⁴ in south Behar whose territory might at this time have extended farther south, its western neighbour being probably Pâriyâtra and the southern neighbour, the Pallava empire.

DATE.

The determination of the date of the Chandravallî inscription is of very great importance as it would fix the date of Mayûrasarman and of the foundation of the Kadamba dynasty. The inscription is here assigned to circa 258 A.D. for the following reasons :—

(1) We have seen that paleographically it closely follows the Myâkadoni inscription. Dr. Sukhtankar has assigned the latter to the reign of the Puḷumâvi II (135 to 163 A.D.) on the ground that Puḷumâvi III and Puḷumâvi IV reigned only for about 7 years while the inscription belongs to the 8th regnal year⁵. But it is a very common experience in south Indian usage that the expired year is often mentioned instead of the current, and the Purâṇic account probably gives the completed years. It is possible that Puḷumâvi IV might have reigned for seven complete years and died in the eighth regnal year a short time after the Myâkadoni inscription was put up. Further, it is improbable that the Myâkadoni inscription is nearly a century and a half earlier than the very similar Chandravallî inscription. As the middle of the 2nd century would be too early a date for Mayûrasarman, the Myâkadôni record may more reasonably be ascribed to Puḷumâvi IV who reigned from c. 218 to c. 225-226 A. D. In any case it is clear that the characters of the Chandravallî inscription could not be later than the middle of the 3rd century A.D. The fact that the early Pallava copperplates show more cursive and advanced forms used not far away in the Bellary district in the middle of that century would lead to the conclusion that the characters

(¹) Ind. Ant. XIX p. 143.

(²) Ind. Ant. XVIII, p. 266.

(³) Mys. Arch. Rep. 1917, p. 41.

(⁴) Fleet. Gupta Ins. p. 16.

(⁵) Ep. Ind. XIV p. 154.

in the Chandravalli inscription, which retain more archaic forms, cannot belong to a much later period.

(2) Further the use of Prākṛit in the inscription and the simple language employ would indicate that the record belongs to the 3rd century A. D. and is not later, as Sanskrit comes into general use in the 4th century A.D. In the Guṇṭūr plates Sanskrit already takes its place along with Prākṛit. If Mayūra had belonged to the 4th century it is difficult to explain why he, who is described as a Brahman learned in the Vedas, should have preferred Prākṛit to Sanskrit. In his day Prākṛit was too strong yet to be replaced by Sanskrit and that was in the third century A.D.

(3) The kingdoms mentioned in the inscription must have been contemporaneous with it and indicate the time to which the inscription belongs. In the Abhīra kingdom, though Śīvarasēna and Śīvaradatta appear to have reigned in the first half of the 3rd century, probably after the withdrawal of the Śātavāhana empire from the Nāsik area, the year 249 A.D. which commences a new era is considered to mark the consolidation of the kingdom and its rise to the position of a strong power¹. The Traikūṭakas used the same era and it is uncertain whether they were in existence before that date. The Pallavas, the Śēndrakas and the Puṇāṭas had already built up their kingdoms over the ruins of the Śātavāhana empire. This could not have been before the middle of the 3rd century A.D. The Śakas, the Pāriyātrikas and especially the Maukharis were still independent dynasties which had not yet been overwhelmed by the Guptas. The Maukharis could not have been an independent power after 319 A.D. and possibly they lost their freedom much earlier; if the view is accepted that Chandragupta I inherited a considerable part of Behar from his ancestors, it is possible that the Maukharis were subjugated either by Mahārāja Guṇṭa (c. 275-300 A.D.) or at least by his son Mahārājādhirāja Ghaṭōtkacha (300-320 A.D.) In any case Mayūrasārman came into contact with them in the third century A.D. (c. 275) when they were yet great enough to have a boundary coterminous with the Kadamba empire.

(4) No less than the countries mentioned, the omissions are significant. Mayūrasārman could not have helped mentioning the names of the Śātavāhana, the Gupta, the Ganga and the Vākāṭaka empires if he had been their contemporary. Evidently by his time the Śātavāhana empire had completely disappeared and the other three powers had not yet been established. Thus the omissions suggest the second half of the 3rd century and the first quarter of the fourth as suitable for Mayūrasārman.

(5) The early chronology of the Pallavas has now been approximately settled and the following dates generally accepted.² Bappadēva—second quarter of the 3rd

(¹) Raptar : Andhra coins, p. CLXII.

(²) Dubreuil An. Hist. of the Dec. p. 54.

century; Śivaskandavarman—third quarter, Buddavarman—fourth quarter. The fact that grants of the first two of these rulers are obtained in the Bellary District and that Śivaskandavarman was in possession of Sâtâhani raṭṭha, *i.e.*, the neighbourhood of the Bellary District,¹ leads to the conclusion that Mayûraśarman's occupation of the Śrîparvata—Chitaldrug area and possibly his whole military career is subsequent to the 8th year of Śivaskandavarman, the latter falling at least 10 plus 8 years after 226 A. D., probably between 244 and 250 A. D. It is possible that Mayûraśarman's rise took place either during the time of this ruler or immediately after, somewhere between 250 A.D. and 260 A.D.

(6) Many writers have thought that the year 80, the date of the Halsi plates of Kâkusthavarman, refer to an era reckoned from the commencement of Mayûraśarman's reign. But as Kâkusthavarman when he was king had given a daughter in marriage to the imperial Gupta dynasty and since Samudragupta's southern expedition c. 340 A.D. was probably the earliest occasion for such an alliance, the marriage may have taken place somewhere about 350 A.D., that king or prince Chandragupta II being the bridegroom. Kâkusthavarman might have come to the throne a few years earlier; and a few years before his coronation he might have issued the Halsi plates: c. 340 A.D. Thus the first year of Mayûraśarman's reign would fall 80 years before that date *i.e.*, somewhere about 260 A.D.

(7) The suggested date would be suitable as there would be a distance of only about 40 years between the Myâkadoni inscription (of Puḷumâvi IV) and the Chandravalli inscription, which resemble each other so very closely. The date would be satisfactory from all points of view. The Chandravalli inscription might have been set up immediately after the conquests of Mayûraśarman and possibly just before his coronation as no royal titles are claimed by him, while Puḷumâvi and the Pallava rulers of the period assume royal titles. Thus the date of the inscription is determined as c. 258 A.D. while the coronation of Mayûraśarman might have taken place very soon after.

HISTORY.

The new inscription promises to be one of the most important records yet discovered for the history of south India during the notoriously dark 3rd century A. D. From the Tâlagunda inscription we already know how Mayûraśarman warred against the Pallavas and established himself as a ruler in an inaccessible forest stretching to the gates of Śrîparvata. Further he levied tribute from the great Bâna and making peace with the Pallavas received a terriorty stretching from the western ocean to the Prêhâra on the east.² About the other neighbours of Mayûraśarman

(¹) Ep. Ind. I, p. 6, line 27.

(²) Ep. Ind. VIII, 29.

no information was available till now. From the Chandravalli inscription are now revealed the extent of his conquests and the names of his neighbours whom he claims to have defeated. A vast extent of territory appears to have come under his sway. To the south was the Pannād kingdom; to the west from south to north, in order, were the Sēndrakas between South Canara and Goa, the Ābhiras in the Bombay Konkan, the Trailkūtas to the north of Bombay and the Śakas between Surat and the Vindhya. The Vindhya and the Gondavara forest belt probably mark the northern limits of his empire separating it from the Pāriyātrikas and the Mankharis (of Behar) respectively. To his east he had of course the Pallava empire, separated from his by 'Prāhara.' Fleet has suggested that the latter might be the Tungabhadra river. As the Tungabhadra runs mainly from east to west and as Śripārvata was also a boundary of the Kadamba territory, 'Prāhara' is more probably some part of the eastern ghats near Sūcūlam or the Tāli river. The Brihad Bāmas whose kingdom extended over the southernmost Telugu districts lying to the west of the eastern ghats, were too weak and subservient to the Kadambas to deserve separate mention. Thus the Chandravalli inscription reveals to us the astonishing extent of Mayūrasarman's empire. Evidently the heritage of the Śātavāhanas in the Dakhan plateau fell to the share of Mayūrasarman. Some time after he assumed the title of 'Rāja' he may have got the Malvalli record, part II, inscribed as he then calls himself king and makes a respectful reference to the Śātavāhana dynasty which went before him and the successor of which he perhaps claimed to be. The words 'Kadambānām rājā' probably refer to him as he was the first and only Kadamba known at that time and there was no need to name him.¹

As some of the later inscriptions of the Kadambas give the name Mayūravarma, there was room for a little doubt about his original caste. The present inscription distinctly reads *sarman* thus confirming the statement of the Tālagūnda inscription that he was a Brāhman. The interesting story of this Brāhman dynasty which becomes Kshatriya and intermarries with the imperial Guptas is too well known to be repeated here. This fact of the change of caste in the ruling families of India which is observed in several other instances, is however highly important for the social history of India.

Most of the other powers mentioned in the inscription were also those which rose to importance on the decay of the Śātavāhana empire. As already mentioned, the Ābhiras, Īśvarasēna and Īśvaradatta appear to have ruled in the first half of the 3rd century, the final consolidation of the kingdom being marked by the establishment of the Abhira era in 249 A.D.²

(1) See also, Dubreuil : *Anc. Hist. Deccan* : p. 99.

(2) Rapson, *Andhra coins*, p. c. l. XII.

Though the Traikûtas used perhaps the same era as the Abhiras, the Chandravallî inscription makes it clear that the two dynasties were independent of each other at the time of Mayûraśarman.

That Pâriyâtra not only signified a mountain as mentioned in Balaśri's Nāsik inscription and the Mandesôr inscription but also a distinct kingdom, is evident from the fact that Yuan-Chwang mentions it as a distinct country with a Vaisya king¹. Mayûraśarman's inscription informs us that the country was already a distinct kingdom in the middle of the 3rd century A.D.

Of the ancient dynasty of Maukhari we have evidence both in the Maurya period and in the Gupta period. To come into conflict with a Dakhan power, perhaps in the central Indian forests, it must have had a territory of considerable extent and importance and that sometime before the date of Gupta (275-300) the progenitor of the great dynasty of that name.

About the Pallavas no additional information is available but it is interesting to note that Punnâd which is mentioned by Ptolemy² was an independent power in the middle of the 3rd century A.D. Probably it held that position until it was conquered by the Gangas who rose to importance in the 4th century.

From the above note it will be seen that the Chandravallî inscription of Mayûraśarman is an exceedingly important record which throws welcome light on the condition of the Dakhan in the till now dark 3rd century A.D.

2.

On a broken stone-slab found in a creek about 100 yards to the west of the Anjanêya-temple of Chandravallî near the town of Chitaldrug.

Size 3' × 2.'

Kannada language and characters.

1. śrî....
2. 1599....
3. hâ-naḍa-prabu....
4. pa śrîmanu nâḍa-pra....
5. gâuḍa Sâyarâvutana....
6.Nâgagaumḍanu tanna kodagiya
7. [ga] raḍiya vumbaliya bumiyali ye
8.ḷagada keyanu aravaṭigeya baḷi
9. râjyada Bematura-nâḍige saluva.....

(¹) Watters, Yuan Chwang I., p. 300.

(²) Ind. Ant., p. 367.

10. meyaliya muṭigālagava kādido
11. dharmavanû alipidava Gamgeya taḍiya
12. kavileya koṇḍa papadali hōhanû
13. maha śrī śrī śrī

/

Note.

The inscription stone is broken off on the right side and several letters have disappeared. The record is dated S' 1599 or A.D. 1677 and its object seems to be to register the grant of some land in Bematur-nâḍ (Chitaldroog District) made by a person named Nâga-gâuṇḍa for assisting those who distinguished themselves in boxing competitions (*muṭi-gāḷaga*) in the above district. The donor Nâga-gâuṇḍa is stated to be a dependant of the chief *gauḍa* of the nâḍ (nâḍa-prabhu-gâvunḍa) named Sâyarâvuta, and to have been given some land rent-free, a portion of this having been specially favoured to him as a *garaḍi-umbali* (rent-free land for maintaining a gymnasium). A part of this land was now given away by him in connection with boxing. The usual imprecation against those who violate grants is found at the end of the epigraph. No king is named in the record.

3.

To the left of the relief image of a female devotee, lying in front of the temple of Baragereyamma in Chandravalli.

Size 1'—6'×1'—0"

Modern Kannaḍa language and characters.

1. Barageremma-
2. na
3. sêve
4. Kôḷada Nin-
5. gammana sêve

/

Translation.

In the service of Baragere-amma ; the service (benefaction) of Ningamma of Kôḷa.

Note.

The image is that of a lady devotee standing to front, with the hands reverentially joined and an umbrella over her head supported by the sun to right and moon to left. Below the sun, on her right are a Linga and a bull. The lady wears on her head a *nâgâbharana*, or ornament at the crest of which is a seven-hooded cobra. She was probably a queen of the Nâyakas. She might have originally come from Kôḷa or Kolâlu. (See No. 5 below.)

4. *On the inner surface of the north part of the east wall of a small Siva temple on the Chitaldroog hill directly to the east of Hidimbêśvara temple.*
- Modern Kannaḍa characters and language (of about the 18th century). Single line.
1. Madehalli Rudrapana maga Yirapa māḍiśida Siva-ālaya

Note.

This records the construction of the above temple by Yirapa, son of Rudrapa of the village Madehalli, a place situated about 3 miles to the north of Chitaldroog.

5. *On the eastern wall of the cave entrance leading up to Dhavalappana Guḍḍa near Chitaldroog town.*
- Size 3'—9" × 2'—9".
- Modern Kannaḍa Language and characters.

1. śrī Siva śiri
2. Koḷāḷa si-
3. ddha-bhaktaru kal-
4. pisida
5. bāraha

Note.

This seems to be the writing of some devotees of god Siddhêśvara living in the village Koḷāḷu, which is situated near the road between Chitaldroog and Dāvāngere.

6. *Half-way up the same Dhavalappanaguḍḍa, on a stepping stone opposite to a line engraving of Ganêśa which is 5 feet in width.*
- Modern Kannaḍa characters and language.

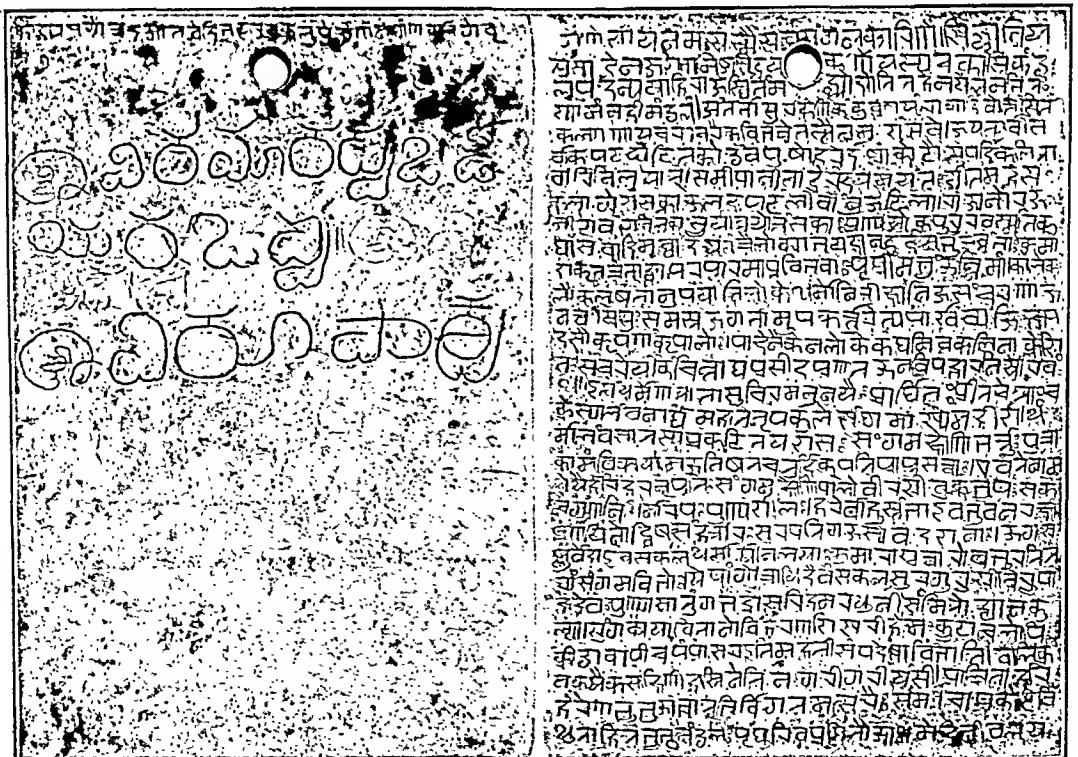
1. śrī Premasinga-
2. pana heśaru

Note.

This is the name of a devotee Prêmasingapa carved on the stepping-stone. The letters may be of the 19th century.



1. POMBOLAL PLATES OF KUMARA MEDAKERENAYAKA OF CHITRADURGA, (p. 63—No. 7).



2. HEJJE PLATES OF PRINCE MARAPA OF VIJAYANAGAR, (p. 158—No. 90).

110

116

III.2.

IIIb.

7.

A copperplate in the possession of Mr. Sreenivasa Jois, lawyer of Chitaldroog town.

Size 8" × 11"; one plate only. [Plate XIII, 1.]
Vadagale Caste Mark.

Sun.

Moon.

Modern Kannada characters and language.

(Front side.)

1. śrīmadbhaktapāla Śrī Vēṇugôpā-
2. la | svasti śrī vijeyābhyudhayā | Śāli-
3. vāhana śākha varushaṅgaḷu 1595
4. ne Pramadicha-nāma saṁvatsara-
5. da Śrāva śudha 5 Sôṁavārada-
6. llu śrīman mahānāyaka Kāmageti Ko-
7. māra Medekerināyakarū śrī Poṁ-
8. boḷala Gôpalasvāmi-rathôtsavakke baṁ-
9. dalli dāsavūligakke yārū yillaveṁdu
10. archakaru Raṅgapati-āchāryarū hē-
11. ḷalāgi vichārisi Timmaḷayyana
12. santatiya Halehāḷiya Kunchi-
13. ṭigara Pārikalladāsana maga Tiṁma-
14. dāsana maga Lōvidāsage śrī svāmi-
15. yavara pārivūliga śaṁkhu jāgaṭe
16. guḍi kâvalu adduta mudre saha appaṇe pā-
17. lisi dharma koṭa svāsti kesari-kaṭṭe muṁ-
18. daṇa pola 8 || bijavari yaṁṭu-
19. sêrina

(Back side.)

20. mânada morava
21. tta meṭi koḷaga sante pasige guḍi
22. muṁdaṇa manevāra saha || naḍa-
23. sa heḷi Śānubhāva Haḷli Tiṁmapage
24. Gaḍa Jaugaiyya Taḷavāra Chimmage
25. śaha tākiti māḍisi daya-māḍi ba-
26. rasi koṭṭa tāmbra śāsanā yī dha-
27. rṁmake yāru aḷupidarū anēka
28. pātakake hogoru sarvamānya pāla-
29. ne || sva-dattā putrikā dhātri vipra-dattā
30. sahōdari | anya-dattā cha mātā
31. chā datta-bhūmi parityajēt

Note.

This is a copperplate inscription recording the appointment by the Chitaldrug chief Kâmagêti Medakerinâyaka of an individual named Lôvidâsa, of the Kunchitiga community, to discharge the duties of *dâsvâlîga*, which included guarding the temple and god, blowing the conch and sounding the gong during the time of worship, putting on caste marks on the foreheads of devotees and stamping them with the red-hot seals of the god, etc., in the temple of Gôpâlasvâmi of the village Pombolal.

It is stated that when the chief visited the ear-festival of the god, the temple priest named Rângapati-âchârya represented that there was no one to attend to the duties of the said office and hence the appointment was made by the king. Lôvidâsa was the son of Timmadâsa who was the son of Pârikalladâsa of Halahalli descended from Tirumalaiya.

As remuneration for carrying on the said work, Lôvidâsa is recorded to have received a plot of land situated in front of Kêsarikaṭṭe, of the sowing capacity of 8 seers and also the right to receive some small contribution when corn was harvested and measured in the village; and was also given a small house-site rent-free in front of the temple. The grant was engraved on copper and the accountant, the patel and the watchman of the village named respectively Halli Timmapa, Jaugayya and Chinna were ordered to carry out the terms of the grant.

The usual imprecatory verses are found at the end of the record.

The temple of Gôpâlasvâmi referred to in this grant seems to be the temple of Gôpâlakrishṇa in Holalkere town in the Chitaldrug District. (See E. C. XI Holalkere 7.) The date of the grant is stated to be Monday, the 5th lunar day of the bright half of Śrâvaṇa, in the year Pramâdîcha, Śaka 1595, which corresponds to 7th July, A.D. 1673.

8.

INSCRIPTIONS IN THE HASSAN DISTRICT.

Belur Taluk.

On a stone in the compound of the Kêśava temple at Bêlûr.

Kannaḍa language and characters.

1. muhûrtam api jivêṭa naraś śuklêna karmanâ || nâkalpam a-
2. pi kṛishṇêna lôka-dvaya-virôdhinâ | int î maryyâdeyim śrî Kê-
3. śavapuradolage jivitavarggadolage ondu haṇa-vâdaḍam pra-
4. sâdadolag orppiṇḍavâdaḍam Beṇṇeyûru Muguliyo-
5. lage nûṇu-kambavâdaḍa v anubhavisuva puruṣhan âdoḍam
6. strîyâdoḍam avaśya-kâryam uṇṭâgey îringe hôda di-
7. vasamuṇi vyâdhiyâgirda divasamuṇi horagâgi śrî Kêśava-
8. dêvarige nitya-sêveyam mâḍadirdaḍe tamma kulad ippâttondu
9. taleya pitrigaḷam sva-hastadalu vadhiyisida dôsha satyam
10. satyam punas satyam uddhṛitya bhujam uchyatê vêda-śâstrât pa-
11. ram nâsti na daivam Kêśavât param śrî Nârâyaṇâya namaḥ

Note.

This inscription is not dated and records a command or instruction to the officials who served in the Kêśava temple, Bêlûr, that they should never fail to attend to their appointed work even for a single day. The record begins with a stanza which may be translated as follows:—

“It is better that a man should live even for the space of a muhûrta acting righteously than that he should live for a *kalpa* in a manner repugnant both to this world and the world beyond.” The record next lays down that every one of the servants of the temple in Kêśavapura (Bêlûr) who might be entitled to a pay of one *haṇa* or to the receipt of a dole of food and every temple servant living in the villages Beṇṇeyûr and Muguli who might be enjoying a plot of land of 100 kambas, whether male or female, shall render their services daily to the god Kêśava except on the days when they go out of station on urgent business or when they are ill. Those who do not render such duties are threatened that they will be guilty of slaying by their own hand their ancestors for 21 generations. The record ends with a stanza which means that the Vêdas, and the śâstras based thereon are the highest source of knowledge and Vishṇu (Kêśava) is the highest god. No date is contained in the record but the characters seem to be of the early Hoysala period of about the 13th century A.D.

The villages Beṇṇeyûr and Muguli (called also Hirîya Muguli) referred to in this record are included in the list of the villages granted by king Vishṇuvardhana for the

Kêśava temple at Bêlûr. (Ep. Car. V. Belur 71). They are identical with the villages Bennûr (also spelt as Bannûr and Binnûr in maps and village lists) and Hire Magaḷur to the north of Bêlûr, near Chikmagalûr, the headquarters of Chikmagalûr Taluk.

9.

At the same town Bêlûr, on broken stones lying to the left of the *mahâdvâra* (main entrance) of Kêśava temple.

Kannaḍa language and characters.

1. śubham astu | namas tūṅga-śīras-chaṇḍi-chandra-chāmara-châravê | trai-
2. yilôkya-nagarâraṁbhâ-mûla-staṁbhûya Shaṁbhave || 1 || aruṇa-sarasi-
3. ja-śrî-sôdarair atyudâraili akhila-bhuvana-rakshâ-dikshitar drushti-pâtaih taruṇa-tula-
4. śi-mâlâlâṁkrutôrasthala-śrî karuṇayati (tu) sadâ vaḥ Keśavêśaḥ krupêśaḥ || 2 || pāmtu vō ja-
5. lada-śyâmâś śârṅga-jyâghâta-karkaśâḥ trayilôkya-maṇṭapa-staṁbhâḥ chat-vârô Ha-
6. ri-bâhavaḥ || 3 || svasti śrî jayâbhyn dayâ Śâlivâhana śaka varuṣa 1491 neya
7. saṁda vartamâna Śukla-saṁvatsarada Śrâvaṇa śudha 11 śrîman-mahârâjâdhirâja râ-
8. ja-paramêśvara râjakulatilaka-chûḍâmaṇi pûrva-paśchima-dakshinôttara-samudraika-nâya-
9. ka dharaṇi-varâha mēdinî-mîseyara-gaṇḍa kaṭhâriya-śâlûva śrî-vîra-pra-
10. tâpa Vijaya-Sadâśivadêva-mahârâyaru sukha-saṁkathâ-vinôdadiṇ prithvîrâ-
11. jyam gaiyyutirppali śrîman-mahârâjâdhirâja-râjakula-dêvatâ chatur-
12. daśa-bhuvanâdhîśvarâ bhakta-jana-bhaya-bhânjana pāṇchajanya-dharaṇi-dhara
13. sarva-dêvatâ-munijana-stômâ-akshaya-pâtra-hasta a-
14. khilâṁḍakôṭi-brahmâṁḍa-nâyaka
15. Kamala-lôchana Kamala-saṁbhava-pitâ Nâradaḍi-muni-nâtha Vêda-giri-Viśâ-
16. dhîśvara dushta-nigraha śishṭa-pratipâlaka akhilava (abhinava) kshôṇi-Vaikuṇṭha-venipa Vê-
17. lâpurada śrî-Chennigarâyara divya-śrî-pâda-padmaṁgalige śrî-Vîra Sa-
18. dâśivarâyara haḍapada davalâṁka-bhîma Maṇinâgapuravarâdhîśva-
19. ra sindhu-Gôvinda sitakara-gaṇḍa Barida-saptânga-haraṇa turaka-daḷa-vibhâḍar-â-
20. da Kâśyapa-gôtrada Yeṣa-Kriṣṇapa-nâyakara komâra śrî-Venkaṭâdri-nâyaka-
21. ra haḍapada Pâpatimma-nâyakara komâra Venkaṭâdri-nâyakara

(1) & (3) Anushtup metre.

(2) Mâlinî metre.

22. hesara Venkaṭaṁmanu tāmma sēvege samarpisida dharmma-sāsanada
krama venṭemḍare
23. Kṛishṇapa-nāyakarige dharmma-vāgabēkendu Venkaṭapa-nāyakarige puṇya-
vāgabēken-
24. du svāmiya amṛitapaḍige madhyāṁada avasara ke dina 1 kke harivāṇa 1 ke
akki paḍi
25. 8 lū harivāṇa 10 ke paḍi 80 ke akki maṇu-u 2 ke nelu kha 1 rali timgaḷu
1 ke
26. nelu kha 7½ lū timgaḷu 12 ga varuśa 1 kke maṇu-u kha 90 kke ga 100 nū nā
27.ge ga 12 lhaṭārādhyarige ga 2 Vēdāntigaḷu ga 2 ā (?).....
ga 116 ke
28.nelu kha 90 kke Vastāreya simege saluva Jevāṇi-

(On a second piece.)

29. ge-nāḍolagaṇa Daṇḍayakanahalliyā grāma Venkaṭādri-nāyakayyana-
30. varu tāmma tande Pāpatiṁmaya-nāyakarige uṇḥaliyāgi.....
31. Pāpatiṁmāpura venḍa prati-nāmadhēyavanū māḍi Venkaṭādri-nāyakarigū
tāmma
32. tande Pāpatiṁmanāyakarigū puṇya-vāgabēkendu śrī Chennigarāya.....
33. raṁṇyōdaka-dāna-dhārā-pūrvaka.....śayadim samarpisida
34. dharmma-sāsanā ā-grāmaka saluva chatu-simeya vivara || Korāṭikerre grāma-
da..
35. la-simeyini paḍuvalū Yegachi-nadiyinda mūḍalu Chikkabēḍagerre Ha-
36. rubihalliyinda baḍagalū Kaṁṇayakana-halliyinde tēṁkalu yī chatu-si-
37. meyolaḷulla nīdhi-nikhēpa-jala-pāśāṇa-akshuṇi-āgāmi-siddha-sādhyamgaḷ-
eṇḍa
38. aṣṭa-bhōga-tēja-svāṇṇmyavaṇu svāmiya śrī-pāḍakke samarpisida
dharmma-sāsanā
39. yī dharmma-sāsanadali bareda harivāṇa 10 kke vechcha nirṇaya-
40. ūl Chennigarāyara ūligada.....
41. da mahā-janaṁgaḷige pūrvā-prāpti-yalli saluva harivāṇa
42. kaṇada sēru.....1 ke harivāṇa 1 lekhadali haṁchikoṁḍu
43. hōguvaru yī dharmake āru tapidarū tāmma tāyī tande guru sahō-
44. dararanū Vāraṇāsiyalī vadhisida dōshakke hōguvaru
45. dāna-pālanayōr madhye dānāch-chhērēyō nupālanam dānāt svarga-
46. m avāpuṇōti pālanād achyutam padam sva-dattā (d) dviguṇam puṇṇyam
para-dattānu-pālanam
47. para-dattāpahārēṇa sva-dattam nishphalam bhavēt¹ sva-dattām para-
dattām vā yō harēta vasundharām
48. shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyate krimih².

(1) Anushtup metre.

(2) Anushtup metre.

TRANSLATION.

Be it well. Adoration to Sambhu who is beautiful with the yak-tail fan, the moon kissing his lofty head and who is the main pillar for the building of the city of the three worlds. May the ever-merciful God, Kêśava, whose chest is adorned with the garland of young *tulasi* leaves, favour you with the glances of his eyes which are like the red lotus in brightness, full of compassion and engaged in looking after the welfare of the whole Universe. May the four arms of Hari, which are dark like the clouds and hardened by the striking of the string of his bow named Sârnga and which form the four pillars of the pavilion of the three worlds, protect you. Hail. On the eleventh day of the bright half of Śrâvâṇa in the year Śukla, the year 1491 of the Śâlivâhana era having elapsed; while the overlord and king of kings, the pre-eminent crest-jewel of the royal race, the only lord of the Eastern, Western, Southern and Northern oceans, a Boar to the Earth and the feared of those earthly ones who wear (boast of their valour signified by) their moustaches, the Śâlva of the dagger, Śrî Vira Pratâpa Vijaya Sadâśivadêva mahârâya, was reigning in peace and happiness; Venkaṭamma, named after Venkaṭâdri Nâyaka, and son of Pâpatimma Nâyaka, the bearer of the betel bag of the illustrious Venkaṭâdri Nâyaka, son of Yeṣa Krishṇapa Nâyaka of Kâśyapa gôtra,—who was the bearer of the betel bag of the illustrious Vira-Sadâśivarâya, a Bhîma in battle, born-lord of Maṇinâgapura, Sindhu-Gôvinda, champion over adulterers, capturer of the seven elements of sovereignty of Barida, and destroyer of the army of the Turukas—thus tendered this charitable endowment at the sacred feet of God Chennigarâya, of Vêlâpura the modern Vaikuṇṭha, who was the Family Deity of the king of kings, the Lord of the Fourteen Worlds, Dispeller of the fears of His devotees, Bearer of the Conch Pâṇḍajanya and also of the Earth, Granter of all the desires of gods and sages, Lord of all the millions of worlds, Lotus-eyed, Father of the Lotus-born, Patron of Nârada and other sages, Master over Garuḍa of Vêdagiri, Destroyer of the wicked and protector of the righteous.

For the spiritual benefit of Krishṇapa Nâyaka and the merit of Venkaṭapa Nâyaka, provision is made for the daily food offerings in the after-noon to the god, of 10 plates of 80 paḍis of rice, each measuring 8 paḍis amounting to $\frac{1}{2}$ maund of rice, or $\frac{1}{4}$ khaṇḍuga of paddy; for one month..... $7\frac{1}{2}$ khaṇḍugas of paddy; for 12 months or one year 90 khaṇḍugas of paddy costing 100 *gadyâṇas*. (In addition to this) 12 *gadyâṇas* (for a purpose not clearly made out), 2 *gadyâṇas* (each year) to Bhaṭârâdhyas, (and) 2 *gadyâṇas* to Vêdântis (were to be given); (in all) 116 *gadyâṇas*.

(For this), in order that merit might accrue to Venkaṭâdri Nâyaka and his own father Pâpatimma Nâyaka, was tendered (by Venkaṭamma) along with offering of gold and water, the village Daṇâyakanahalli which had been granted as umbali to his father Pâpatimanâyaka by Venkaṭâdri Nâyaka, situated in Jevanigenâḍ and Vastâre-Sîme,

after re-naming the village as Pāpatimūpura. Boundaries of the village on (its) four sides: west of Koratigere, east of the river Yegachi, north of Chikkabēdagere and Harabihalli and south of Kannāyakanahalli. This deed of gift confers possession over the eight-fold enjoyments (enumerated as Nidhi, Nikshēpa, Jala, Pāshāṇa, Akshīni, Āgāmi, Siddha and Sādhyā) that might be within these four boundaries to the Holy Feet of God. Settlement of expenditure regarding the 10 plates (of rice) referred to in this epigraph: to these mahājanas employed in the service of Chemnigarāya, plates to be given in proportion to their former rights at the rate of one plate for (details not clear). They will distribute (among themselves) according to this rate. Whoever violates this (condition of the) charity will incur the sin of slaying at Vāraṇasī their mothers, fathers, preceptors and brothers.

Between the act of making a gift and that of maintaining one already made, maintenance is more meritorious than gift. By making a gift one goes to Svarga while by the maintenance of a gift one attains to the heavenly region from which there is no fall. It is doubly as meritorious to protect others' charitable deeds as to make a gift oneself. By confiscating the gifts made by others, one's own gifts are rendered void of merit. Whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

Writing.—The characters might well be of the second half of the 16th century. Several letters at the end of the lines 13, 30, 32, 40 are lost as the slab is broken at the place. So also some letters at the beginning of lines 27 and 28. Some letters in the middle of lines 13, 33 and 42 are not clear. The orthography is generally correct, but *dri* is written as *dru* (line 3), *kpi* as *kru* (line 4.)

Language.—Three stanzas at the beginning which are invocatory verses addressed to god Śiva, and to Kēśava, and to the latter's four arms, and two imprecatory stanzas at the end are in Sanskrit; the rest is in Kannada prose.

History.—The inscription is of the reign of the Vijayanagar king Sadāśivarāya who is given the usual titles, but was issued by a dependant of the Bēlūr chief Venkaṭādrināyaka, son of Era Kṛṣṇappanāyaka who is represented as the bearer of the betel bag or pouch to the king. For this Venkaṭādrināyaka we have the dates 1566, 1568, 1575, 1577, 1578, 1580, 1583 (E. C. V. Belur 1, 7, 12, 212 and Hassan 165, 172, 176). He is also called Venkaṭappanāyaka in inscriptions of 1568 (E. C. VI Chikmagalur 124) and 1587 (Chikmagalur 79). The titles of the Bēlūr chiefs in the present record are also found in other grants of those kings. The meaning of some of these is not clear. The title Dhavaḷaṅka-Bhīma has been translated as Bhīma from his white flag (E. C. V. translations, p. 85) but this meaning is not free from doubt. Similarly

the true significance of the epithets *Maṇināgapuravarādhīśvara* and *Sidṇu-Gōvinda* is not clear. *Barida-saptāṅga-haraya* and *turukadaḷavibhāḍa* seem to indicate the valour shown by Bêlur chiefs in fighting for their lords, the kings of Vijayanagar against Muhammadan armies, *Barida* being the Barid-shāhi kings of Bidar.

The donor of the grant is Venkaṭamma named after his patron Venkaṭādrināyaka and was a son of Pāpa Timmanayāyaka who held the office of the bearer of the betel bag to the Bêlūr chief.

Object of the grant.—The inscription registers the gift of a village Daṇāyakanahalli by the donor for services in the Kêśava temple at Bêlūr, the god being called Chemmigarāya (the Beautiful Lord) and the place being called Modern Vaikuṇṭha (paradise) on earth. The epithets applied to the god Kêśava and the stanzas in his praise are found also in two other inscriptions of Belur (E. C. V. Belur 78 and 1). The village is stated to have been received by the donor's father as rent-free endowment from his patron Venkaṭādrināyaka, chief of Bêlūr. The income of the village calculated at 116 *gadyāṇas* was to be spent as follows: 100 *gadyāṇas* for the daily mid-day offerings of rice as food to god, at the rate of 10 plates or 80 *paḍis* (half seers) per day, the total quantity of paddy required for the purpose being 90 khaṇḍugas per year valued at 100 *gadyāṇas*; 2 *gadyāṇas* for *bhaṭārādhyas* (archaks or priests performing the worship of the image), 2 *gadyāṇas* for *vêḍāntis* (those who recite or teach the upanishads) and 12 *gadyāṇas* for some object not known as the portion relating to it is broken off. Details are also given regarding the expenditure of the ten plates of rice offered to god daily. This was to be distributed among the temple servants and the *mahājanas* or Brahman citizens in some proportion following the old custom in vogue at the time. The details here too are lost. The grant of the village was made as a perpetual and irrevocable gift, with all the usual rights and powers. The village was also to be called by a new name Pāpatimmāpura after the donor's father Pāpa Timmanayāyaka.

Geographical details in the grant.—Of the places mentioned in the grant, the village given away, *viz.*, Daṇāyakanahalli is still called by the same name and is found about 3 miles to the north of Bêlūr. Near this village and to its west flows the river Yagachī. Chik Bêḍgere is about 2 miles to the south of Daṇāyakanahalli and north of Bêlūr. Koratigere or Koratikere is to the north-east of Daṇāyakanahalli, about 2 miles off and Kannāyakanahalli is situated at a distance of 1 mile to the north of Daṇāyakanahalli. Harubihalli is not found now.

Vastāre-sime, the province in which the village granted is stated to be situated was the country of Vastāre, a village at present in the Chikmagalur Taluk. Jevanigenāḍ, a district forming part of Vastāre-sime may probably be the same as Dêvaligenāḍ referred to in several inscriptions in the vicinity of Chikmagalur (E. C. VI Chikmagalur 1, 4, 22, 36).

Other Particulars.—Neither the name of the composer nor that of the engraver of the inscription is found in the record.

Date.—The date is given in lines 6 and 7, as the 11th lunar day of the bright half of Śrāvaṇa in the year Śukla, Ś. 1491. This corresponds to 24th July 1569 A.D. on which day the Ēkādaśī tithi ended at 6 ghaṭikas after sun-rise according to the Indian Ephemeris of Svami Kanna Pille. As no week-day is named the date cannot be verified. It is also to be noted that the date is rather very late for the reign of Sadāśiva though inscriptions of the same king dated in 1569 and 1570 are not unknown (see No. 15 of Madras Epigraphist's collection for 1910 and No. 40 for 1922, also p. 244 of Heras's Aravidu Dynasty of Vijayanagar).

10

In the village Kauri, in the Hobali of Bikkôḍ, on a stone set up near Basavaṇṇa temple.

Size 3'—0" × 2'—0".

Kannada language and characters.

1.bi-chandra-châmarā-châravê
2. trailokya-nagarâ-rambha-
3. mûlastambhâya.....svasti saka va-
4. risa sâviradâṇanya Durmati-sam -
5. vatsarada Chaitra su 11u Kavuriya talâri
6.Tagareya.....pemdirude.....Chinniga

Note.

This is a vîragal inscription several letters of which have become effaced. After giving the usual stanza in praise of Sambhu it seems to record the heroism of a warrior named Chinniga in defending the honour of the women of the village Tagare when it was attacked by the watchman of the village Kauri. Both the villages Kauri and Tagare are situated near Bêlûr. The date of the record is given as 1st lunar day of the bright half of Chaitra in the year Durmati, Ś. 1006. But Ś. 1006 corresponds to Raktākshi and the nearest Durmati is Ś. 1003. Evidently the engraver wrote "dâ" in line 4 by mistake for "da mû". The date would then correspond to March 14, A.D. 1081.

11.

On a stone set up in the wet land of Râmêgauda near the same village Kaure in the Hobli of Bikkôdu.

Size 4'—2" X 2'—6".

Kannada language and characters.

1. Kâlayuta-sauvachharada Chayi-
2. tra śu l lu śrîmatu Venkatâpa-
3. dri-nâyakâra kâryake kartarâda
4. Papatimmanâyakaru Kaure Râ-
5. mapagavudage koṭṭa hulla-koḍa-
6. gi ura koḍagi nâu sênege koṭṭam-
7. tha gadenu vuru umbali hâkisi Kâ-
8. rabâgila Kâṭanâyakara maga Kavure-
9. ya Râjapagâḍugala vaḷita sênabôva
10. Chikkarasayarâ baraha

Note.

This inscription also belongs to the reign of the Bêlûr chief Venkatâdri Nâyaka and of his subordinate Pâpa Timmayanâyaka who is here called the agent for the affairs of the above chief.

The record seems to register the grant of some land to a *gauda* of the village Kaure named Râmapagauḍa (also called Râjapagauḍa in line 9 probably by a mistake of the engraver), son of Kâṭanâyaka of Kârabâgil village. The land is stated to have been at first granted for the maintenance of troops but was now given rent-free into the hands of Râmapagauḍa for the village Kaure as *hul-koḍagi* and *ûra-koḍagi*, which probably means that it was to be enjoyed by the whole body of villagers rent-free on condition that they supplied fodder (for the army).

The inscription is dated the 1st lunar day of the bright half of Chaitra in the year Kâlayukta. No date in Śaka era is given. The letters seem to be of 16th century and Kâlayukta of the grant may stand for S' 1480 or A.D. 1558. The date however is not verifiable.

The grant is stated to have been composed by the village accountant Chikkarasaiya.



1. BELGAMI KALLESVARA TEMPLE INSCRIPTION OF
PRINCE JAYASIMHA CHALUKYA, (p. 130—No. 65).



2. HALEBID TANK INSCRIPTION
OF VINAYADITYA HOYSALA,
(p. 73—No. 12).

At the village Halebîd in the Hobli of Halebîd, on the cross beam of the first weir of the tank. [Plate XV. 2.]

Size 1'—0"×4'—0".

Kannaḍa language and characters.

1. savsti saka varsha 984 neya Subhakrit-samvatsaram pravarttise anupaman enisida Nṛipakâma-nâma Voysala nandanam
2. jagad-adhikam Vineyâdityam Poysala enisi chiram Gangavâḍiyam pâli-sutum " adaṭam Dôrasamudradoḷ sa-
3. muditôdyat-śrî-saṇālingitâbhyudayaṃ sat-sukha-sankathâ-binadadim rāj-yaṃ geyuttildu jivada-
4. yôpêtaṃ udagra-vairi-bala-nirgghâṭaṃ viśêsha-prabhâspadan î tumban udâttan ikkisidan â-chandrârka -
5. târambaram " Rakkasa voysalaṃ ugra-chalakkam Yâdava-kulâmbujârkkam-mudadind ikkisidan ece-
6. vivam mēlakkanam î-kerege rāja-Māndhâta-nṛipaṃ bittuvaṭṭamam mēlak-kakke biṭṭam

Translation.

Be it well. While the Śaka year 984 Subhakrit was current.....

The son of the matchless Voysala named Nṛipakâma was the excellent Vineyâditya Poysala who ruled Gangavâḍi for long. While reigning in Dôrasamudra in the enjoyment of increasing wealth and prosperity, in peace and wisdom ; filled with compassion for living creatures, that valiant king, a great destroyer of enemies' troops and an abode of matchless glory set up this sluice to last as long as the moon, sun and stars endure.

A Rakkasa-Poysala (an ogre of a Poysala) in his terrible determination, a sun to the lotus the Yâdava race, a Māndhâta among kings, he set up this *mēlakka* (sluice?) to this tank.

He granted *bittuvaṭṭa* for *mēlakka*.

Note.

This inscription is of the reign of Nṛipa Kâma Poysala's son Vinayâditya of the Hoysala dynasty. It is dated S' 984 Subhakrit or A.D.1062. Vinayâditya is described as the ruler of Gangavâḍi and it is interesting to note that Dôrasamudra is described as the capital as early as his time. He is styled Rakkasa-Voysala for his determination, a fact which is also referred to in Halebaḷgoḷa inscription dated S' 1015 (Ep. Car. V.

Channarayapatna 148). The object of the present epigraph is to record his construction of a sluice for the tank at Dôrasamudra and the grant of *bittuvaṭṭa* (a tax collected on the produce of the irrigated lands) for its maintenance.

13.

On a slab in the bund of the same tank at Halebîḍ.

Kannada language and characters of 13th century.

1.Mâgha ba 11Baṇṭêśvarada Malliyajî
2.yanâyaka Bhaṇḍâri Nâraṇadêva
3.mâḍi tatu-kâlôchita-pûjeyanu.....jîya.....
4.ra munḍiṭṭu â-Baṇṭêśvarada Mallijîya.....dharma
5.ke âru baṇḍu toḍaṇkidoḍaṇ â Mallijîya
6.

Note.

Many of the letters in this are completely worn out and illegible. No date nor the name of the reigning king is found in the record. The letters seem to be of the 13th century.

The inscription registers some grant made for services in the temple of Baṇṭêśvara by Bhaṇḍâri Nâraṇadêva and Mallijîya. The god Baṇṭêśvara is referred to in an inscription of the same village dated 1117 A.D. (Ep. Car. V. Belur 117.)

14.

At the same village Halêbîḍ, on a slab lying in the tank near the *Snâna-mantapa* (bathing-pavilion.) [Plate XVI. 3]

Size 3'—3'' × 2'—3''.

Kannada language and characters.

1. śrîmad dēvâsurâhîndra-pûjitaś chângajanmajid dēvah śrî
2. Vîra-tîrtthêśah pâyâd bhabya-jana-brajân || śrîmal-lôkaika-vikhyâ-
3. ta-Mûlasanghō virâjate Koṇḍakundânvayas tatra Dêśiyâkhyaganâ-
4. graṇih || śrî-Vîraṇandi-siddhânta-chakravarttitanujô mahân śrîmad Bâ-
5. hubalî-nâma munih siddhânta-pâragah || Sakalajna-pratipâditôbhaya-nayâ-
6. bhijnâna-sampannakô madanôdyad-dava-dâva-tôyada-vibhus saddharma-
7. rakshâmanih dalitâ-
7. shtâdaśa-sat-padârththa-nipunaḥ shaḍ-dravya-vêḍi jayaty akhilôrbbi-nuta-
- châru-Bâhubali-siddhântîśvara-

8. h̄ s̄m̄m̄m̄h̄ t̄asyāgra-śiśhyô kh̄iḷa-śabda-śāstra-pārangamah̄ svātma-sukhā-
n̄uvart̄ti | syād-vāda-vidyā-kuśa-
9. lô vibhāti kāmāmh̄jēnduh̄ Sakalēnduyōgi || Arhaṇandi-munīndrāṇām̄ chāri-
tram̄ vismayāvahan̄ |
10. tēshām̄ prap̄ayini vāṇi tasyās̄ tau-mumayah̄ priyāḷi | jalpa-vitaṇḍa-kathāsu
cha śabdāga-
11. ma-Jina-mukhōt̄tha-paramāgamayōr̄ munidraṇ̄ yach̄ chittam̄ sa Traividya-
r̄uhō (A) rhaṇandi-
12. munih̄ | ēsha śrutagurur̄ yasya Sakalēndumahābratēh̄ | tasya vidyā-mahā-
prauḍhir̄ m̄mā-
13. d̄r̄is̄air̄ varṇayātē katham̄ | it̄tham̄-lh̄ūtō yam̄isō vara-Jina-muni-sad-br̄inda-
madhyē virājat-śud̄-vim̄śatyard̄dhi-
14. tōr̄ir̄jjita-charitaparah̄ sap̄ta-tatva-pravēdi | pr̄ayaśchittādi-śaṭka-dvi-gu-
ṇita-s̄utapāścharya-
15. varyya-prasiddhō dvātr̄iṇśad-bh̄ūga-sadbhāvana-yuta-Sakalēndu-bratindrō
vilh̄āti | ēvaṇ̄ katipaya-
16. kālē pravart̄titē grāma-magara-khēdēsh̄m̄ tatratyāhh̄abyōtpalā² vikāśayan̄
Sakalā-chandranu-
17. nir̄ āyāti | sat-Pāṇḍya-dēśa-madhyā-sthita-Biḷichā-grāma-Chaityagr̄iham̄
ās̄adya j̄uāt̄vā svānt̄yam̄
18. tri-dinād̄ anaśana-vidh̄inā trivish̄ṭapan̄ sam-prāptah̄ || sap̄tāgra-bāṇēndu-
śāśi-pramābda Śakhākyakē Ma-
19. am̄atha-vatsarē cha | sat-Phālgunē śuddha-t̄rit̄iyakēnduvārē gamat̄ s̄rī-
Sakalēndu-dēvah̄ | Aruhan̄ nam̄h̄
20. śr̄imad̄ Virāṇandi-siddhānta-chakra-vart̄tigalā sadharm̄marappa Bāhubali-
siddhānti-dēvarē dik̄shā-
21. gurgal̄ śr̄imad̄ Arhaṇandi-traividya-dēvar̄ śrutagurugul̄umappa s̄rī Sa-
22. kalachandra-bhaṭṭāraka-dēvar̄gge śr̄imad-rājadhāni Dōrasamudrada sama-
sta-lh̄avya-
23. nagaraṅgal̄ parōksha-vinayār̄t̄thavāgi māḍisida n̄is̄idhi mangalāmahā s̄rī s̄rī

Translation.

May the god Viratīrthēśa, worshipped by celestials, demous and serpents, and the conqueror of Cupid, protect the hosts of righteous Jainas (*Bhavya-jana*, people worthy of salvation).

There shines the illustrious and world-famous Mūla-sangha in which is found Koṇḍakunda lineage.

The chief of Dēśiyagana which belongs to it was the illustrious saint named Bāhubali, well-versed in *Siddhānta* (Jaina religious system) and a younger brother (a junior co-disciple) of the illustrious Virāṇandi-siddhānta-chakravarti. Victorious is the virtuous ascetic Bāhubali-siddhāntīśvara, possessed of the knowledge of the two

(1) Read su-tapaścharya.

(2) Read tatratya-bhabyōtpalam.

kinds ¹ of *naya* taught by the All-knowing (Jina), a water-cloud to the powerful wild-fire that is the God of Love, a talisman to righteousness, well-versed in the 18 *sat-padārthas* and in the six *dravyas* ² and praised by the whole world. His principal disciple was Sakalēndu-yōgi, a master of the science of *Sabdasāstra*, devoted to the happiness of the soul, an expert in the knowledge of *syādvāda*, and a moon to the lotus, Cupid.

The character of the chief of sages, Arhanandi is very strange as he has a sweetheart in Vāṇi (Goddess of learning) and he is beloved by her (though an ascetic). How can men like myself praise the high perfection of learning of the great ascetic Sakalēndu whose preceptor in the *śāstras* is the *traividya* Arhanandimuni, whose mind is ever active in debates, fallacies, *sabdagama* (science of words) and *paramāgama* (science of soul).

Thus shines the lord of ascetics, Sakalēndu possessed of 26 *riddhis* ³ (supernatural powers), versed in the seven *tatvas*, ⁴ endowed with high character, glorious among the assemblage of Jaina ascetics, famous for his twelve kinds of austerities beginning with *prāyaścitta* and having thirty-two kinds of righteous *bhāvanas* (thoughts). After some time elapsed like this, the sage Sakalachandra wandered through villages, cities and hamlets causing the lilies, the righteous Jainas (Bhavya) to expand, and in the end reached the *Chaityagriha* (monastery) in the village Bilehū in the good Pāṇḍyadēśa. Here he saw that his end was drawing near and so following the rite of abstaining from food for three days he reached heaven.

In the Saka year counted by the number seven, arrow, moon and moon (1157), in the year named Manmatha, on the 3rd lunar day of the bright half of Phālguna, on Monday the illustrious Sakalēndu-dēva expired. Salutation to Arhats.

All the Jaina citizens (*bhavya-nagaranga*!) of the illustrious capital Dōrasamudra, erected this monument in memory of the departed sage, Sakalachandra-bhaṭṭāraka-dēvar whose *dīkshāguru* (the teacher who initiated him in *sanyāsa*) was Bāhubali-siddhāntidēvar, *sadharmā* (colleague) of Viraṇandi-siddhānta-chakravartī and whose *śruta-guru* (teacher who instructed him in the *śāstras*) was the illustrious Arhanandi traividya-dēvar. Good Fortune. Well-being.

Note.

This is a record of the death of a Jaina guru named Sakalachandramuni belonging to Mūlasangha, Koṇḍakundānvaya, Dēśiyagaṇa and a disciple of Bāhubali-siddhānti-

(1) *Vyavahāranaya*—Philosophy of the world: *Nīśchaya*—*naya*—Philosophy of the soul.

(2) *dravya*—substances: *jīva-dravya* (soul), *pudgaladravya* (matter), *dharmadravya* (activity), *adhamadravya* (rest), *ākāśadravya* (space), *kāladravya* (time).

(3) *ṭṣpō*—*riddhi* (penance) of 18 kinds and *animādi vikriyārdhi* of 8 kinds.

(4) *tatva*—truth: *jīva* (soul), *ajīva* (lifeless things) *āsrava*, *saṃvara*, *nirjara*, *bandha* (attachment to world), *mōksha* (liberation).

who was a younger co-disciple of Viraṇandi. Sakalachandra is also stated to be a pupil of Arhanandi-muni. The date of his death is recorded to be Monday 3rd lunar day of Phālguna in the year Manmatha S' 1157 (equivalent to Monday, February 11, A.D. 1236) and the place of death, a basti in Bīlichâ in Pāṇḍya-dêsa. He fasted for three days when he knew that his end was near. In his memory the *bhavya-nagarangal* (Jaina citizens) of the capital city Dôrasamudra are stated to have set up the present monument. Bīlichâ seems to have been the principal village of the district Bīlichî seventy referred to as a part of Nolambavâḍi province in an inscription of 1125 A.D. of Tribhuvanamallapāṇḍya in the village Nalkudure in Channagiri Taluk. (Ep. Car. VII Channagiri 61.) There is a village of the name Kaṇave Bīlachi in Bâsavâpaṭṇa Hobali of the same Taluk which is probably identical with Bīlichâ-grāma referred to in the present record.¹

15.

At the same village, on the 1st vîragal near the Snânamanṭapa. (Bathing pavillion.)

Size 3'—0" × 1'—9".

Kannada language and characters.

1. svasti śrīmanu mahā-maṇḍalêśvara Tribhuvanamalla
2. Talakâḍu-goṇḍa Vîra-Gaṅga Hoysaṇa-Dêvaru Dôrasamudra-
3. [da] lu sukha-sankhatâ-vinôdadim rājyam geyuttavire Muda-
4. nu Tagartti-koṭheya hatti heṅgalir kkûḍe hêrâla-
5. va mâḍuttaviralu Hoysaṇa-dêvaru kaṇḍu Varuḍe Châya-
6. yanâyakanam karadu besa [si] doḍe âṇatiya paṇade Châ

Note.

This is a vîragal inscription of the reign of the Hoysaṇa king Vîraganga Hoysaṇa-dêvaru or Vishṇuvardhana and records the exploits of a warrior named Varuḍe Châyayanâyaka who was commanded by the king to fight against a warrior named Mudda who had laid siege to the fort of Tâgarti and was molesting the women therein. No date is given. The characters seem to be of the 12th century. The titles of the Hoysaṇa king in the record are *mahāmaṇḍalêśvara*, *tribhuvanamalla*, and capturer of Talekâḍu and no imperial titles like *rājādhirāja* are given in the record. It is a further indication that this belongs to the early Hoysaṇa kings. Tâgarti referred to in the record is identical with a village of the same name in Sagar Taluk, Shimoga District.

(1) As regards the the metre of stanzas in this record, the first two as also the 5th and 7th, are in Anuṣṭup, the third is of Mattêbhavikrîṭita, 4th of Indravajrâ, 6th of 'Âryâ,' 8th of Śragdharâ, 9th and 10th of 'Âryâ' metre.

16.

On a 2nd vîragal at the same place.

Size 2'—9" X 2'—0".

Kannaḍa language and characters.

1. svasti śrīman-mahâ-maṇḍalêśvara tribhuvanamalla Talakâḍu Koṃgu Naṃ-gali Noḷam-
2. bavâḍi Banavâse Hânunḡalu-geṇḍa bhujabaḷa vîrapratâpa Hoysa-
3. ḷa Vîra Ballâḷa-dêvanu Dôrasamudrada neleviḍinalu sukha-saṃkathâ-vinô-
4. dadim prithvîrâjyaṃ geyyuttamiralu Sârvari-saṃvatsarada Mâ-
5. rggasira bahuḷa daśami Âdivâradamḍamdu Â-
6. naṃdarey-âha [vadali] Hemḡusînûroḍeya Bmûvari [gâ] vuṇḍa
7. Vijeyana aṇṇa Rêśaṇanu suralôka- prâputa
8. Vijeya nilisida vîragallu ||

Note.

This is an inscription of the reign of the Hoysala king Vîraballâḷa and records the death of two warriors named Rêśana, elder brother of Vijeya, Bûvarigâvuṇḍa chief of the village Hengûsinûr, in a battle at Ânadare and the construction of the vîragal in their memory by Vijaya. It is dated Sunday 10th lunar day of the dark half of Mârgaśira in the year Sârvari. No date in Śaka era is given. The letters seem to belong to the end of 12th century A. D. and Vîraballâḷa referred to may be identical with Vîrabhallâḷa II. The date would then correspond to Saturday 13th December 1180 (or November 25 Sunday A.D. 1179 if the previous year Vikâri is taken, as is sometimes done.)

17.

On a 3rd vîragal at the same place.

Size 3'—6" X 2'—9".

Kannaḍa language and characters.

1. Jinan âtmîyêṣṭa-dayvam nija-guru Nayakîrtti-bratîsam lasad-bhû-vi-
2. nutaṃ tân Ukki-seṭṭi-prabhu piṭri tanag Êkavve tâyendoḍ intî vana-
3. dhi-vyâvṛita-dhâtrîtaḷadoḷ adêm puṇyôdbhava-brâtaḍôḷ kûḍi nitân-
4. tam Nâmiṣeṭṭi sphuṭa-viśada-yaśô-lakshmiyam tâne pettam || || ||
5. ant âtam vyavahâradi.....matta vikramâkrânta.....
6. ḷadêva.....Mândhâtam do.....
7. koṇḍu.....svântam viśruta Nâ-
8. miṣeṭṭi ḍivadoḷ kaivalyamam tâḷdidam

INSCRIPTIONS IN THE KADUR DISTRICT.

CHIKMAGALUR TALUK.

A copy of a sannad in the possession of Subrâya-purâṇika, patel of the agrahâra village Kûduvaḷli in Vastâre Hobli.

Modern Kannaḍa characters.

1. Harihara mahârâyaru Śringêri śrî-maṭhakke Kûduvaḷli-grâma-
2. vannu uttâravâgi biṭṭu koṭṭaddariṇḍa yî grâmaṇṇu maṭhadavaru
3. anubhava mâḍikomḍu baruttâ yiddalli Purushôttama Bhâratigalige
4. Śringêriyallu paṭṭavâddariṇḍa avara pûrvâśramadavarige yî grâ-
5. madallu biṭṭu koṭṭaddu || tânugoḍige ? yalli gadde kha 8 kke
6. sistu ga 8 Gubbi bayalalli gade kham || 10½ ge sistu ga 10 kha
7. 2 ll Chaṭṭamakkiyalli gade kham 3 kke sistu ga 3 antu gade kham
8. 21½ kke sistu ga 21 2 ll svâsteyu naḍadu baruttiddalli
9. yî Purushôttama Bhâratigalu svargastha-râda mêle Râmacham-
10. dra Bhâratigalige paṭṭavâddariṇḍa prâk yidda pûrvâśramada-
11. vara baduku mane yâvattu maṭhakke sêriddariṇḍa yî svâsthe
12. ga 21 2 ll bhûmiyannu yî Râmachandrabhâratigala pû-
13. rvâśramadavaru Âragada Kallinâtha Bhaṭṭara makkaḷu Malli
14. Bhaṭṭarige biṭṭu koṭṭaddariṇḍa yivaru anubhavisi baṇḍaru
15. mēlâgi yî grâmada bhûmi yâvattu maṭhakke naḍadu baru-
16. ttittu Śrî-Maṭhadallu Bramhanâthadêvara u-
17. padra bahaḷavâgi danâ kolluttiddalli yî Mallibhaṭṭara mu-
18. khâṇṭra â Paṇchâkshari Narahari Bhaṭṭara karasikoṇḍu yî upadrava nilli-
19. si koḍabêku yembâdâgi hēḷiddariṇḍa yî Naraharibhaṭṭaru śrî-ma-
20. ṭhadalli kulitu Bramhanâthadêvara kuritu puraścharaṇe mâḍiddariṇḍa
21. avarige pratyakshavâddariṇḍa yî dēvarige muṇḍe naḍakomba bagye ka-
22. ṭṭale mâḍi gottige nillisi yî dēvara upadrava pariharisiddariṇḍa
23. śrî svâmigalavaru saṃtôsha-chittarâgi yî Kûduvaḷli grâma-
24. dallu Mallibhaṭṭarige biṭṭukoṭṭa bhûmi horatâgi mēlâ-
25. da bhûmi yâvattannu yivarige biṭṭu koṭṭaddariṇḍa yivarau Koṇḍa-
26. nahalḷiyalli mane-kaṭṭikomḍu yî svâstheyannu anubhavsi
27. baruttâ yiddalli yî grâmakke dēvara-makkaḷu kuḷagârarâgi yi-
28. varige gaḍi-guttige bhattavannu haḡalu aḷakoṭṭu râtri-kâlada-

29. Ilu puṇḍugârarâgi yivara mane mutti tâvu alakotṭa bha-
30. ttavanuu punaḷi tamma manege hottukomḍu hôguttâ yidaru
31. yi prakâra kelavu divsa naḍadu baṃtu yidê prakâra omḍu varsha
32. bhattavanuu râtri-kâladalli hottukomḍu hôguvâgye bhattada
33. moṭṭe tûtâddariṇḍa dâri kaḍegû challiddariṇḍa sûryô-
34. dayavâda mēle yi chellida bhattada dâri hiḍakomḍu nôḍu-
35. vâgye yidê grâmakke baṃdaddariṇḍa yivarugaḷu puṇḍaru
36. tamage obbarige naḍavudalla yeṃbuda kaṃḍu śrī svâmiyavara sannī-
37. dhânakke hôgi yidu tamage obbarige naḍavadu alla yi grâmavannu
38. vṛitti śâkhe mâḍi agrahârava mâḍi tamma hesarallu dâna śâsana
39. barsi koḷabêkeṇḍu hêlikomḍaddariṇḍa śrī Râmachandra Bhârati-
40. svâmiḡaḷavaru Sâlivâhana śaka varsha 1313 ne vartamânakke
41. saluva Śrīmukha-samvatsarada Chaitra śu 5 Ilu dânadhârâ-pûrva-
42. kavâgi Brâmhârugaḷige nirdêśava mâḍi barsikoṭṭa dâna-śâsana
43. I kke i grâma omḍakke saluva gade khaṃ 147 kke vṛitti ondakke gadde
44. kha 4½ nâlkû kâlu khaṃḍuga gadde prâptiyalli mâḍida
45. viniyôga Bhâradvâjasagôtrada Âpastamba-sûtrada Kalinâ-
46. thabhaṭṭara makkaḷu Mallibhaṭṭarige vṛitti 5 Bhâradvâja-sa-
47. gôtrada Âśvalâyana-sûtrada Paṃchâkshari Nâraharibhaṭṭara makkaḷu
48. Nîle Narasiṃhabhaṭṭarige vṛitti (nâlkûvare) 4½ Haritasa-gôtrada
49. Âśvalâyana-sûtrada Nâgôpâdhyâyara makkaḷu Upâdhyabhaṭṭarige
50. vṛitti 1½ avara tammaṇḍiru Kṛishṇa-bhaṭṭarige vṛitti 1 Śrīvatsa-gô-
51. trada Âśvalâyana-sûtrada Nârahari-bhaṭṭara makkaḷu Nârasi-bha-
52. ṭṭarige vṛitti ½ Kâśyapa-gôtrada Âśvalâyana-sûtrada Nârâha-
53. ribhaṭṭara makkaḷu Jannûpâdhyarige vṛitti 1 Bhâradvâjasagô-
54. trada Âśvalâyana-sûtrada Yajñêśvara-bhaṭṭara makkaḷu Saṃ-
55. kara-dikshitarige vṛitti 1 Viśvâmitra-gôtrada Bôdhâyana-sû-
56. trada Nârâyana-bhaṭṭara makkaḷu Appaṇṇâhitâgnigāḷige
57. vṛitti 1 Jâmadagnyâvatsa-gôtrada Bôdhâyana-sûtrada Svâ-
58. mibhaṭṭara makkaḷu Gaṇêśa-dikshitarige vṛitti 1 Vasishṭha-sagô-
59. trada Âśvalâyana-sûtrada Lakshmîkâṃta-bhaṭṭara makkaḷu
60. Râmâbhaṭṭarige vṛitti 1 Kausika-gôtrada Âpastamba-sûtrada
61. Haribhaṭṭara makkaḷu Anantabhaṭṭarige vṛitti 1 Vishṇuvardhana-
62. gôtrada Âśvalâyana-sûtrada Śankarabhaṭṭara makkaḷu Gu-
63. ḍya Vishṇugaḷige vṛitti ¾ Kauśikagôtrada Âpastamba-sûtrada
64. Râmâbhaṭṭara makkaḷu Peramâlubhaṭṭarige vṛitti 1 Kâśyapa-
65. gôtrada Âśvalâyana-sûtrada Mukunda-bhaṭṭara makkaḷu Dê-
66. varabhaṭṭarige vṛitti 1 Vasishṭha-gôtrada Âśvalâyana-sû-
67. trada Mâdhavabhaṭṭara makkaḷu Beṇṇe-purâṇikarige vṛitti 1

68. Bhâradvâjasagôtrada Āśvalâyana-sûtrada Nârasimha-bhaṭṭa-
69. ra makkaḷu Achyutabhaṭṭarige vṛitti 3 Gautamagôtrada Jainu-
70. ni-sûtrada Tirumalabhaṭṭara makkaḷu Lakshmîdharabhaṭṭarige
71. vṛitti 1 Ātrêyasagôtrada Āśvalâyana-sûtrada Dêvarabhaṭṭa-
72. ra makkaḷu Nârasimhabhaṭṭarige vṛitti 1 Kâśyapagôtrada Āśvalâ-
73. yana-sûtrada Brahmanyabhaṭṭara makkaḷu Lakshmîkânṭabhaṭṭarige
74. vṛitti 1 Haritasagôtrada Āśvalâyana-sûtrada Nâgâbhaṭṭara makkaḷu Śaṃ-
kara-
75. bhaṭṭarige vṛitti 1 Viśvâmitra-gôtrada Āśvalâyana-sûtrada Padmanâbha-
bhaṭṭara
76. makkaḷu Kêśavabhaṭṭarige vṛitti 1 Vasishṭhagôtrada Bôdhâyana-sûtrada-
77. Subrahmanyabhaṭṭara makkaḷu Nâgaṇṇagâḷige vṛitti 3 Mavudgalya-
gôtrada
78. Āśvalâyana-sûtrada Mahadêvabhaṭṭara makkaḷu Mallibhaṭṭarige vṛi-
79. tti 1 Maunî-Bhârgava-gôtrada Āpastamba-sûtrada Dakṣiṇâmnîrtigâḷa mak-
kaḷu
80. Kavaḍe Malli Bhaṭṭarige vṛitti 3 Ātrêyasa- gôtrada Āśvalâyana-
81. sûtrada Liṅgaṇṇagâḷa makkaḷu Gûḷappagâḷige vṛitti 1 Muha Lakshmi-dêva-
82. rige vṛitti 3 Sômêśvara-dêvarige vṛitti 1 1/2 Gâyatri-maṇṭapakke vṛitti 3
83. Āldahâlôḷage Haḷḷimakege ṭeṇkalâgi Kallimakkî mēle ṭeṇ-
84. ka-nîruvariyaḡi Nîle Nârasimhabhaṭṭarige sâdhya kha 3 Bâsirikatṭege
85. ṭeṇkalâgi Upâdya bhaṭṭarige sâdhya kha 2 1/2 Juttigana-katṭege ṭeṇka
86. nîruvariyaḡi prathama-sṭhaḷadalli Kavaḍe Mallibhaṭṭarige sâdhya
87. kha 1 adakke paḍuvalâgi Nâgaṇṇagâḷige sâdhya khaṇ 1 adakke paḍuvalâgi
88. Achyutabhaṭṭarige khaṇ 1 mēlâda sâdhya bhûmî yaḡamânâdi
89. sarva-svâmyavû yî agrahâra mâḍisidamēle Nârasimhabhaṭṭarige
90. yî grâmakke saluva grahârâma-kshêtra gadde beddalu modâlâda siddha
91. sâdhyamgaleṇba ashṭa-bhôga tēja-svâmya-vannu anubhavisikoṇḍu
92. bahari yemdu oppikoṭṭa dâna-śâsana-prakâraḡe gadde khaṇ 147
93. kke vaḷage baṇḍa prakâra vṛitti 1 kke gadde kha 4 1/2 rallu vṛitti 31 kke
94. kha 131 3/4 dēvara vṛitti 2 kke kha 8 1/2 saṇḍhyâ-maṇṭapakke vṛitti 3 kke . .
95. kha 3 1/4 aṇṭu vṛitti 33 3/4 kke gade kha 143 1/2 madhyakakke niṇṭaddu kha
96. 3 1/2 mûrûvare khaṇḍagavannu kuḷagâraru Dēvara-makkaḷige raste-
97. koḍagi bagye hâki-koṭṭaddarimda yî Dēvara-makkaḷu kelavu
98. divsa unḡabâliyaḡi anubhavsi â-mēle Dodḍaṇṇabhaṭṭa yemḡavage
99. yî Dēvara-makkaḷu Gautamêśvara Dēvarallu maṇṭra-pushpada upâdhiyaṇ-
100. ta mâḍikoṭṭu yî gaddeyanṇu yîṭage biṭṭukoṭṭu kelavu divsada mēle
101. yî Dēvara-makkaḷu kuḷa nasṭavâgi hōdarn â mēle yî Dodḍaṇṇa-bhaṭṭanu
102. yî upâdhiyanṇu mâḍi-koṇḍu bhûmiyanṇu anubhavisi baruttidda-
103. lli Siṃgâpurada Giribhaṭṭaru yemḡavaru yî Dodḍaṇṇabhaṭṭage hattu

104. yippattu haṇa koṭṭu yī bhūmiyannu aḍava māḍi-komḍu a-
 105. nubhavisiddadarnu yī Doḍḍaṇṇa-bhaṭṭanu aputrarāgi mṛita-
 106. nāgi hōdānu yī bhūmiyu Siṃgāpurada Giribhaṭṭara buḍadava-
 107. rige naḍadu baṇṭu yittalāgi avaru aputrarāgi mṛitavāgi
 108. hōddarimda Chitrabhānu-saṃvatsaradārabhya Upādhyara Nārasidē-
 109. vara maneyavaru anubhavisuttāre yī bhūmiyu madhyakakke
 110. nintaddu Śrīmatḥakke barabēku ubhayam-gade kham 147 sādhyā bhūmāi
 kha 9½ ubhaya kha 156½ kke sistuga 156½ yittalāgi heehchiddu 4½

Note.

This is a paper manuscript purporting to be a copy of a sannad of the time of the Vijayanagar king Harihara II. It relates to some transactions connected with the agrahāra village Kūduvaḷḷi, in the Chikmagalur Taluk, about 7 miles from Chikmagalur town.

It begins by stating that the village Kūduvaḷḷi was in the enjoyment of the Śringēri Matt, being given away by king Harihara II. It next refers to the possession of the village by the Śringēri guru named Purnshōttama-bhārati and states that when he became the pontiff he gave away a part of the village of the annual value of nearly 21 varahas to his blood relatives. We learn that on the death of this guru and the installation of his successor named Rāmachandrābhārati all this land was taken away from the relations of the previous guru and given to one Mallibhaṭṭa, son of Kallināthabhaṭṭa of Āraga. Thus a portion of the village was in the enjoyment of the new landlord Mallibhaṭṭa and the rest belonged to the Matt.

We next learn that owing to the displeasure of the spirit Brahmanāthadēvar worshipped as god in Śringēri Matt, cattle died in large numbers and the evil was warded off only by the intervention of one Naraharibhaṭṭa who came to Śringēri and propitiated the spirit by the repetition of some mantras. Pleased with his service the guru gave away to this Naraharibhaṭṭa all the land in Kūduvaḷḷi except the portion belonging to Mallibhaṭṭa and thereupon Naraharibhaṭṭa lived in the village Koṇḍana-haḷḷi near by, looking after his newly acquired lands.

It is next stated that Naraharibhaṭṭa, discovering that his own tenants belonging to the caste of *dēvara-makkalu* (fishermen) in the village Kūduvaḷḷi plundered his house at night and carried off the food supplies to their homes, represented to the svāmi of Śringēri that he could not manage the village by himself and that it should be divided into vṛittis and distributed among many Brahmans. Accordingly the head of the Śringēri Matt, Rāmachandrābhārati, divided the lands of the village consisting of wet land of the sowing capacity of 147 khaṇḍugas into 33¾ vṛittis of 4½ khaṇḍugas each

and distributed them among various Brahmans, giving Mallibhaṭṭa 5 vṛttis, Naraharibhaṭṭa's son Nile Narasimhabhaṭṭa, $4\frac{1}{2}$ vṛttis, etc., and the village deity Mahālakṣmīdēvi $\frac{3}{4}$ vṛtti, Sōmēśvaradēvaru $1\frac{1}{4}$ vṛttis and Gāyatri-maṇṭapa (a pavilion for Brahmans to perform *sandhyā*) $\frac{3}{4}$ vṛtti. The balance left after this distribution consisting of land of the sowing capacity of $3\frac{1}{2}$ khaṇḍugas was given to the *dēvaramakkāḷu* community of the village referred to above. This division of land into vṛttis, etc., is stated to have been made on the 5th lunar day of the bright half of Chaitra in the year Śrīmukha S' 1313. (A.D. 1391 ?)

We next learn that the members of the *dēvaramakkāḷu* community after enjoying their land for some time gave it away to a Brahman named Doddanṇabhaṭṭa for conducting the service of *mantrapushpa* (repeating some prayers to god after the ceremonial waving of the lights) in the Śiva temple at Gautamēśvara (which is situated at a distance of 2 miles from Kūduvaḷḷi). As time went on, the community declined in numbers and at last no one belonging to it was left in the village. Doddanṇabhaṭṭa died issueless and his property went to Giribhaṭṭa of Singāpura who had a mortgage on it. As Giribhaṭṭa also died issueless some time later, the property was taken possession of by the family of Upādhyaya Narasīdēvaru in the year Chitrabhānu (9 years after Śrīmukha ; A.D. 1402). Now, as the whole village had a claim over the property, the unclaimed lands should have reverted to the Śringēri Matt according to what the writer of the present record says. The total wet lands of the village at the time were calculated at $156\frac{1}{2}$ khaṇḍugas consisting of the original 147 khaṇḍugas and the newly cultivated $9\frac{1}{2}$ khaṇḍugas. No further historical facts can be gleaned from the rest of the manuscript which gives merely some transactions of no importance between the vṛttidārs of the village and Śringēri Matt and has therefore not been copied.

The present record may therefore be considered as relating to transactions regarding the village Kūduvaḷḷi from the period that it was given away to the Śringēri Matt by the Vijayanagar king Harihara to the above year Chitrabhānu (A.D. 1402). Another record of the same village Kūduvaḷḷi already published (E. C. VI Chikmagalur Taluk 88) purporting to be a copy of an inscription, also refers to the gift of that village by Harihara to Śringēri Matt and its division into vṛttis and their distribution among several Brahmans including Nile Narasimhabhaṭṭa mentioned in the present record, made by Rāmachandrabhāratī, head of Śringēri Matt in S' 1313 Śrīmukha Chaitra śu 5. In fact the present record seems to be a supplement of the previous record. There is however one difference in that the previous record speaks of the village Kūduvaḷḷi being given by Rāmachandrabhāratī to Brahmans in memory of his guru Puruśhōttamabhāratī while the present record explains the circumstances that led to the formation of the agrahāra in a different manner. But this is only a minor difference. The chief difficulty for us in accepting both the records as genuine lies in the date.

The date of the formation of the Kûduvallî agrahâra stated to be S' 1313 or A.D. 1391 is Prajâpati and not Śrîmukha and Śrîmukha falls two years later in A.D. 1393. This difference of two years may however be explained by attributing it to the error of the copyist who wrongly read the original inscription and wrote 3 for 5 for the last figure in 1313. There is however another formidable difficulty regarding the record. The Mysore Gazetteer of 1897, Vol I p. 474 gives the dates 1472-1517 to Purushôttamabhâratî and 1508-1560 to his successor Râmachandrabhâratî. The grants of Śringerî furnish the dates 1418-51 to Purushôttama-bhâratî and 1513-24 to Râmachandra-bhâratî (E. C. VI. Introduction, p. 24.) Anyway the date S' 1313 is too early for the death of Purushôttama-bhâratî and the installation of Râmachandra-bhâratî in the pontifical seat at Śringêri. Hence the reliability of the present record as well as of the previously published record of the same village is questionable.

INSCRIPTIONS IN THE KOLAR DISTRICT.

19.¹

KOLAR TALUK.

First Sannad of the Āvani Matt received from Mr. Krishna Sastri of Kolār.
 Persian language and characters. [Plate XVII 2]

Qadri Qudrat
 Muhri Niyābat
 Khādīmī Shara Qāzī
 Muḥammad Shafi
 1104
 Mutābiq wa asl

1. Parwāna bamuhr Dargahi Qulī Khān az Qarār ba tāriḥ pānzdahum Shahr Rabi' usānī sann julūs wālā
2. mutasaddiyyān (*sic*) wa muhimmāt ḥāl wa istiḡbāl parganai Kolār, Karnāṭak, Sūbah Dāruz-zafar Bījāpūr bidānand chūn mauza Hunain Halli Simt Haveli Turf
3. Mutaḥharriqāt amla purganaay mazkūr dar wajha madad kharch Sankarī Mehtah ba dastūr sābiq ḥasbu-z-zimn bahāl wa muqarar gashta ; bāyad ki mauza mastūr rā
4. darobast wāguzārānd ki ba tasadduq farqi Mubārak Hazrat Hāsīlāt ānjā sāl ba sāl barāi kharch
5. Sankari Mehtah jāri dārānd wa sanad mujaddad talab nadārānd darīn bāb tākidi akīd dānista ḥasbul mastūr ba amal ārand.

Back.

1. Shaaah zimn mauza Hunain Halli Simt Haveli turf Mutaḥharriqāt
2. 'amalai parganaay Kolār sarkār Karnāṭak sūbah dāruz-zafar Bījāpūr dar wajh madad *kharch*
3. Sankarī Maṭṭah ba dastūr sābiq bahāl wa muqarar gashta
4. 3 Mawāzi'
5. asli mauza' Dākḥli Māziān
6. 70 Jama' Kāmīl
 11 Hun

(¹) For the reading and interpretation of the Persian *Sannads* Nos. 19 to 23, we are indebted to Mr. Khwaja Mohamed Ahmed, Research Scholar, working under Mr. Yazdani, Nazim, Archaeological Department, Hyderabad. Prof. Shustery of the Mysore University also kindly helped to interpret the meaning, and Maulvi Syed Dastagir assisted in verifying the readings, and correcting the proofs.

Translation.

Title of the King.
Inevitable like fate.

Seal.
Khādim Shar'
Qazi Muḥammad Shafī'
Seal of the Agent
1104 A. H.

1. Parwāna (order) under the seal of His Exeelleney 'Dargah Quli Khān' issued on the 15th Rabi' II Regnal Year.
2. The present and future Revenue Authorities of Pargana Kolār Karnāṭak Subah Dāru-z-zafar Bījāpūr are hereby informed that the village of Hunain Halli, Simt Haveli
3. assigned for the miscellaneous charges of the staff of the said Pargana has been, as before, restored and confirmed for the maintenanece of Sankri Maṭha according to the Zimn (entry) made on the back of the document. Therefore it is enjoined that the said village Darobast (entire)
4. be released so that for the well-being of His Majesty (*lit.* charity for the protection of the auspicious head of the King,) the revenue of the place be assigned from year to year for
5. the maintenanece of Sankri Maṭha. And no new Sannad need be asked for. The matter should be regarded as binding and be acted upon accordingly.

Back.

1. The village of Hunain Halli, Simt Haveli assigned for the miscellaneous charges of the staff of the said
2. Pargana (Kolār) Sarkār Karnāṭak Sūbah Dāru-z-zafar Bījāpūr, has been apportion-
3. ed as before for the maintenanece of Sankri Maṭha
4. 3 villages
5. Original
6. One village. Awarded afterwards (hamlets?) 2 villages.
Entire revenue of the above (70?) 11 Hun.

Note.

The Sannad records the grant of a village Honnēna Halli (at present in Kolar Taluk) in the Pargana of Kolār, Karnāṭak province in the Bījāpur country made by the Moghul (?) governor, Dargāh Kulikhān to the Sankari Mutt. The Sankari Mutt referred to here is evidently the Smārta Mutt now at Āvani, in Mulbāgal Taluk, which had its headquarters at Kōlār in the 17th century as is seen from a copperplate grant of Śrīrangarāya III now in the Āvani Mutt. (E. C. X. Mulbagal 60). The swami has not been named in the present sannad. It is issued under the seal of the Agent, Kāzi

Muhammad Shafi in 1104 A.H., on the 15th Rabi, Regnal year 11 (December 14, 1692 A.D.)

The following sannads also confirm the grant with slight differences in the number and income of the villages granted. The last sannad No. 23 contains the name of the donee Sankar Bhâr[at]i, the Guru of the mutt. The name of the mutt is Sankari (or as Prof. Shustri reads the word 'Singeri'¹). The 19th century *śrîmukhas* or Bulls of the Āvani Mutt refer to its swami as the Śringêri Swami. "Śringêri śrî Sata-śringa-parvata-sannihita vilasat Kôlâhalapuravarâdhîsvara śrî Śringêri śrîmad Abhinavôddanda Vidyâranyabhârati svâmibhih", etc. (See the Telugu book *Śrî-mukha-vyâkhyâgrantha*, Madras, 1915.) The tradition of the mutt is also to the effect that it was founded by a Swami of the Śringêri Mutt named Narasimha Bhârati who left Śringêri on a tour and while at Kôlâr appointed a disciple to carry on the newly founded Kôlâr mutt. Later he is said to have founded the Kûdli mutt according to this tradition. That these sannads belong not to the Śringêri mutt proper but to the Kôlâr mutt is clear from the fact that in 1754 the donee in the sannad is Sankar Bhârati while the Śringeri pontiff was Abhinava Sachchidânanda Bhârati (1741-1767; See Rice's Mysore Gazetteer Vol. I p. 474.) Similarly in 1645, the date of Śrîranga III's grant, the Kôlâr swami was Râmachandra Bhârati, disciple of Viṭṭhala Bhârati who was himself a disciple of Viśvarûpa Bhârati while the contemporary at Śringêri was Sachchidânanda Bhârati (1627-1663) disciple of Abhinava Narasimha Bhârati who was the disciple of Immaḍi Narasimha Bhârati.

20.

Second sannad in the possession of the Āvani Matt.

Persian language and characters.

Muhri Niyābat
Khādîmî Sharāf
Qāzi Muḥammad
Shafî 11xx
Mutābiq wa asl.

Ba'arz.

1. parwānah ba muhr shahamat wa martebat Tāhir Muḥammad Khān az Qarār ba tāriḫ chahārum Shawwāl sann 11 julūs i-mu-alla
2. 'āmilān ḥāl wa istiḡbāl purganaay Kolār Sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
3. darīnwila mauzai Hunain Halli turf mutafarriqāt simt Haveli' amlaay purganaay mazkūr
4. dar wajh maḍad kharch Sankari Maṭṭah ba tasadduq farq mubārak ba-mūjib asnād sābiq

(¹) As the transverse stroke called markaz now distinguishing *ka* from *ga* in Persian was absent in the records of the time, the word could be read either as Singeri or Sankari.

5. ḥasbuz-zimn muqarar gashta bāyad ki mouza'i mustūr rā dar-o-bast wa guzārand
6. ki tāḥasilāt ān barāai kharch Sankari Maṭha hamisha jāri dārand darīn bāb tākīd dānista ḥasbul mastūr ba 'amal ārand.

Translation.

Seal.

Khadim Shara'
wazi-Muhammad Shafi'
Seal of the Agent.

11.....

1. Parawāna (order) under the seal of.....His Excellency Tāhir Muḥammad Khān issued on the 4th Shawal 11th Regnal year.
2. The present and future authorities of Pargana Kolar, Sarkār Karnātak (Sūbah) Daru-z-zafar Bijapūr are hereby informed
3. that the village of Hunain Halli simt Haveli (assigned for the miscellaneous charges of the said Pargana)
4. has been apportioned for the maintenance of Sankari Maṭha, as charitable grant for the well-being of His Majesty, (*lit*: charity for the protection of the auspicious head of the king) in accordance with old sanads.
5. and the zimn (entry) made on the back of the document. It is enjoined that the said village darōbast (entire) be released (in his favour)
6. so that the revenue of the said village be paid perpetually for the maintenance of Sankari Maṭha.
7. The matter must be regarded as binding and action should be taken accordingly.

Note.

This sannad is also issued under the seal of Kāzi Mahammad Shāfi, the officer named in the previous record, in the 11th regnal year, on the 4th Shawal (May 29, 1693 A.D.?) by the governor Tahir Mahammad Khān and addressed to the same officers. It confirms the previous sannad granting the entire village of Hunainhalli for the maintenance of the Sankari Maṭha for the well-being of His Majesty (the Moghal emperor). The authorities of the Pargana of Kōlār, Sarkar Karnātak, Subah Dāruz-Zafar Bijāpur are informed of the above and directed to release the village and hand it over to the said Matt.

21.

Third sannad in the possession of the Āvani Matt. Persian language and characters.

Qadri Qudrat
Muḥammad
Farrukh Siyar
Bahādur Bādshāh
Ghāzī 1127 Mutaḥawar
Khān Qādri fidwi

1. 'āmilān ḥāl wa istiḡbāl pargana-ni-Kolār sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
2. darīnwila mauza'i Hunainhalli simt havelī taraf mutafarriqāt āmal-ai pargannai-mazkūr
3. dar wajh madad kharch Sankarī Maṭha ba tasadduq farq mubārak
4. Hazrat hasbu-z-zimn muqarrar gashta bāyad ki
5. mauza i mastūr rā darobast wāguzārānd ki
6. tahāsīlāti ān barāay kharch Saṅkarī Maṭha hamēshā
7.darīn bāb tākīd dānista asbul mastūr
8. ba amal ārand tahrīr.... baīyaz.

Back.

Zimn navīsand.

1. Sharah Zimn Mauzai Hunain Halli simt Havelī taraf Mutafarriqāt amlaay purganaay Kolār
2. Sarkār Karnātak Dāru-z-zafar Bījāpūr dar wajh madad *kharch*
3. Sankari Maṭha muqarrar gashta
4. 3 Mawazi
5. Asli Dākhli
Mauza Mawāziān
6.Jama' Kāmil
11 Hun

Translation.

Title of the King :—

Inevitable like Fate.

Seal :—

Muḥammad Farrukh
Siyar Bahādur Bādshāh
Ghāzi 1127 Fīdvi Mutahawwar
Khān Qādrī

1. The present and future Revenue authorities of Pargana Kolār, Sarkār Karnāṭak (Subah) Dāru-z-zafar Bījāpur are hereby informed
2. that the village Hunain Halli Simt Haveli (assigned for the miscellaneous charges of the staff of the said pargana)
3. has been apportioned for the maintenance of Sankari Maṭha as a charitable grant for the well being of the Royal personage (Lit: charity for the protection of the auspicious head of the king.)
4. according to the Zimn (entry) made on the back of the document.
5. Accordingly the said village darobast (entirely) should be released
6. so that the revenue of the village be paid from year to year for the maintenance of Sankari Maṭha.

7 and 8. The authorities should regard this as binding and act as hereby ordered
written on.....fair copy.

Back.

- | | | |
|----|---|--------------------------------|
| 1. | The village of Hunain Halli assigned for the miscellaneous charges of the staff of the said pargana Kolar | |
| 2. | Sarkār Karnātak, Dāru-z-zafar Bijāpūr has been apportioned and | |
| 3. | restored for the maintenance of Sankari Maṭha | |
| 4. | 3 villages | |
| 5. | Original | Awarded afterwards (hamlets ?) |
| | One village | two villages |
| 6. | entire revenue of above | |
| | 11 hun. | |

Note.

This sannad was issued in A. H. 1127 or A.D. 1714-5, 23 years after the first sannad (No. 19) and addressed to the same officers. This was granted during the reign of and under the seal of the Mughal emperor Farukh Siyar and of the officer Mutahawar Khân Khâdri and confirms the previous sannads.

22.

Fourth sannad in the possession of the Āvani Matt
Persian language and characters.

Qadri Qudrat

Saân i

Muhammad Shāh

Bādshah Ghāzi

Alī Bég

Khān Fidvī

1. Mutasaddiyyān muhimmat hāl wa istiqlāl Parganaay Kolār Sarkār Karnāṭak
Sūbah Dāru-z-zafar Bijāpūr bidānand
2. chun mauzāi Hunain Halli simt Haveli tarf mutfarriqāt amla purganaai
mazkūr dar wajh madad kharch Sankari Maṭha ba dastūr sābiq ḥasbu-
z-zimn baḥāl wa muqarar gashta
3. bāyad ki mauzai mastūr ra dar-o-bast wa guzārānd ki ba tasadduq farq
mubārak Hazrat ḥasilāt ānjā sāl ba sāl barai kharch
4. Sankarī Maṭha jāri dārānd wa sanad mujaddad talab nadārānd darīn bāb
tākīd akīd dānista ḥasbul mastūr baaml ārānd

5. taḥrīr fit tārīkh pānzdahum Shahri Rabiū-s-sāni sann julūs wālā.

Back.

1. Sharah Zimn a Mauza-ir Hunain Halli simt Haveli taraf mutafarriqat amla purganai Kolār
2. sarkār Karnatak sūbah daru-z-zafar Bijāpūr dar wājh madad kharch San-karī Maṭṭah ba dastūr sābiq
3. baḥāl wa muqarar gashta
4. mawāzir 3
5. Asli 3 Dākhlī
mauzā mawāziān
6. 60 Jamai kāmīl
7.21 Hun

Translation.

Title of the King.

Inevitable like Fate.

Seal;

First Regnal Year Muhammad Shah

Bādshāh Ghazi

Fidvi Ali Beg Khan.

1. The present and future Revenue authorities of Pargana Kolār Sarkār Karnātak Subah Dāru-z-zafar Bījapūr are hereby informed
2. that the village of Hunain Halli, Simt Haveli, assigned for the miscellaneous charges of the staff of the said pargana, has been restored and confirmed as before for the maintenance of Sankari Maṭha.
3. It is hereby enjoined that the said village darobast (entire) be released as a charitable grant for the well-being of His Majesty (lit : charity for the protection of the auspicious head of the king) so that the revenue of the place be paid from year to year.
4. for the maintenance of Sankari Maṭha. New sannads should not be asked for. The matter must be treated as binding and should be acted upon accordingly.
5. Dated 15th Rabi 11 Regnal year.

Back.

1. Endorsement on the reverse.—The village of Hunain Halli Simt Haveli (assigned for the miscellaneous expenses of the staff of Pargana Kolār)
2. Sarkār Karnāṭak Sūbah Dāru--zafar Bijapūr, for the maintenance of Sankari Maṭhah, as before,
3. has been restored and confirmed.

4. 3 villages

Original

one village

Entire revenue of the above

Awarded afterwards

Two villages

11 Hun ?

Note.

This sannad was issued under the seal of emperor Mahammad Shah at Delhi and of his officer Âli Bêg Khân on the 15th Rabi of the 11th regnal year (A.D. 1729-30) and confirms the previous grants. It is stipulated also as in No. 19 that the grant must be treated as binding and no new sannad should be asked for.

23.

Fifth sannad in the possession of the Âvani Matt.

Persian language and characters.

Âlamgîr

Bâdshâh Ghâzi

1168

Fidvi.....Nûr Khân Bahâdur

1. Mutasa-ddiyan muhimmât hâl wa istiqbâl wa Desmukhân wa despândiyan wa patwariyan wa muzariyan
2. purganaai Kôlâr sarkâr Karnâtak subah Dâru-z-zafar Bījāpūr bidānand mouz-Hunain Halli
3. waghaira dihāt purganaai mazkur Zariā inām ba ismi Sankar Bhāri ba mujibi asnād
4. hukām peshin muqarar wa jārīst darin wila nīz ba dastūr sābiq hasbul Ziman
5. bahāl dāshta hud Bāyad ki dehāt mastūr masraf mushārun ilēh wa guzārānd ki hāsīlāt ānjā rā maīshat khud namūda ba duāe daulat abad muddat mashghūl bāshad
6. wa Sanad mujaddad sāl ba sāl darkhāst na kunand. Darin bāb tākīd
7. Âakīd dānista hasbul mastūr baramal ārand. Tahrīr fit tārikh
8. bist shashum Shahir Sha bānul muaz zam sann 1167 Hijrī bairy.

(Back)

1. Sharah Zimn ānki mauzai Hunain Halli waghairah dehāt pargana kolār dar wajh inām ba ism Sankar Bhāri
 2. ba mūjib asnād hukkam peshin muqarar gashta darin vilā nīz ba dastūr sābiq bahāl dārand.
 3. Kāmil 196
 4. Asli Dākhli
- 10 3

- | | | | |
|-----|---------------------|--------------|---|
| 5. | Simt Havelli 46-6-0 | Kāmil | simt mauliyākal mauza i Sankari
31 kāmīl |
| 6. | Asli | Dākhli | |
| | (2) mawāziān | (2) mawāziān | |
| 7. | 23 kāmīl | 11 kāmīl | 6 mawāziān |
| | Dākhli.
mawāziān | | |
| 8. | Asli | Dakhli | |
| | 3 mawāzi | mauza | |
| 9. | Asli | Dākhli | |
| | mawāziān | mauza | |
| 10. | 10 kāmīl | | |

Translation.

Seal

Alamgir (II)

Bādshāh Ghāzi Bahādur

1168 A.H.

Fidvi.....Nūr Khān.

1. The Revenue authorities present and future and Desmukhs, Desbandyas Patwaris and cultivators
2. of Pargana Kolar, Sarkār Karnātak Sūbah Dāru-z-zafar Bijāpūr are hereby informed that villages Hunain Halli, etc.
3. which according to the sanads granted in the said Pargana by previous governors (or rulers) were assigned as an *inam* in favour of Sankar Bhāri
4. have now been released as specified in the Zimn in favour of the said Sankar Bhāri. They should, therefore, leave the said villages in possession of the said person
5. so that utilizing the revenues of the villages for his maintenance he should occupy himself in praying for the well-being of the everlasting kingdom.
7. New sannads should not be asked for every year. This matter
8. should be treated as binding and must be accordingly acted upon. Issued on
9. 26th Shahban 1167 A.H.

Back.

1. Mouza Hunain Halli, etc., villages of Pargana Kolar by way of gift to Sankar Bhāri
2. in accordance with the sannads of the high authorities, have been, as before released;
3. therefore the villages should be restored as before,
entire revenue

196

4. Original
10

Awarded afterwards
3

5.	Simt Haveli 46-6-0	Simt Mouliakul Mauzhai Sankari 31		
6.	Original 2 villages	Awarded afterwards 2 villages		
7.	Entire revenue 23	Entire revenue 11	Asli 6 villages	2 Dakhli villages
8.	Asli villages 3 Dakhli !			
9.	Asli villages 2 Dakhili ! ..... .....	..... .....	
	10. Entire Revenue	10		

Note.

This last sannad was granted in the reign of the Mughal emperor Âlamgîr II on the 26th Shaban of 1167 A.H. (June 18, A.D. 1754). The seal contains the date 1168 A.H. and the name of the officer Nûr Khân. It is addressed to all the revenue authorities, Dêsamukhs, Dêsapândes, Patwaris and raiyats of Pargana Kolâr and confirms the grant of Hunnêrahalli and several other villages of the revenue of 196 hunst to Sankar Bhârati, to whom they had been issued as inam according to previous sannads. It is interesting to note that in this grant the name of the svâmi viz., Sankar Bhârati occurs as the donee in place of the name of the matt in the previous grants. The number of villages granted is also far greater than in the previous ones.

24.

MALUR TALUK.

On a boulder in the Government waste land to the south of the village Mailânda-halli in the Hobli of Mâlûr.

Kannada language and characters.

1. svasti śrî jayâbhyudaya
2. Śâlivâhana-śaka varshaṃ-
3. gaḷu 1459 neya Viḷam-
4. bi-saṃvatsarada Kârtika ba
5. 1 lu śrîmanu mahâ.....

6. śvara Achyutarāya-ma-
7. hārāyaru rājyam.....
8.
9. Bayirapagaḷa māga So-
10. nyappanu kaṭṭisida maṇ-
11. tapa śubham astu

Note.

This inscription registers the construction of a maṇṭapa by Sonyappa, son of Bayirapa, during the reign of the illustrious king Achyutarāya of Vijayanagar on the 1st lunar day of the dark half of Kārtika in the year Vilambi S' 1459. The date corresponds to 7th November, 1538 (if we take Vilambi, Ś 1460), but it is not verifiable as no week day is given.

25.

On a stone in the basement of the Varadarāja temple in Sivārapaṭṇa in the Hobali of Narasāpura.

Kannada language and characters of 13th century A.D.

1. śrīmatu Sukla-saṃvatsarada Āsvaija su
2. 10 Su Siri-perumangala-paṭṭanada
3. Perumāḷa-Sivālyakke Taḷagûranu
4. Ālahalliya gavuḍa Bairejīyana
5. maga Chokka Battayyanu Munna-bâ-
6. ḷa-vaṃsa.....

Note.

This inscription records the gift of the village Taḷagûr for services in the temple named Perumāḷ in the village Siri Perumangalapāṭṇa by Chokkabattayya, son of Bairejīya, gauda of the village Ālahalli. The last portion of the inscription cannot be clearly made out as it is partly covered by the structure. The date of the record is stated to be Friday the 10th lunar day of the bright half of Āśvayuja in the year Śukla. No śaka year is given. Siri Perumangalapāṭṇa seems to have been the old name of the present Sivārapaṭṇa village.

26.

On a fragmentary stone in the waste weir of the tank in the village Sivāra.

Kannada language and characters of 17th century A.D.

1. śrīmatu Kariyapagaḷa
2. sisya Tammayanu mâtâ-pi-
3. tṛigaḷige puṇya-vâgali yen-
4. du hākida banakke maṅgaḷa

Note.

This records the setting up of a grove by Tammaya, disciple of Kariyapa, for the merit of his parents. No date is given.

27.

At the entrance of the village Hungênahalli in the same Hobali of Narasâpura.

Size 5'—0"×2'—6".

Kannaḍa language and characters of 17th century.

1. śrīmatu
2. saujanya-silaru
3. manneya-maṇḍiya-
4. rum vûra mûḍisida-
5. rû

Note.

This seems to record the building of the above village by some one whose name is not given but who is praised as righteous in character and head-ornament of chieftains (*manneyar*). No date is given nor any other particulars to determine the identity of the person who is said to have built the village.

28.

SIDLAGHATTA TALUK.

On a stone near the field named Bûdihola in the town Sidlaghatṭa in the Hobali of Sidlaghatṭa.

Size 5'—0"×1'—8".

Kannaḍa language and characters.

1. svasti śrī jayâbhyudaya Sâli-
2. vâhana śaka varushaṅgaḷu
3. 1573 neya Khara-saṁvatsara-
4. da Chaitra su 1 lu śrīmatu
5. mahârâjâdhirâja vîrapra-
6. tâpa śrī Venkaṭapatidêvaru
7. prithvî-râjyaṁ geyyuttiralu
8. avara.....râda Âvati-nâḍa
9. prabhu Bairê-gauḍara putraru
10. Yimmaḍi Baichegauḍaru

11. koṭṭa śāsanada krama-ventendare
12. Vaḍigēhalliya sthalaḷakke salluva.....
13. kere grāma voṇḍannu śrīmatu
14. Sivāchāra-saṃpanna śrī-Liṅga-
15. śakti.....koṭṭa.....

Note.

This records the gift of a village named.....kere, belonging to Vaḍigēhalli-sthala to a Vīraśaiva priest, Liṅgaśakti, by the chief Immaḍi Baichegaṇḍa, son of Bairegaṇḍa, ruler of Āvatināḍ and a subordinate of the illustrious king, Venkaṭapatirāya of Vijayanagar. The record is dated the 1st lunar day of the bright half of Chaitra in the year Khara S' 1573 (12th March A.D. 1651). As no week day is given the date cannot be verified.

29.

On a boulder in the waste land near the village Huṇasēnahalli in the same Hobali of Sidlaghatta.

Size 1'—8" × 1'—8".

Kannada language and characters of 17th century.

1. Sarvadhâri-saṃvatsara
2. Bhâdrapada śu l lu śrī-
3. matu Soṇṇappa-gavudaru
4. Muddayyanige koṭṭa mâ-
5. nyada hola idake tapida-
6. varu tâyi-tande vadhisida
7. pâpake hôharu

Note.

This registers the gift of a plot of land rent-free to one Muddayya by Soṇṇappa-gaṇḍa on the 1st lunar day of the bright half of Bhâdrapada in the year Sarvadhâri. The record ends with the usual imprecation. The date cannot be determined as no Śaka year is given.

30.

On a stone slab set up in front of the Chaudêśvari shrine near the village Jangamakôte in the Hobali of Jangamakôte.

Size 2' × 2'—6".

Kannada language and characters of 17th century A.D.

(The Stone is broken.)

1. Baṃma-nâya-
2. ka sasana yentem

3. mânia hola ta
4. tamma guru Mâ
5. sara mēlepa ?
6. pāpake hô-
7. haru śrī

Note.

The inscription stone is broken and several letters have disappeared. Hence the record is fragmentary. It seems to register a gift of land by one Bammanâyaka. No date is given.

31.

On a plot of land belonging to the Nâyaka community to the south of the village Ranganâthapura in the same Hobali.

Kannada language and characters of 16th century A.D.

1. Plavaṅga-samvatsarada Mâgha
2. śuddha 15 Sônavâra Su-
3. gaṭûru Chikarâya Nanja-
4. pagaṇḍaru Beṭṭadahâḷa
5. Râyavoḍeya-dēvarige
6. Ettinavoḍeyadēvarige
7. êrugâṇikeyanu biṭṭu
8. koṭṭaru mahâ-janara voppa śrī śrī

Note.

This inscription records the remission of plough-tax (êru-gâṇike) made by Chikarâya Nanjapagaṇḍa, chief of Sugaṭûr, to two Vīraśaiva priests Râyavoḍeyadēva of Beṭṭadahâḷ and Ettinavoḍeyadēva. The approval of the grant by the mahâjanas is also recorded in the inscription. The grant is dated Monday 15th lunar day of the bright half of Mâgha in the year Plavaṅga. The number of Śaka years expired is not given and hence the date of the record cannot be determined. The Sugaṭûr chiefs ruled over a large part of the Kolar District from about 1451 A.D. to about 1693 A.D. (Rice's Mysore and Coorg from Inscriptions, P. 166.)

32.

On a stone lying about a mile from the same village Ranganâthapura in the same Hobali.

Kannada language and characters.

1. śubhamastu svasti śrī
2. jayâbhyudaya Śâli-

3. vâhana śaka varuṣaṃ-
4. gaḷu 1460 neya sanda Virô-
5. dhi-samvatsarada Bhâdrapâda śu
6. 13 yalu śrîman mahârâjâdhi-
7. râja râjaparamêśvara śrî-vîra-
8. pratâpa Achyutarâya-ma-
9. hârâyaru prithivî-râjyaṃ ge-
10. yuttiralu Râmaya Oḍera A-
11. yyanavarige Achyutarâya-mahârâ-
12. yaru nâyakatanakke pâlisida Bêlûra
13. Châvaḍige saluva Kôlâla-sîme-
14. oḷagaṇa Aramâladahallige saluva Śiva-
15. yanahalli yemba grâmavanu A-
16. remangalada Timmappa-Gauḍarige
17.daṇḍige-umbaliyâgi
18. koṭṭevu yî grâmavanû
19. mândyavâgi nimma putra-pautra-pâraṃpari-
20. yâgi â-chandrârka-sthâyigaḷâgi su-
21. khadali anubhavisuvudu yidake, tapi-
22. davaru Kâśiyali kavileya konda pâpake
23. hôguvaru tande-tâya konda
24. pâpake hôguvaru maṃgaḷa mahâ śrî śrî

Translation.

May there be prosperity. Be it well. After 1460 years elapsed in the victorious and prosperous Śâlivâhana era, in the year Virôdhikṛit, on the 13th lunar day of the bright half of Bhâdrapada, while the illustrious king of kings, supreme lord of kings, vîra-pratâpa Achyutarâya-mahârâya was ruling the earth:—

We (Râmarâya-Oḍerayya) have granted as *daṇḍige-umbali* to Timmappagaḍa, of Are mangala, the village Śivayanahalli belonging to Aramâladahalli in Kôlâla-sîme, pertaining to Bêlûr-châvaḍi, favoured to (us) Râmarâya-Oḍera-ayyanavaru for the office of *nâyaka* by Achyutarâya-mahârâya. You (Timmappagaḍa) may enjoy in peace this village as rent-free estate, in hereditary succession for as long as the moon and sun endure. He who violates this grant will incur the sin of having slain tawny cows in Kâśi and will be guilty of the sin of killing his parents. Good fortune. Great prosperitiy.

Note.

This inscription belongs to the reign of the Vijayanagar king Achyutarâya and records the grant of a village named Śivayanahalli, a hamlet of the village Aramâlada-

halli situated in Kôlâla province and belonging to the administrative division of Bêlûr-châvaḍi. This village is stated to have been originally favoured by the king to his subordinate named Râmarâyaodeyar (probably the same as the famous Râmarâya, who was killed in the Tâlikôte battle) for his office of governor. It was now granted to a gauda named Timmappagauda by Râmarâyaodeyar as *daṇḍige-umbali*. This phrase *daṇḍige-umbali* might mean a grant of rent-free land for the up-keep of a palanquin or for making arrangements for carrying the king's palanquin. The former meaning seems to be more probable in the present case. The phrase may also be interpreted as a grant for proficiency in the use of a lute.

The date of the grant is given as 13th lunar day of the bright half of Bhâdrapada in Virôdhi, S' 1460. But S' 1460 is Viḷambi and not Virôdhi and the nearest Virôdhi falls in S' 1451 or S' 1450 expired. Evidently 1460 is a mistake for 1450 and the date corresponds to 17th August 1529 A. D. The village granted cannot be identified in the village lists or Taluk Map.

33.

A copy of a copperplate inscription in the possession of the Jôḍidâr of the village Muddanahalli in the same Hobali of Jangamakôte.

Kannaḍa language and characters of the 16th century.

1. namas tunga-sîras-chumbi-chandra-châmara-châravê !
2. trailôkya-nagarârambha-mûla-stambhâya Sâmbhavê !
3. śrîman mahârâjâdhirâja Kṛishṇarâjayya-navaru
4. Vijayanagaradalli râjyaṁ gaivalli Rudrayya-
5. na komâra Dêvayyanu taṁna mâtâ-pitṛi-gaḷige
6. puṇya-vâga-bekemdu Mârگاsîra śuddha Purna-
7. mâsyadallû Sômôparâga-puṇyakâladalli
8. Kṛishṇâpuravemba grâmavanu Âpa-stamba-sûtrarâda
9. Yajuśśâkhâ-dhyâyigalâda Bhâradvâja-gôtra-da
10. Tippam-bhaṭṭarige sahiranyôdaka-dâna-dhârâ-
11. pûrvakavâgi koṭṭaddu yî-grâmavanu nîvu putra-
12. pautra-pâramparyavâgi sukhadalli anu-bhavisikoṇḍu
13. sukhadallihudu yendu barasi koṭṭa tâmra-śâsana
14. dâna-pâlanayôr madhye dânat śrêyo' nupâla-
15. naṁ dânat svargam avâpnôti pâlanâd achyutaṁ padam

Note.

This copy of an inscription, the original of which is not forthcoming, begins with the usual invocatory stanza addressed to god Sâmbhu and registers the gift of a village

Kṛishṇāpura during the reign of Kṛishṇarājayya (Kṛishṇarāja), king of Vijayanagar by Dēvayya, son of Rudrayya to a Brahman named Tippanabhaṭṭa, of Āpastamba-sūtra, Yajñś-śāklīā and Bhāradvāja-gōtra. The grant is stated to have been issued on the full moon day of the month Mārgaśīra with lunar eclipse but no year is mentioned. The usual imprecation is found at the end of the record. Kṛishṇāpura referred to in the record is probably the same as Kṛishṇanahalli in the same hobali of Jangamakōṭe.

34.

On a waste land belonging to the village Chokkanḍahalli on the way to the same village Jangamakōṭe in the same hobli.

Kannada language and characters of the 17th century A.D.

1. Nandana-samvatsarada Mā-
2. rgaśīra ba 2 lu śrīmatu
3. Sonṇapagavuḍaru Lin-
4. gayyanige koṭṭa kereya-sā-
5. sanaventendare nīnu yilli
6. kereyanu kaṭṭisikonḍu
7. bhūmiyanu āchandrārka-
8. vāgi auubhavisuvuden-
9. du barasikoṭṭa śīlā-śā
10. sana mangala.....

Note.

This is an instance of a *kereya-śāsana viz.*, a grant made for the construction of a tank. One Sonṇapagaḍa is stated in this record to have authorised a person named Lingayya to construct a tank and enjoy the land under the tank. The grant is stated to have been made on the 2nd lunar day of the dark half of Mārgaśīra in the year Nandana.

35.

On a piece of stone lying near a well below the tank Bhadranakere in the same hobali.

Size 2'—6"×2'—3".

Kannada language and characters of 17th century.

1. Plava-samvatsarada Bhādrapada
2. śu 7 Guruvāradalu Su-
3. guṭūra Mummaḍi Chikarā-
4. ya Nanjapa-gaḍaru Mādaya-

5. na maga Bâlayage koṭṭa ne-
6. ttarukoḍagi mânya gadde o ¼ o
7. idake tappidare tande-tâya
8. konda pâpa śrî

Note.

This records the gift of rent-free land with the sowing capacity of ¼ khaṇḍuga as *nettaru-koḍagi* to Bâlaya, son of Mâdaya, by the chief of Sugatûr named Mummaḍi Chikarâya Nanjapagaḍa on Thursday 7th lunar day of the bright half of Bhâdrapada in the year Plava. No date in Śaka era is given. The usual imprecation occurs at the end of the record. For Chikarâya Nanjapagaḍa, chief of Sugatûr, see also No. 31.

36.

On a stone lying in a land belonging to Paṭṭil Pillegauḍa near the village Ghaṭa-mâraṇahalli in the same hobali.

Size 3'—0'' × 1'—6''.

Old Kannaḍa characters and language of 9th century.

1. svasti samadhigata-pañcha-
2. malâ-śabda śrî-Pallava.....
3. Noḷambarasaru ūra
4. janaümMaḍuvaba-
5. rasage.....pârvargge-um
6. koṭṭa maṇṇu

Note.

Some letters in lines 2 and 5 are effaced. The inscription records some gift of land made to a person named Maḍuvabarasa and to some Brahmans by the king Noḷambaraśa, obtainer of the band of musical instruments and descended from the Pallava family. The gift is stated to have been made by the donor along with the inhabitants of the village. No date or imprecation is contained in the grant. It is difficult to determine definitely which king of the Noḷamba dynasty is referred to by Noḷambarasa of the present record. It is probable that he is the same as Kali Noḷambâdi Arasa or Singa-pôta who fought with Duggamâra, the Ganga prince.

37.

On a stone forming a step in the stone stair-case in a channel near the Īśvara temple near the village Sādali in the Hobali of Sādali.

Old Kannaḍa characters and language of 9th century A.D.

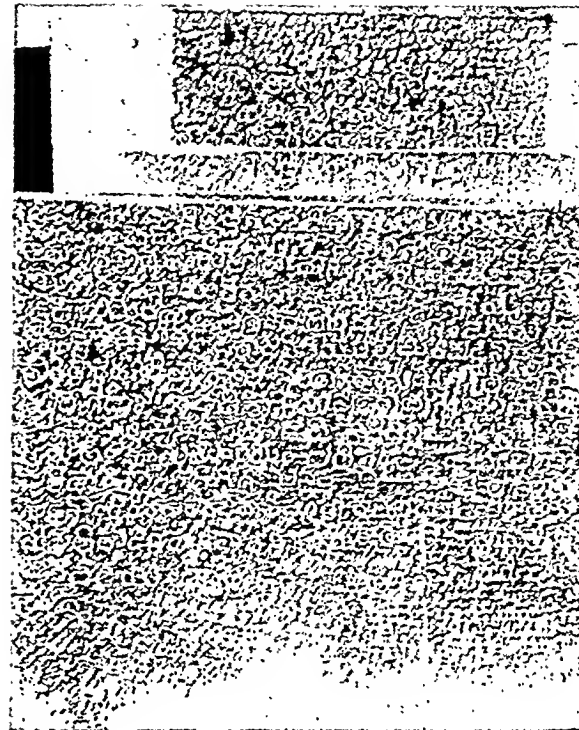
1. Durggamârarâ paḍeyu.....
2.avammagan rapad-eṛeyam
3.ṛida mârggam

Note.

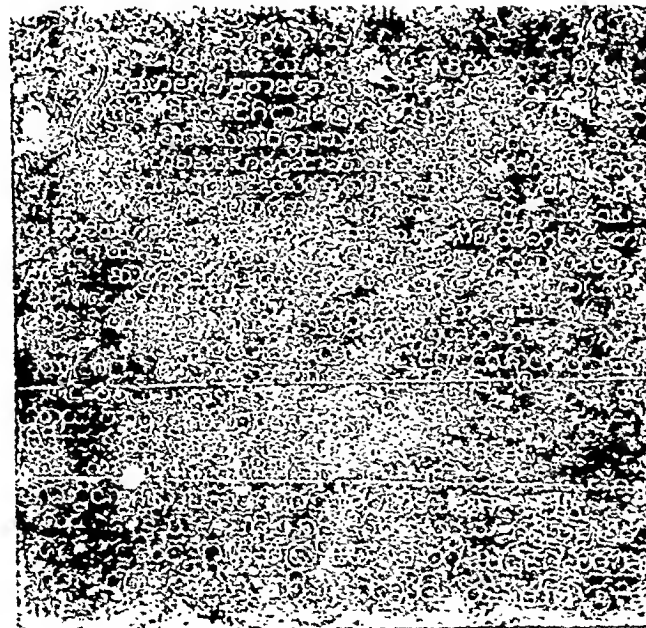
Most of the writing in the record is effaced as it forms one of the stone steps constantly used by people when going to take water from the channel on the bank of which it is built. What remains legible seems to record the death of some general belonging to the army of Duggamâra. It is likely that this Duggamâra is the same as Prince Duggamâra Eṛeyappa, son of the Gaṅga king Śrīpurusha (circa. 726-777) and ruler of Kovaḷāla-nāḍ, who fought with the Nolambas (see pp. 39 and 55 of Mysore and Coorg from Inscriptions by Rice.)



1. MARASE STONE INSCRIPTION OF
BIJAYITA, (p. 104—No. 38).



2. BELGAMI SOMESVARA TEMPLE INSCRIPTION
OF BALLALA, (p. 127—No. 62).



3. HALEBID TANK EPITAPH OF THE JAIN MONK
SAKALACHANDRAMUNI, (p. 74—No. 14).

38.

INSCRIPTIONS IN THE MYSORE DISTRICT.

MYSORE TALUK.

On a stone set up in front of the temple of Maraḷêśvara in the village Marase in the Hobali of Mysore.

Size $3\frac{1}{2}' \times 3\frac{1}{2}'$.

Old Kannaḍa language and characters.

1. svasti śrī Bi-
2. jayitanu Mariyā-
3. seyoḷ Bhagavatiyaṃ
4. padishṭe-geysidode
5. Permâḍi-Gâvuṇḍanu
6. sâsirvaru araśa-
7. râ śrīkaraṇamum iḷḍu
8. koṭṭa maṇṇu pallada
9. baḍagaṇa temaru Bha-
10. gavatige koṭṭa maṇṇu
11. idan aḷidom pañcha-
12. mahâpâtanappon

Translation.

Be it well. When Bijayita caused Bhagavati (image) to be set up in Mariyase (Marase), Permmâḍigâvuṇḍa, the Thousand (citizens) and the royal accountant (arasarâ śrīkaraṇam) granted the land on the high ground to the north of the water-course for Bhagavatî. He who destroys this will be guilty of the five great sins.

Note.

This inscription records the setting up of the image of goddess Bhagavatî, a form of Kâḷi, by Bijayita in Marase (called Mariyase in the epigraph), a village situated at a distance of 6 miles from Mysore on the way to Nanjangûḍ. No temple of Bhagavatî is now found in the village but an image of Châmuṇḍi is lying in the Śiva temple to the east of the village. Probably it must have been enshrined in a separate temple at an earlier date and when the temple went into ruins, was brought to the present Śiva temple.

Who is this Bijayita ? It appears to be the name of some high personage, king, prince, or chief under whose orders the image of Bhagavatî was set up and an endowment made for the worship of the goddess by the headman and the royal accountant and the thousand chief inhabitants of the village. The characters seem to be of the 8th or 9th century. There is a king Bijayita Bânarasa of the Bâna dynasty who ruled in Kolar District in the beginning of 10th century A.D. (E. C. X. Mulbagal, 243, 244, 249 of S' 831 ; Srinivasapur 40). But Marase, the village where the record is found, is far off from Kolar, and no stone inscriptions of this dynasty are found in the Mysore District. A copperplate grant discovered at Hullenahalli (Mys. Arch. Rep. 1927, p. 105) in Mandya Taluk refers to a Bâna king named Diṇḍigarar as a ruler of Kaḷbappunâḍ district (district round Kaḷbappu hill in Śravaṇabelgola village), but Marase is far off from Śravaṇabelgola and there is no evidence of its being included in Kaḷbappunâḍ. Hence it is very probable that the Bijayita of the present record is quite different from the Bâna king of the name.

There is a Ganga prince of the name of Vijayāditya, brother of king Śivamāra II who ruled in the beginning of the 8th century A.D. As the rule of the Gangas in the Mysore District is attested by several inscriptions, it is probable that Bijayita which is a Kannaḍa form of Vijayāditya refers to the above Ganga prince Vijayāditya and to his setting up the image of Bhagavatî in the village Marase.

The usual imprecation is found at the end of the record.

39.

On the pedestal of the figure of Jina lying in the land of paṭel Siddanâyaka near the village.

Kannaḍa language and characters.

1. śrīmad Drāviḷa-saṃghêsmin Nandi-saṃghê' sty Aruṃgaḷaḥ a-
2. nvayô bhâti yô śêsha-śâstra-vâ-
3. râśi-pâragaiḥ

Note.

This inscription engraved in Hoysala characters of the 12th century on the pedestal of Pârśvanâtha figure, consists of only one verse in Sanskrit. It may be thus translated :

"In the illustrious Drāviḷa-saṃgha, in the Nandi-saṃgha, is the Aruṃgaḷa-anvaya, brilliant from (its members) having crossed the entire ocean of the śâstras."

This stanza is found in several inscriptions of the Hoysala times referring to Jaina gurus (Ep. Car. III Nanjangud 134, V. Hassan 128, Arsikere 1, 14, etc.).

Drāviḷa-saṃgha (lit. the congregation of Draviḷas or Dravidas) with its branch Nandi-saṃgha (lit. the congregation of the Bull) is a sect or branch of the Jains. So

also is Mûla-saṅgha with its branches Sēna, Nandi, Dēva and Simha saṅghas (E. C. II revised volume of Śravanabelgola Inscriptions, Translations, P. 112). Similarly Aruṅgaḷānvaya and Koṇḍakunḍānvaya are the main sub-divisions or families belonging to these sections or groups.

The inscription stops abruptly after the above stanza and no further particulars are to be found.

40.

On a broken slab lying in front of Chennigarāya temple in the village Marase in the Hobali of Kaḍakoḷa.

Size 4'—0" × 2'—6".

Kannada language and characters.

1. śrī.....
2. sa.....
3. 1113 Vi.....
4. da Kârtika śu.....
5. Ānura Ketalego.....
6. ṇḍa Bhêryada Kampa.....
7. ṇana vamsada Kesima.....
8. ḷikaguṇa ṇḍa Bovaṇam-
9. geyuṇa puṭṭida Kampaṇa.....
10. ṭṭeyara baḍḍam Kampaṇaṇa ra.....
11. ḷiyageṇya Ranga-gauḍara komâra.....
12. kiṭigeyuṇa Hiriya Harahapa-gauḍa
13. ri Aṇuṇaya-samudrake saluva Gôḍakaṭṭe
14. Mâsenâḍ Āḷvabâḍiya kereya kiḷêriyalu.....
15. radalu maṇṇu Aṇṇayasamudradalu gadde salageya bhû
16.koḷaga hattu a-Maruvaseya muṇṇûru guḷi maṇṇu
17. Koṭṭagarige hola varaha ! 5 Saṇṇabovageyuṇa Hêṃabôvittige
18. puṭṭida Maṇḍalikabôvanuṇa Aṇṇaya-samudrake karuvoiḷḍu ?
19. biṭṭa koḍamge salageyal emṭu gade Mâruvaseya samasta gauḍu [ga]-
20. ḷu kûḍi imṭivar irbbarâmuṇḍiṭṭu koḍamge-mânya Maṇḍalika-châ-
21. rige Guraûralu koḍamgeya maṇṇu Kaḍaveya-sarigeyalu
22. ko 50 Kallukereyalu galḍe 5 Kesalegôḍina Savigauḍam-
23. geyuṇa Lokka-gauḍigeyuṇa puṭṭida Kesidêvana Maṇchavirana
24. gauḍikeyalu Maṇḍalikachârige koṭṭa koḍamge manniya Ma-
25. ruvaseyalu irkuḷa guḷi maṇṇuṇa gu 50 hiriya-kere-
26. ya kiḷêriyalu gadde koḷaga hattu 10 Maruvaseya sama-
27. sta-gauḍugaḷuṇa taṇṇuḷu kûḍi Maṇḍalikachârigeyuṇa.

28. Maṇḍalikabôvaṃgeyūṃ biṭṭu koṭa keyi alippidaṅge sa [si-]
 29. ra kaviloṃa koṃḍa braṇḥattige hôḍa sasira vêḍa bra . . .
 30. na koṃḍa braṇḥmâtige hôḍa sasira risheyarkkaḷa Gaṃgeya taḍi . . .
 31. da braṇḥmâtige hôḍa su-dattaṃ para-dattaṃ vâ yô harêṇa va
 32. sasṭṭir bbarisha saṣṣaraṇi viṣṭayâṃ jâyatte krimih | 1 | . . .
 33. mudra Maṇḍalikachârige yeraḍu e 2 Heṃga-
 34. charige oṃdu 1 maṃ

Note.

A part of the inscription-stone is lost being cut off on the right side and hence several letters in each line have disappeared and the meaning of the inscription is therefore not clear.

The record is dated śaka 1113 or A.D. 1191, which corresponds to the year Virôdhikṛit. The first letter *Vi* of the name Virôdhikṛit is found in line 3 and the month Kârtika and the bright fortnight in the next line. No lunar day nor week-name is contained in the grant. A number of gaḍas named Kêtalegauḍa of Āṇḥur, Kampaṇa of Bhêrya, Kesimayya, Kampanṇa,.....Hiriya Harahapagaḍa, seem to have made a grant of land under Gôḍakatte belonging to the tank Aṇṇayasamudra, and under Āḷvabâḍi tank in Mâsenâḍ.

We next learn that one Maṇḍalika-bôva, son of Saṇṇabôva and Hêṃabôviti made some repairs to the tank Aṇṇayasamudra and granted a plot of land of 8 *salages* as koḍagi for its maintenance.

It is next stated that the citizens of the village Marase made a grant of land in Gurur (Probably Gûlûr, a village near Marase), Kaḍaveyasarige, Kallukere, and Hiriyaḱere to Maṇḍalikachâri and Maṇḍalikabôva and others.

The usual imprecation next follows.

41.

An inscription stone of the Āṇjanêya temple, Sâgarkatṭe, now found lying near the railway station, Sâgarkatṭe, in the same Hobli of Mysore.

Size $6\frac{1}{2}' \times 1\frac{1}{2}'$.

Kannada language and characters.

1. śrīma Drâviḷaśan-
2. ghada Ārunḡalâ-
3. nvayada Nandigaṇa-
4. da Śântimu-
5. nigala śīśya-santa-

6. ti śrī Vādirā-
7. jadēvara śishyaru
8. śrī Varddhamānadē-
9. varu Hoysala-
10. kārāliyadalu
11. agraganyaru sa-
12. nyasanadi muḍi [pi]-
13. dar avara śadha-
14. maru Kamaladē-
15. varu niśidhiyam
16. nīrisidar

Note.

This records the death by *sanyasana* of a Jaina guru named Vardhamānadēva who is described as one who took a prominent part in the administrative work under the Hoysalas, and as a disciple of Vādirājadēva, descended from Śāntimuni belonging to the section of the Jainas known as Draviḷa-sangha, Arunaglānvaya, and Nandi-gaṇa. The present inscription-stone (which contains the inscription and a seated figure of a Jaina guru) is said to have been set up in his memory by his fellow-student Kamaladēva. No date nor the name of the reigning king is given. The characters seem to be of the last part of 11th century A.D. and the inscription might belong to the reign of the Hoysala king Vinayāditya or Viṣṇuvardhana. A Jaina guru Vādirāja is described in the Śraṇabelgola Inscription No. 67 of 1129 A.D. as having acquired great fame in the Chālukya capital and to have been honoured by Jayasimha I (1018-1042.) Probably the guru Vādirājadēva referred to in the present record is identical with the above. If so, his disciple Vardhamānadēva must have lived in the middle of 11th century i.e., in the reign of the Hoysala king Vinayāditya and helped him with his advice in the government of the kingdom.

42.

CHAMARAJNAGAR TALUK.

On a virakal near the shrine of Māramma in the old village site of Maladēvanhalli in the Hobli of Chandkavādi.

Size 2'—3" × 4'—3".

Kannada language and characters.

1. svasti śrī Viraballāḷa-dēvara rāṇyadalu Maleūra Virapadēvaru
2. ūra tuṟuvaṃ sūre-kolṽāga palarau idirechchi kondu
3. sura-lōkake sandode ātana sati māsativādaḷu śrī

Note.

This records the death as *sati* of the wife (not named) of Vīrapadēva of Malevūr who died while defending the cattle of his village against enemies in the reign of the Hoysala king Vīraballāḍadeva. Malevūr referred to in the record may probably be the old name of the village in which the inscription is found. No date is contained in the record.

43.

On another stone near the same shrine.

Size 3'—0×2'—3''.

Kannaḍa language and characters.

1. svasti śrī jayā-
2. bhyudaya Śālivā-
3. hana śaka-varuṣaṃgaḷu
4. 1273 neya Śrīmu-
5. kha-samvatsarada
6. Bhādrapada
7. ba 12 lū śrīman mahārājādhirāja rājaparamēśvara
8. śrī Vīrabukkamaṇḍo [ḍe] yaru
9. prithvi-rāḷyava-
10. n āḷuvallī

Note.

This inscription is incomplete as several lines after line 10 are completely effaced. It belongs to the Vijayanagar king Bukkaṇṇodeyar or Bukka I and is dated 12th lunar day of the dark half of Bhādrapada in the year Śrīmukha, the 1273rd year of the Śālivāhana era. But Śaka year 1273 or A.D. 1351 is identical with Khara and not Śrīmukha. The nearest year Śrīmukha is Śaka 1255. The date is hence irregular.

44.

On a stone set up on the bund of Sampagaḍḍanakere tank belonging to the same village Maladēvanahallī.

Size 3'—0×1'—6''.

Kannaḍa language and characters.

1. svasti śrī vijayābhyudaya Śālivā-
2. hana-śaka varuṣa sâ 1676 ne varu-
3. sha sanda vartamānavāda Īśvara-nāma-

4. samvatsarada Mâgha śu 5 varege Kaliyuga-va-
5. rsha sâ 4878 varusha Prabhavâdi hanonda [va-
6. rusha Dalavâyi Dodḍayyanavara
7. pautrarâda Virarâjaiyyanavara
8. putrarâda Kaḷale Nanjarâjai-
9. yyanavara manevârte Virai-
10. yyanavara dharmake yî kere kaṭi

Note.

This inscription records the construction of the above tank by Viraiya, belonging to the household of the Kaḷale chief Nanjarâjaiya, son of Virarâjaiya and grandson of Dalavâyi Dodḍayya on the 5th lunar day of the bright half of Mâgha in the year Íśvara 1676 of the Śâlivâhana era, 11th year of the cycle beginning from Prabhava and 4878 years in Kaliyuga era. The date is irregular as Śaka 1676 or A.D. 1754 is Bhâva and not Íśvara and the nearest Íśvara is S' 1679, three years later viz., 1757 A.D. Kaḷale Nanjarâjaiya was the famous general of Mysore under the king Immaḍi Krishnarâja Voḍeyar (1734-66).

45.

NANJANGUD TALUK.

At the village Heḍatale, in the Hobali of Dodḍa Kaulande, on a stone lying in the navaranga of Nagarêśvara temple.

Size 3'—0" × 2'—0".

Old Kannada language and characters.

1. Śaka-nripa-kâlâtita.....
2. śuda tadanântarada Bhâdrapadada.....
3. maṇḍana.....svasti Nîtivârgga Kongu-
4. pu.....ra Nandagirinâtha
5. de.....naḍiga-
6. nâluttire.....
7. ḍa.....vâgi nâ
8. iṭṭu.....dingittu ki.....
9. sta.....[Pe] rmanāḍigaḷa
10.ke.....sarvapa.....hâ
11. idanaḷi [do] Bâraṇarâ

Note.

This record is too full of lacunae and hence its meaning is not quite clear. It belongs to the reign of the Ganga king Nîtimârga Kongunivarmma and seems to contain

some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarêśvara temple.

Size 9"×9"

Kannaḍa language and characters.

1. Lakshmi-kāntta-dê
2. ḍuvalu Yaḍattale
3. baḍagalu sankā ?
4. rada tenkalum
5. meyivara
6. ḍi

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmîkântasvâmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mâdinâyaka to the south.

Size 3'×2'

Tamil and Grantha characters: Tamil language.

1. svasti śrî Kolakaṇa-
2. ttu mahâprabhu Perumâ-
3. ḷadêvan-makkaḷ Al-
4. lâlâdêvan Vimai-
5. yyan Nâraṇan Gaṇ-
6. ḍaiyan śrî Kâttupu-
7. rattu Allâlaperumâl
8. ellamudukku viṭṭa kaḷa-
9. ni kuḷi 5 ll Kôdi-sam-
10. vatsara Mêsha-,mâ-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 *kuḷis* in extent in the village Kâttupura made for the service of offering food at different times to god Allâlaperumâl (Varadarâjasvâmi) by the sons of Perumâlâdeva, mahâprabhu of Kolkana, named Allâlâdêvan, Vimayyan, Nâraṇan, and Gaṇḍayan. The grant is dated in the month of Mêsha of the year Krôdhi (1304 ? A. D.).

No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krôdhi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumâladêva referred to in the grant, is. A Perumâladeva-dannâyaka, minister of Narasimha III and Ballâla III and governor of parts of the present Nanjangûd and Châmarâjnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mâdhava-dannâyaka and Chakravarti-dannâyaka. The names of the sons of Perumâlādêva of the present record are however different and in place of the usual titles of the minister Perumâlādêva, he is given the simple title of Mahâ-prabhu of Kolkana, which is probably identical with the village Kulagâna in the Châmarâjnagar Taluk. As regards Allâla-Perumâl temple in Kâttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Hedatale and Kâttupura seems therefore to be the name of a village which was once situated near Hedatale and has now disappeared.

48.

At the village Hullahallî in the hobli of Hullahallî, on a slab in the ceiling of the inner hall of the Varadarâja temple.

Size 3—0"×2'—6".

Kannada language and characters.

1. atha subham astu svasti śrî vijeyâbhuydaya Śâ-
2. livâhana śaka varusha 1556 sonda Bhâva-sam-
3. vatsarada Mârgasîra śuddha 10 lu śrîman mahâdêva-
4. dēvōttama śrî Ālālanâthasvâmiyavara pada-
5. ke Basavarâjodeya[ra]varu sarvamânyavâ ||

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the Śâlivâhana era, on the 10th lunar day of the bright half of Mârgasîra in the year Bhâva, to the feet of the illustrious lord of the great gods, Allâlanâthasvâmi, Basavarâjodeyar (gave) as sarvamânya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarâja Odeyar, chief of Hullahallî for services in the above Varadarâjasvâmi temple at Hullahallî. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allâla is the Kannada form of Arulâla, the Tamil name for the god Varada of Kâñchî.

49.

On the horizontal stone-slab in the sluice of the tank of the village Jôḍi Kâṭûr in the same Hobali.

Modern Kannaḍa language and characters.

1. yi Sôma-samudrâvanu
2. Pramâdicha Srâvaṇa ba 5 lu Mâdaṇaya tumba kaṭṭidanu

Note.

This records the construction of the sluice of the above tank named Sômasamudra by an individual named Mâdaṇaya. The characters seem to be of 17th century. No Śaka year is given but the date is recorded as 5th lunar day of the dark half of Śrâvaṇa in the year Pramâdicha.

50.

On a stone slab standing in front of the Mârîchâvadi in the same village Jôḍi Kâṭûr.

Size 5'—6" × 5'—0".

Kannaḍa language and characters of 17th century.

1. o Durmati-saṃvatsarada Âsâḍa suda 10 lû Mâda-
 2. o ṇanâyakarû Dêvasamudra
 3. o.....sanada kramaventendaḍe
 4. o.....dharmavâ-
 5. o gabêkendu namṃa Dâ.....Kañayala
 6. o.....nirustaḷada Mûtavâḍiya Kâṭûra nimage sarvamâ-
 7. o nyavâgi koṭṭevu
- (Remaining letters are effaced.)

Note.

A part of this inscription has been so thickly coated with oily grease that it is very difficult to make out the characters. It seems to record the gift of the village Kâṭûr belonging to Mûtavâḍi in Kaṇiyala-sthala free of taxes to some one (name not found) by Mâdaṇanâyaka on the 10th day of the bright half of Âshâḍha in the year Durmati. The date is not verifiable and the record probably belongs to the same period as the previous number and the donor also is probably the same as Mâdaṇaya of the previous number.

Translation.

Good Fortune. Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, capturer of Talakādu, Kongu, Nangali, Banavase, Hānungal, Uchehangī, and Nonambavāḍi, a Ganga in the prowess of his arms, massisted hero, śanivârasiddhi,

Giridurgamalla, a Râma in battle, possessed of undoubted valour, Vîra Ballâladêva was ruling the earth in peace and wisdom from his capital Dôrasamudra :—

Be it well. After 1120 Śaka years elapsed, in the year Kâlayukta, on Saturday the 5th lunar day of the dark half of Bhâdrapada, during the rule of the illustrious *mahâpradhâna* (chief minister), *sarvâdhikâri*, *hiriya-danṇâyaka* Gauḍayya—

Four persons named Kâṭūra, Huṭṭida, Āridara and Koladama of Nugunâḍ built a tank and erected a temple. For this temple Kâṭūra granted wet land of the sowing capacity of 3 khaṇḍugas for conducting the daily offering of food. Kolagaḍa, Sôvagaḍa's sons Muddagaḍa, Kalagaḍa, Châvâḍi Āytagaḍa, Huṭṭida, and Tammaḍi Râyâḍi gave away with pouring of water, 1000 *guḷis* of land for paying up of the fees to managers of this temple (*tâṇikada-honnu*) and for proprietary rights? (*samyabhâga*). (The meaning of lines 8-10 is not quite clear).

He who violates this act of charity will be guilty of killing 7 crores of cows on the banks of the Ganges and will incur the sin of destroying a tank and a temple. They will suffer the penalty of one who slays his father and commits incest with his mother.

(Signatures of) Kâṭūra, Huṭṭida, Āridara, Haḷiya, Hemaḍi Āchâri, Hemaḍi Āchâri's grandson Châkachari, Kambâchari, Kambâchari's son Hêmâchari, Mâlabôviti's sons Kâṭabôva and Châvabôva.

Note.

This record is of the reign of the Hoysala king Viraballâla II and is dated Saturday 5th lunar day of the dark half of Bhâdrapada in the year Kâlayukta, S' 1120 (corresponding to Saturday, 22nd August of 1198 A.D.) A person named Gauḍaiya with the titles *mahâpradhâna* (chief minister) *sarvâdhikâri* and *hiriya-danṇâyaka* is stated to be the ruler of the district Nugunâḍ under the king. At this time four persons of that district named Kâṭūra, Huṭṭida, Āridara and Koladama joined together and built a tank and a temple; and a plot of land of the sowing capacity of 3 khaṇḍugas was granted by one of them named Kâṭūra as an endowment to the temple for offering food daily to the god. It is also stated that some grant was made for the office of *sthânika* (managing authorities) of the temple by various individuals named Kolagaḍa, Muddagaḍa, Kalagaḍa, Châvâḍi-Āytagaḍa, sons of Sôvagaḍa and Huṭṭida and Tammaḍi (priest) Râyâḍe. Then follows an imprecation against those who violate the grant and lastly are appended the signatures of various individuals named Kâṭūra, Huṭṭida, Āridara, Haḷiya, Hemaḍi Āchâri and his grandson (*mamma*) Châkâchâri, Kambâchâri and his son Hêmâchâri, Mâlabôviti's sons Kâṭabôva and Châvabôva.

The temple and the tank said to have been erected in the record are evidently the Sômêśvara temple of the village Kâṭūr in which the present inscription is engraved and the tank Sômasamudra referred to in the previous inscription. The names Huṭṭida etc., in the record are rather peculiar.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

52.

SAGAR TALUK.

At the village Nâdakalasi, in the hobali of Sâgar, on the pedestal of an image in a niche in the temple of Mallikârjuna.

Kannada language and characters.

1. svasti samasta-prasasti-sahita Kundanâda Mâvanta Ketaleman Dâkarasi-[ge]-
2. yum puttida prabhu Sirigagonâdana putra Sântagâvunâdana tamma [Si] rigâvunâda
3. Nulavarada Sivara Jôgôjana putra Gulugôjana tamma Chandôja Bara-
4. manôjana maga Dâseya Pûgôda Chandôja pratishtisidam

Note.

This short inscription is engraved on the pedestal of a stone image of Pârvati-Paramêśvara which has been described in page 12 of the last year's report. The record contains the names of several persons of Kundanâd district (a portion of the present Sagar Taluk, Ep. Car. VIII Sâgar 87 and 88) who collaborated in the consecration of the above image. Their names are Sirigâvunâda, younger brother of Sântagâvunâda, son of Prabhu Sirigagâvunâda, who was the son of Mâvanta (Elephant-rider) Kêtaleman, and Dâkarasi:—Chandôja, younger brother of Gulugôja, son of Sivara Jôgôja of the village Nulavara:—Dâseya, son of Baramanôja and Chandôja of the village Pûgôdu.

The characters seem to belong to the early part of the 14th century A.D.

53.

SHIKARPUR TALUK.

At the village Bannur, in the Hobali of Shikârpur, on a stone lying in the Îśvara temple in the village forest.

Size 3'—6" × 1'—9".

Kannada language and characters.

1. svasti śrîmaj Jayasimhadêvam râjyam-
2. geyyuttire śrîmat Kunderâjam Bana-
3. vâsi-pannirchchâsiramum Sântalige-sâ-
4. yiramuman âluttire śaka-varsha 941

5. Siddhârtthi-samvatsarada uttarâyâ-
6. ña-sankrântiyol Halliyânmana Jakka-
7. bbeya magam Biyaḷam Banniyûra
8. Mahâdêvargge nivêdyakkam or-mmatta-
9. l keyyan koṇḍu biṭṭam â-chandrârkkâ-tâ-
10. ram ullidan alidange kavileyu lin-
11. gamu konando dôsha kâdông anantya-
12. puṇya mangala mahâ

Translation.

Be it well. While the illustrious Jayasimhadêva was governing the kingdom, while the illustrious Kunda-râja was ruling Banavâsi 12000 and Sântalige thousand, in the Śaka year 941, the year Siddhârthi, on the occasion of Uttarâyâṇa-sankrânti:—

Biyaḷa, son of Halliyânma and Jakkabbe, obatined and granted one mattar of wet land for food service of god Mahâdêva of Banniyûr, to continue as long as moon, sun and stars last.

He who destroys this grant will incur the sin of killing a tawny cow and breaking a *lingam*. He who protects this gets endless merit. Good fortune.

Note.

This record is of the reign of the Châlukya king Jayasimhadêva (1018-1042) under whom Kunda-râja called also Kundamarasa was governing the provinces of Banavâsi 12000 and Sântalige 1000. (See E. C. VII Shikarpur 307 of Ś 938 or 1016; 125 of Ś 941 or A.D. 1019, 9 of Ś 943 or A.D. 1021, 30 of Ś 953 or A.D. 1031). The object of the inscription is to register the gift of one mattar of wet land for the service of daily food-offerings to god Mahâdêva of the village Banniyûr (the same as the present village Bannûr, where the epigraph is found) by Biyaḷa, son of Halliyânma and Jakkabbe. The grant is dated the Uttarâyâṇa Sankrânti day of Śaka year 941 Siddhârthi corresponding to December 24, 1019 A.D. The usual imprecation occurs at the end of the grant.

The letters are well-formed and the lines regular. The size of the letters is about an inch. There are few orthographical errors. Line 11 has "konando" for "kondona"; the old Kannaḍa forms kâdon and kondon still persist in this record of the 11th century.

54.

At the village Hale Bannûr, on a stone lying in a jungle belonging to the village.

Size 4'—6" × 1'—3".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî-prithivîvalla-
2. bha mahâ-râjâdhirâja paramêśvara parama-bha-

3. t̥tāraka Satyâśraya-kuṣa-tilaka Chālukyā-
4. bharaṇa śrīmat Tribhuvanamalla-dēvara vije-
5. ya-rāṇyam uttarōttarābhivṛddhi-varddha- (pra) mānam ā-
6. chandrārkkatāraṇ-baraṇ saluttam ire tat-pāda-padmōpa-
7. jīvi samadhigata-pancha-mahāśabda mahāśāmantādhipa-
8. ti mahāprachandaṇḍanāyakaṇ vib , u] dha-vara-dāyakaṇ
9. gōtra-pavitra jagadēkamitra nija-vaṃśāmbuja-divā-
10. karaṇ sūkti-ratnākara vivēka-Brihaspati saucha -Mā-
11. hābrati para-nārī-sahōdara vidagdha-vidyādhara sakala-
12. guṇanivāsa ubhayaṛāya-santōsam śrīma-
13. t Trailōkyamalla vira Nolaṃba Pallava Permmānaḍi Jaya-
14. singadēva-vigraha-Haṇma ripu-bala-Kritānta nāmā-
15. di-samasta-prasasti-sahitaṇ śrīmad Daṇḍanāyaka
16. Tambarasaru Banavāsi-pannir-chehhāsiramumaṇ Sāntalige-sāsi-
17. ramumaṇ sukha-saukāthā-vinōdadim rāṇyam-geyyuttami-
18. re Chyālukhya-Vikrama-varisha 5 ueya Randri-saṃva-
19. tsarada Māgha suddha 10 Sōmavāra-dandu svasti
20. yama niyama svādhyāya dhyāna dhāraṇa mau-
21. nānushthāna japa samādhi saṃpannarappar anēka-ta-
22. rkka-śāstra-viśāradarappa śrīmad Agrahāraṇ Rāja-
23. ṇiya Vāsishṭha-gōtrada Padmanābdayyagaḷa pu-
24. tra Kappayya Bhaṭṭōpādhyāyar agrahāraṇ Ba-
25. mnivūralu Sōmēśvara-dēvara pratishṭeyaṇ mā-
26. ḍid agrahāraṇ Bannivūra mahājana dēvara nivē-
27. dyakke biṭṭa key aghrahārada keyim mūḍalu dē-
28. varakeyim baḍagaḷu Guṇigana mattar on-
29. da i dharumavan ārōrvvar purusaru tamma
30. dharumamendu naḍayisidavaru Vāraṇāsiya Ku-
31. rukshētradaḷu sāyira-kavileya kōḍu-kōḷu-
32. guma pañcha-ratnaṇgaḷim kaṭṭisi sāsira-Brāmhāṇa-
33. rige koṭṭa puṇya i-dharumavan aḷidavanu ā puṇ-
34. ṇya-tīrtthaṇgaḷalu sāyira-kavileya sāsira-
35. Brāmhāṇarva konda pātakaṇ akkuṇ

Translation.

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladēva, refuge of the whole universe, favourite of fortune and the earth, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyâśraya family, jewel of Chālukyās was prospering to last as long as the moon, sun and stars endure :—when the illustrious

Daṇḍanāyaka Tambarasa, a dependant on his lotus feet, obtainer of the band of five musical instruments, *mahāsāmantādhipati*, *mahāprachandadaṇḍanāyaka*, granter of boons to the learned, purifier of his race, the sole friend of all, a sun to the lotus his family, an ocean of good speech, Brihaspati in wisdom, a *mahāvrati* (Śiva ?) in purity of conduct, a brother to others' wives, a Vidyādharma among the learned, the abode of all good qualities, delighter of both kings (Sômêśvara II and Vikramāditya VI), a Hanuman in fighting for (*pêshaya-Hanma*) the illustrious Trailôkyamalla Vira Nolamba Permmānadi Jayasinghadêva, death to hostile troops, possessor of these and other attributes, was ruling Banavâsi 12,000 and Sântalige 1000 in peace and wisdom :—

On Monday the 10th lunar day of the bright half of Mâgha in the year Raudri, 5th year of Châlukya Vikrama era ; be it well. The *mahâjanas* of the *agrahâra* village Bannivûr where Kappayyabhattôpādhyâya of Agrahâra Râjâli, son of Padmanâbhayya of Vasishṭagôtra, possessed of *Yama* (restraint), *Niyama* (discipline), *Svâdhyâya* (study) *Dhyâna* (meditation), *Dhâraṇa* (keeping the mind collected), *Mauna* (silence), *Amuṣṭhâna* (performance of duties), *Japa* (repetition of sacred formulae) and *Samâdhi* (absorption in holy thought), had set up god Sômêśvara, gave away, for the service of food offerings to the god, one Guṇiga's mattar of wet land, situated to the east of the wet lands belonging to the said agrahâra and north of the wet lands (previously) belonging to the god.

Whoever maintains this charity as a charity of his own will gain the merit of making a gift of a thousand tawny cows with the five gems set in their horns and hoofs to thousand Brahmans in Vâraṇâsi and Kurukshêtra. He who destroys this will incur the sin of slaying a thousand tawny cows and a thousand Brahmans in the same holy places.

Note.

This inscription belongs to the reign of Tribhuvanamalla Vikramāditya VI, Western Châlukya king and is dated in the year Raudri, 5th year of Châlukya Vikrama era. Daṇḍanāyaka Tambarasa, a subordinate of the king's younger brother Jayasingadêva, is stated to have been the governor of Banavasi 12,000 and Sântalige 1000 provinces. The present grant registers the gift of wet land of one matter of Guṇiga in the village Bannivûr (same as Bannûr where the inscription is found) bestowed by the mahâjanas of the village for the service of god Sômêśvara set up by Râjâli Kappayyabhattôpādhyâya, son of Padmanâbhayya of Vasishṭha-gôtra in the village. The week day of the grant seems to be wrong as Mâgha śuddha 10 of Raudri, the 5th year of Châlukya Vikrama (January 23, 1081 A.D.) is a Saturday and not Monday as stated in the grant.

Guṇigana mattar or mattar of Guṇiga is a standard measure for wet land met with in the inscriptions of the period (see E. C. VII Shikarpur, 70, 71, 287, etc.)

Tambarasa of the present record is also referred to in No. 65 of this report.

At the same village Haje-Bannūr, on a stone set up in the same jungle.

30. enishṭagege yūrayūṇēyada tōṇ-
31. ṭadim paḍuvahu biṭṭa galde mattal ondu
32. svasti yama niya [ma] svādhyāya dhyā-
33. na dhāraṇa maṇḍānushṭhāna japa samā-
34. dhi-sampe [puna] r shaṭ-tarkka-śāstra-viśāradar a-

35. ppa śrīmad Īsapurada Komayya-
36. bhaṭṭōpādhyāyara tammaṁ Dāka-
37. yyana magam Biṇa-bhaṭṭarava-
38. ra maṭhavigavartha-sakhāya (?)
39. dēvara nandādīvigege Mākayyam koṭṭa
40. gadyāṇa 15 Kālayya koṭṭa gadyā 5
41. Dēvayyam gadyāṇa 5 Biṭṭayyam ga 4
42. Nāvida Nāga gadyā 1 antu 30 ga-
43. dyāṇamum irppaṇa vṛiddhiyanu ko-
44. ḍuvar ī dharmaman anubhavaṇe-kāra
45. pratipālisuva

Note.

A part of the slab on which this record is engraved has broken off and hence several letters have disappeared. The inscription records the gift of 3 mattars of wet land by the mahājanas of Banniyūr (Bannūr) for the sacrificial house (*agnishṭage*) and perpetual lamp and food offerings to the god Viṣṇu set up in the village by Kappayyabhaṭṭōpādhyāya of the village Rājali (See the previous inscription No. 54) and worshipped by the people of the surrounding villages including Sāliyūr (now called Sālūr in Shikarpur Taluk) to the number of thirty-six thousand. A sum of 30 gadyāṇas and two paṇas was also subscribed by the inhabitants of the village named Mākayya, Kālayya, Dēvayya, Biṭṭayya and the barber Nāga and interest thereon was to be utilised for the service of offering a perpetual lamp for the god Viṣṇu ? and also for the matt ? of Biyaṇabhaṭṭa, son of Dākayya, younger brother of Komayyabhaṭṭōpādhyāya of Īsapura. The date of the grant is Thursday 3rd lunar day of the bright half of Vaiśākha in S' 989 Plavanga corresponding to Thursday 19th April 1067 A.D.

As regards the name of the king in whose reign the grant was made, only the letters malla are now left in the record and the titles of the Chālukya kings are given. As the Chālukya king at the time of the grant was Sômêśvara Bhuvanaikamalla (1068-1076) we may supply the missing letters of the name in line 6 as *dbhuvanaika*.

No imprecation is found in the inscription. The village Īsapura referred to in the grant is the same as Īsūr in the same Taluk (Shikarpur Taluk).

56.

To the right of the same inscription.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya
2. śrī prithvīvallabha mahārājâ-
3. dhirāja paramêśvara para [ma bha]-

4. t̥t̥āraka Satyâśraya-ku [la-ti]-
5. lakam Chālukyâbharaṇaṁ [śrīma-]
6. d Bhuvanaikamalla-dēva.....
7. yarājyam uttarōtta [rābhivṛiddhi]
8. pravarddham â-chandrâ [rkka târam sa-]
9. luttamire tatpâda-padmôpa [jīvi.....samadhi]-
10. gata-pañcha-mahâ-śabda mahâ.....
11. mahâprachanḍa-danḍanâ-
12. yaka śauchâ-Gângēya ka.....
13. dhyâya kâvya-kanaka-nika [śha]
14. vanjula [?] varṇa Kali-Karṇa
15. [yuva] ti-jana-manôhara
16.divasa-nâyakam sâ.....
17. chî-sâyakan êkavâkyam.....
18.
19. bhaktiya meṇ nija-guruma.....
20. rṇnam uchita-charitame
21. tanagene tām dhanyan arttiya
22. [kalpa] blūjanapp Ēchirājam ॥ vṛi ॥
23. [Blm] vanaikamalla-naranâtham chitta
24. dhairyyam śuchi daharâptan adhika
25. karam svâmi-vatsalaṇ endappu
26. ..tige koṭṭam prītiyin i vaḍḍa (?) -
27. drāvaṇa-mukhyam appa biridu-
28. gaḷam " antu paḍed ubhaya
29. chakravarttige santôsama
30. kīrtti digantaman eyduvina Dē.....
31. rāja ॥ â vibhu vibudha.....
32. da-kṛitâmbhan ondu divasa.....
33. vaḷayadol negartteya
34. prasamse-geyv-avasara
35. [Ba] nnivuram budīḍapudu sâli-
36. yalli divam naḷinôdara-nīlam
37. grahâram ivu naṇupirisutta (?)
38. hôtra-dhūma-chyuta-kara-sanni
39. sâliyahôttara bhi
40. nend Îsavurada vaṇântarada pe
41. puri Bhaṭṭimayyanum Bi
42. dharmmavrittān app Appaji
43. ryyâ-nīratān âgi saka-vara

44. Paridhāvi-samvatsara-da Punhya.....
 45. mavāra-lādin-uttarāyana.....
 46. [ni]-mittam tivirddu dēvara.....
 47. nakkam dēvalāyada khaṇḍa-sphuṭi.....
 48. svasti yama-niyama svādhyāya dhyāna dhāraṇa
 49. [mau]nānuah(hāna japa samādhi-sampannarappa [Ka]ppayyōpādhyāyara kā-
 50. lāna karcheli dhārāpūrvakam biṭṭa mattal ondu

Note.

This record is engraved to the right of the previous record on the same slab. As however the previous inscription ends just above the line 48 of the present record, the present inscription extends to the left after that line to the very end of the slab. Unfortunately a portion of the slab on the right side has broken off and is lost. Hence many letters at the end of each line have disappeared and the record is very fragmentary and cannot be fully read or interpreted.

The inscription belongs to the reign of the Western Chālukya king Bhuvanaikamalla (Circa 1068-1076 A.D.) and issued on a Monday on the day of Uttarāyana-sankrānti in the year Paridhāvi. Although the Śaka year is not given, it is possible to take the year Paridhāvi of the record as 1072 A.D., as that is the only year corresponding to Paridhāvi in the reign of Bhuvanaikamalla and the date of the grant would then correspond to Monday, 24th December 1072 A.D.

A subordinate of the king named Echirāja is praised with all his titles and is stated to have pleased the king and obtained from him various honours or offices. While engaged in listening to a religious discourse he seems to have determined to do some act of charity.

The meaning of the rest of the record is not clear. The village Bannivuram (Ban-nūr) is praised greatly and it seems that Echirāja made a gift for the daily worship and repairs to some temple in that village conjointly with Bhaṭṭinayya of Isavura (the present village Isār in the Shikarpur Taluk) and Appajiya in the year Paridhāvi, on the day of Uttarāyana sankrānti. A grant of land, one mattar in extent was also made to the temple trustee (Ka ?) ppayyabhaṭṭōpādhyāya. No imprecations are contained in the grant.

57.

At the village Belgāmi, in the Hobli of Tālagunda, on fragmentary stones in front of the house of Haḍapada Channabasappa.

Size 2'—9"×0'—9".

Kannaḍa language and characters.

1. svasti śrī Yādava-
2. Nārāyaṇa bhujaba-

3. la pratâpachakravartti śrî [Râma]-
4. chandra-râjyada vijayâ-
5. bhyudayada 25 neya Vijaya
6. samvatsarada Mâgha ba
7. 13 Sô ? śrîmad.anâdiya paṭṭa-
8. nam râjadhâni Balligâveya
9. mûlasthânada Bhêruṇḍasvâmi-
10. dêvargge heggaḍikey asṭabhôga tēja-
11. svâmya sahita Vayidya
12. Dâsaṇṇaṅge Dêvarsaru
13. paṭṭanasvâmi halaru
14. pancha-maṭha mukhyavâda sa-
15. masta-praje Basava gaḷu tamma
16. koṭṭa bhû-
17. mi Prathamasêna-Basadiya
18. bayalali matta 2 ḍu maṅga-
19. la mahâ śrî śrî.

Note.

This inscription has been already noticed in Page 42, of the Annual Report for 1911. The text is now published with a note. The titles of the king show that he is a Yâdava king and part of the name "Chandra" is clear, the rest having disappeared. Evidently the king referred to is Râmachandradêva of Yâdava dynasty.

The date of the record is given as Monday 13th lunar day of the dark half of Mâgha in the Vijayasamvastra, 25th year of the reign of Râmachandradêva. Now according to Rice's Mysore and Coorg Inscriptions page 109, Râmachandra began to reign in A.D. 1271 and 25th year of his reign would be A.D. 1295 or Manmatha. The year Vijaya of the record is the 23rd year of the reign. But there seems to be some confusion or difference in the computations of the regnal years. E. C. VII Shikarpur 211 is of Jayasamvastara 25th year of the same reign. Taking the year Vijaya, the date corresponds to Monday January 25, A.D. 1294.

The object of the record is to register the gift of the office of *heggaḍike* (management) of Bhêruṇḍasvâmi temple in Balligâve (Belagâmi) made to Vaidya Dâsaṇṇa by Dêvarasa along with the *Paṭṭanasvâmi* (the chief of the city) and the heads of the five matts and the chief inhabitants ? (*praje-basava*). A plot of land of two mattars situated in the estate belonging to a Jain temple named Prathamasêna-basadi was also given away along with the land.

At the same village, on a stone set up near Kâśi-maṭha.

Size 2'—3"×1'—6".

Kannaḍa language and characters.

1. svasti śrīmat Vīraballāla-dēva-varshada 16 neya Kshaya-samva-
2. tsarada Bhādrapada ba || Bṛihaspativāra-dandu Kamalasēna-
3. dēvara guḍḍi Jakauvve samādhi-vidhi- yim muḍipi sugati-
4. ya prāpteyādaḷu || śrī Vītarāgāya namô

Note.

This record also has been noticed in the Annual Report for 1911, page 46. The text of the inscription has been given now along with notes. The death of a Jaina woman named Jakauve, desciple of Kamalasēna by the rite of *samādhi* (not taking any food or drink but contemp'ating on Jina when one is ill and feels that he or she cannot survive the illness) is recorded in this inscription. It is dated Thursday 11th lunar day of the dark half of Bhādrapada in the year, Akshaya, 16th year of Vīra Ballāla's reign. Taking the reign of Vīra Ballala II the date would correspond to Thursday 31st August 1206 A.D. But this is 23rd year of the reign of Vīraballāla and not 16th year. There is no other Akshaya year during his reign. Hence 16 may be taken as a mistake of the engraver for 23, or the calculation of the years of the reign of Vīraballāla was made from 1191 A.D. (Compare E. C. VII Shikarpur 148 of the village Belgāmi which speaks of a similar death in the year Kshaya, 16th year of Vīraballāladeva.) In case Ballāla III's reign is taken, Akshaya would fall in 1326 A.D. and would be 36th year. There are two Bhādrapadas in the year and in either, ba || would fall on Friday and Sunday and not on Thursday. Hence it is more probable that this belongs to the reign of Ballāla II.

59.

In front of the Samayāchāra Matt at the same village, on the pedestal of the Jaina image.

Kannaḍa characters and Sanskrit language.

1. gaṇa-prāchya-mahābhṛid-arkkaḥ śrī
2. bhavyābdhi-varḍhishṇu-saśānka-mūrttiḥ

Note.

Only a portion of the record now remains, the rest engraved on the right side of the image having become effaced. The inscription seems to refer to a Jaina guru who is described here as a sun to the Eastern Mountain gaṇa and moon. in causing the sea of Jaina devotees to swell up.

At the same village (Belgâme), on the pedestal of Kâlikâdêvi image in the temple of Kâlamma on the tank-bund of Jiddekere.

Kannada language and characters.

1. svasti samasta-prasasti-sahitam sakala-guṇa-gaṇālamkṛita satya-śaṁchâ-châra-naya-vinaya-śīla-sampannarum śrī Kâlikâ-dêvī-labdha-vara-prasâ [darum]
2. pancha-lôhâdhipatigaḷum tat-pura-pariraksha-
3. karum appa śrīmatu Kaṭakada Masana
4.
5. [Balli-] gâve Yemmeyasetṭi
6. tamma kottaliyalu kôlali hâgavan â-chandrârkkam-baram biṭṭar śrī Maṇivô-
jan-aḷiya Mahânagarada magam Kanchagâra
7. yidam mâḍidaru

Note.

This inscription engraved on the pedestal of the Kâlikâdêvi image registers the grant of some contribution made apparently for the worship of the above goddess at the rate of one *hâga* (quarter of a haṇa) for workshop (*kôl*) by the artisans, Kaṭakada Masana (setṭi) and Yemmeyasetṭi of Balligâvi (Belgâmi) and others assembled in a meeting. They are described as entitled to all praise, adorned with all good qualities, endowed with honesty, purity, righteousness, gentleness, courtesy, and piety, possessed of the favour of Kâlikâdêvi, masters of (the art of working in the) five metals (*viz.* gold, silver, copper, tin and iron), protectors of the city (of Belgâmi?). As several letters in lines 4, 5 and 7 have worn off and are illegible, the names of the other merchants who made the grant and of the engraver of the record are lost. The engraver is said to be a brazier and a son-in-law (*aḷiya*) of Maṇivôja and a son (*maganu*) of the great city? (*mahânagara*). The exact significance of the latter phrase *mahânagarada maga* is not clear.

No date is given in the record. The characters seem to belong to the end of the 13th century A.D.

61.

At the same temple, on the door-frame of garbhagriha.

Kannada language and characters.

1. śrī Virôdhi-samvatsarada Mâgha ba
2. Brihaspati-vâradardu : Mahâna pancha-lôhâdhi-
patigaḷum tat-pura-pari-

3. Balligâveya Kâlikâdêviya ge hôha dâriyim baladim
aiyvatu.
4. galdeyondam [pûje punas] kâra naivêdyakkem
5. gal irrdi pratipâlishuvudu Balligâveya-nagarada kan-
6. chagâra Mârôja Kâlikâdêviya dēgulava ka-
7. lu-vesanâgi mâḍisida î dharmmava naḍeyisut-i-
8. rppar maṅgala mahâ śrī.

Note.

This record also relates to the same temple of Kâlikâdêvi as the previous one (No. 60) and is full of lacunae in lines 1-4. It registers the gift of a rice-field situated to the right of the road leading to Kâlikâdêvi temple in Balligâve (Belgâmi) made for the services of daily worship and food offerings in the temple. The names of the donors are lost but they are praised as experts in five metals, and defenders of the city as in the previous record. It is also stated that Mârôja, brazier of Balligâve built the temple of Kâlikâdêvi in stone and looked after the maintenance of the grant.

The grant is dated Thursday in the dark half of Mâgha in the year Virôdhi. As no year in Śaka era nor tithi is given it is not possible to determine the exact equivalent of the above date. The characters seem to be of the end of 13th century and the year Virôdhi may stand for 1289 A.D.

62.

At the same village Belgâme, on a pillar in the veranda of the Sômêśvara temple.

Size 1'—9"×1'—6".

Kannada language and characters.

1. svasti śrīmatu Yādava chakravartti bhujabala Vi Ballāla . . . (?)
2. rshada 9 neya Siddhârthi-samvatsarada Āshâḍha śu
3. vâra vyatîpâta śamkrânti śubha-dinada
4. [śrī] mad râjadhâni paṭṭanam Balligrâmeya Hiriya Ba-
5. sadiya Mallikâmôda-sântinâtha-dēvara ashta-
6. vidhârçcha [re] ge śrīmanu mahâ-pradhânam sênâdhipati Malli-
7. yaṇa-daṇḍanâyakaru Nâgarakhaṇḍa Jiddulige-yant era-
8. ḍ-eppattumam dushṭa-nigra [ha] śisṭa-prati-pâḷanam mâḍuttam
9. su [kha sam] khathâ-vinôdadim râjyam-geyuttamire paṭṭanada adhi-
10. kâri Heggade Sิริyanam tann-amtarâlikeya mûlevarta-mu-
11. khyavâgi hejũmkad-adhikâri Châvuṇḍa-râyanum Sômayya-
12. num Manneyade kopa (?) visad-adhikâri Mâlaveggaḍe intini-

13. barum taṃtaṃma sunkamaṃ yett-ippattakkaṃ sarvva-bādhā-
14. pariḥāravāgi Siriyaṇṇa Āchāryya
15. Padmaṇandi-dēvara kālaṃ karchchi dhārā-pūrvvakaṃ māḍi koṭṭaru i-
dharmma-
16. maṃ pratipālisisaṃge Vāraṇāsi Kurukshêtradalli sâyira
17. kavileyam vêda-pālarappa Brâmhanaṃgarḡge kctṭa phala-
18. m akku

Translation.

Be it well. In the 9th year of the illustrious Yâdava-chakravarti blujabala Viraballâla, in the year Siddhârthi, on the auspicious day with Vyatîpâta and San-krânti in the bright fortnight of Āshâḍha.

For the eightfold worship of the god Mallikâmôda-sântinâtha in the Hiriya Basadi of the capital city Balligrâme :—

While the illustrious mahâpradhâni (chief minister) *sênâdhipati* (general) Malliyaṇa-daṇḍanâyaka was ruling Nâgarakhaṇḍa and Jiddulige Seventy (districts) in peace and wisdom punishing the wicked and protecting the righteous :—

Heggaḍe Siriyaṇṇa, the officer of the city, Châvuṇḍarâya, officer of *Hejjunka* (major customs dues) collected chiefly on *mâlevarta* (heavy packages of merchandise carried in wagons or on bullocks ?) within his district of jurisdiction ? (*tann anta-râlike*), and Sômayya and Mâlaveggade, who was an officer of Manneyada Koppavisa —all these remitted their customs dues on 20 bullocks, for Padmanandi-dêva, preceptor ? of Siriyaṇṇa with pouring of water and after laving his feet.

He who protects this act of charity will obtain the merit of giving away thousand tawny cows to Brahmans who are experts in Vedas in Benares and Kurukshêtra.

Note.

This inscription has been noticed in the Annual Report for 1911, P. 46. The text is now given with a note and translation.

The record is of the reign of the Hoysala king Yâdava-chakravarti Viraballâla. Malliyaṇa-daṇḍanâyaka, mahâpradhâni and sênâdhipati is mentioned as governing the districts of Nâgarakhaṇḍa 70 and Jiddulige 70 which cover most of the present Shikarpur Taluk. The inscription registers the grant (or remission) of customs dues on 70 pack-bullocks made by Heggaḍe Siriyaṇṇa, Châvuṇḍarâya, Sômayya and Mâlaveggade, officers of customs in and around the capital Belgâmi, for services in the Jaina temple of Hiriya Basadi in Balligave (Belgâmi). The exact nature of the office held by each of these is not clear. A Jaina guru named Padmanandi was made the trustee of the temple. Who this Padmanandi was is not known. A Jaina guru of this name is mentioned as having set up a monument in memory of his preceptor Śubhachandra who

died in 1313. (Śravanabelagola Inscriptions, Revised Edition, Intr. P. 74.) He may be the same as the Padmanandi of the present record.

The dating of the record is imperfect. As merely the Jovian year Siddhārthi is given and the date is not expressed in terms of Śaka era it is not possible to find out its exact equivalent. Taking the regnal year 9 and the name of the king Ballāḷa, in the record, we find that Siddhārthi does not occur as the 9th year either in the reign of Ballāḷa II or that of Ballāḷa III. As the paleography of the record suggests a later date than that of the reign of Ballāḷa II (1173-1220) we may take the Siddhārthi occurring in the reign of Ballāḷa III as the probable date of the record. If so, Siddhārthi Āshādha would correspond to June 1319, 20th year of Ballāḷa III (1291-1342) and it may be supposed that the engraver omitted by mistake the figure 2 before 9 in line 2. Neither the titli nor week-day is named in the grant but the mention of the śukla-paksha, and Sankrānti will enable us to equate the date of the record with June 28, Āshādha śu 11, a day on which the sun entered the house of Karkāṭaka. The yōga on the day however was not Vyatipāta as stated in the grant.

63.

At the same village Belgāmi, on a slab in the pavement of Tripurāntaka temple.

Size 2'—0" × 1'—0".

Kannaḍa language and characters.

1. Balipurada Tripurāntakadēvara pātra Padumava-
2. ti-sūḷge Trilōchanapaṇḍitara Shārbbari-samva-
3. chharadali koṭa keyi ādāvudendaḍe Balla-khaḍeya-
4. da paḍuvaṇa keyi-voḷage oḍu-baḷi idu labagada ba-
5. ḷi kabalu Padumāvatiyama [ge] luiduhudu La-
6. jeya Muda śāsana iduhudu

Note.

This record has been noticed in P. 41, of the Annual Report for 1911. It registers the gift of a plot of wet land to the west of Ballakhaḍeya to Padumāvati, a dancing-girl of the Tripurāntaka temple at Balipura (Belgāmi). The donor is Trilōchanapaṇḍita a Śaiva priest, who seems to have been in charge of the above temple in A.D. 1070 (ibid. P. 40). The engraver of the grant is named Lajeya Muda. No date is given in the record but the letters seem to belong to the 11th century. The exact meaning of lines 4-6 cannot be made out as the record abounds in errors.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugaṇi Siddappa.

Size 2'—6" × 1'—3".

Kannada language and characters.

1. svasti śrī jayābhyudaya
2. Śālivāhana śakha varuśa 1645 ya
3. saṃ ॥ Māgha śu 10 yallu
4. Garejada Śāntappanavara
5. Māvina koppalu tōṭa yinti
6. dharmakke āchandrārka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garejada Śāntappa. The date given is S' 1645 Māgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no weekday is mentioned the date cannot be verified.

At the same village Belagâmi, on a stone set up to the right of Kallêśvara (Hasti Kâlêśvara) temple.

[Plate XV. 1.

Size 5'—0" × 2'—6".

Kannada language and characters.

1. namas tunga-siraś-chuṃbi-chandra-chāmara-chāravê ! trailōkya-nagarā-rambha-mūḷa-stambhāya
2. Saṃbhava (1) svasti samasta-bhuvarāśraya śrī-prithvī-vallabha mahārājādhirāja-paramê-
3. śvara parama-bhaṭṭāraka Satyāśraya-kuḷa-tiḷaka Chāḷukyābharana śrīmaḷ-Jagadēkamalladēvar Mo-
4. ḷigaṇūra neleviḍinoḷ rājyaṃ-geyuttamiḷdu saka varsha 947 neya Krôdhana-saṃvatsarada Śrāvāṇa suddha
5. panchami Ādivāradamdu Vanavāsa-dêśādhipati Kunda-rāja-vijñāpanadimdam Kalidēvēśvara-svayambhu-dēvara gandha-
6. dīpa-dhūpa-nivēdyakkam dēgulada khaṇḍa-sphuṭita navakarmmādi-besakkam alliya sthānāchāryyarum yama niyama svā-

(¹) Anushṭup metre.

7. dhyâya dhyâna maunânushîhâna japa samâdhi-saṃpānamarum Kālāmukhâ-graṇyamarumappa Sivaśakti-paṇḍitaru kalam karchchi
8. dhârâ-pûrvvakam mûḍi Balligâveya talada Hulleyabayalo! kachchhaviya gaḍimbada galeyol aledu kaṭṭa
9. galde mattar-eradu Dêvarapurad eradu malige vajjada kêrige mûḍalu Bidireśvarada sime gaḍi dēgulada badagaṇa pûḍôṇṭa n-
10. rad-idiretti banda Madhuraṇṭaka- Chôlana saṇyasa ellanam Kirudore katte-gaṭṭavinam alkure kûrasiyind adurttu tattari-tari-
11. doṭṭi Kanchi guripappinigaṇa^a hedaratṭi Chôlamam meredan udagra-bâhubalanam Jayasiṃha-mahâ-mahibhujam^(c)
12. IlKall enisida Jayasiṃha -mahîsana tanayam niṣa-bhujôgra-kauksihēyaka-vâri- mimaṇṇad-akhiḷa-samadâri-nṇipam Trailôkyâ-
13. mallan Âhavamalla^(d) Ilvill aṇitam śrî Bhuvanaikamalla-mahipam Sômêśvaram tat-priyâtmanjan â-bhûpana tamman a-
14. sta-ripn-bhûpam Vikramâditya-bhûbhujân â-bhûri-mahibhujânunjan arâti-kshôṇipânēkapa-vraja-siṃham Jayasiṃ-
15. han naddhata-ripn-kshamâpâla-kâlânam^(e) IlKall avarol negalḍam Hari-mûrtti vidhûjâḷa-kîrtti chaṇḍa-dôrvvikramaśâlî virôdhi-śaila-dam-
16. bhôli Vikramâdityadēvan adaṭara-dēvam Ilvill alagaṇ Chôlâvanîsaṃg aṇasan aṇiyaram Lâḷa-bhûpamge bâhâ-baḷadinḍam tôri mîru-
17. tt aḍasid-ubhaya-chakrêśa-sâmantâ-bhûbhrit-kuḷamam tann-êṇid-ugrêbhadin urad aṇ^b-benkonḍu Châlukya-râjyôjâḷa-Lakshminâtha-
18. nâdam bhuvana-jana-nutam Vikramâditya-dēvam^(f) kadapam poyvandu-darkk êḷisi Tivulanam gaṇḍudottâḷdan ottambade mû-
19. giṭṭêṇidam Mâlavanan irade sarreṇbinam meṭṭi siṭṭikkidan^c Angâdhîśanam râyarane badimolam gonḍu tand attiyim divada
20. râyar mmâḍi kâragiḥadol irisidam Vikramâditya-dēvam^(g) Dhârânâtha-mahâ-bhaya-jvarakaram Chôlôgra-kâlâṃta-
21. kam Saurâshṭrâṃga-Kalinga-Vaṅga-Maghadhândhrâvanti-Pâṇchâḷa-nânâ-râjâḷaḷi-maui-lâlita-padam pûrvvâ-parâmbhôdhi-vêḷâ-râ-
22. mântara-śaila-kêḷi-vibhavam Châlukya-dikkumjaram⁽ⁱ⁾ Narasiṃhâkâradin Dânavapati-yuravam sîrdan^d aṇmanam Rudram bera-
23. sâ Kaiḷasamam tûgidan-aḷaḷaḷ arṭtattiyim charmmamam neṭṭirad Indran-gittan-ârpp ârpp akhiḷa-dhare gata-kshatramappantu dhâtrîśaran irppa-
24. ttondu sûl kondana chalame chalam Vikramâdityadēva^(h) Il pudavêk anyarggam ânorvvane taleyal idam sâlven end â-mahâkûrmada

(a) Read *guriyappinegam*.(b) Read *urad ure*.

(c) Champakamâlâ metre.

(d) Kanda metre

(e) Mattêbhavikrîṣṭita metre.

(f) Mahâ-sragdharâ metre.

(g) Read *sîḷikkidan*.(h) Read *sîḷdan*.

(i) Mahâ-sragdharâ metre.

(j) Sârdûlavikrîṣṭita metre.

(k) Mahâ-sragdharâ metre.

25. benninind â-Bhujangâdhipana peðegalind â Diśākunja [ra-skandhadin â] bhûbhṛiddarî-mûlâdin akhiḷa-dharâ-bhâramam tandu vikrântada chelviṃ tanna tō-
26. loḷ paduḷamirisidam Vikramâditya-dēvaṃ ⁽⁹⁾ || Kall ka [li-va] riyar enipa paramahipara birudina garimam araguṃ karaguva teradin-
27. dirade karaguvinaṃ uri varivaridudu tējam pratâpa-kâlâṇaḷana(m) ⁽¹⁰⁾ || aṇiyara-birudaṃ Chôḷaṃ gaṇikâ-saṃdôba-dante muḍiyam
28. pottam kēṇayaman ikkuvanendaḍe poṇarvvadatarum olaṛe Râya-Kôḷâ-ḷaḷanoḷ ⁽¹¹⁾ || enisida svasti samasta-bhuvanâśraya
29. śrî prithivîvallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraḷaṃ Satyâ-śraya-kuḷatilakaṃ Châḷukyaâbharaṇam śrîma-
30. t Tribhuvanamalla-dēvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddha-mânam âchandrârkkâ-târaṃ saluttamire || tasyânujaṃll
31. vinayakkâspadamâda Vikrama-Noḷambaṃ Vikramâditya-dēvana chittakk avalamba-mâda keḷeyam Châḷukya-Râma-kshiti-
32. śana kouḍâtada kûrmmevettaṅga-dammaṃ Râya-Kandarppadēvana sam-môhana-Pushpabâṇam-enal innu ē vaṇṇipam baṇṇipam || ⁽¹²⁾
33. pogeyuttirddappudinumuṃ Dahale Himanagâranyamaṃ Lâḷan innum puga-lendirdappan innum uelasade Tivulaṃ Lankeyiṃ tcmka-
34. lôḍal bageyuttirddappan innum mulidapanēnutam Komkaṇam saṃke-yiṃ gûḍugoluttirddappud^aēm ballidano chakita-vidviṣṭan em-
35. bi Noḷamḷam ⁽¹³⁾ || ene negardda | svasti samasta-bhuvana-samstūyamâna-lôka-vikhyâta-Pallavânvaya-śrîmahîvallabha Yuva-
36. râja Râjaparamêśvaraṃ viramahêśvaraṃ vikramâbharaṇam jayalakshmi-ramaṇam śaraṇâgata-rakshâmaṇi Châḷukya-chûḍâma-
37. ṇi kadana-Triṇētraṃ Kshatriya-pavitraṃ matta-mṛigarâjam sahaja-Manô-jaṃ ripu-râya-kaṭaka-sûṛekâraṇ aṇṇan-aṇṇakâ-
38. ra śrîmat Trailôkyamalla Vijaya-Noḷamba Pallava Permmânaḍi Jayasimha-dēvar Ilvri || Puligere Kandur êḷu Male Kâsa-
39. vaḷam Banavâsenâḍu Belvalamoḷa gâgi dakṣhiṇa-payô-dhi-varam nelanâdu-dellamaṃ khaḷaran adirppi santasadin âḷdadhikam yu-
40. varâja-lakshmiyaṃ sale nela tâḷdisantamire Vîra-Noḷamba-mahâmahîbhujam ⁽¹⁴⁾ || Kalltat-pâdâmbuḷa-sêvâ-tatparan ujvaḷa-ya-
41. śaṃ jita-dviśad- avanîbhṛit-pati sēnâ-patyada vikrântan enisidam Tam-barasaṃ ⁽¹⁵⁾ ||lvṛill dhuradoḷ mârânta Chôḷâ-vanipanan adaṭiṃ ge-
42. Idavam samda Kâñchîpuramaṃ kôpâgṇiyiṃ suṭṭavan atula-baḷôpêta-vîrârî-dhâtṛîśvararaṃ dōrggarvadim bandhana-padaviyoḷ nydiṭṭavam Mâ-
43. ḷavâdhiśvaranaṃ bemkouḍavam Kēraḷanan aledavam Tamba-daṇḍâ-dhi-nâtham ⁽¹⁶⁾ || Male yēḷum kombu Kombêḷ malegaḷanaled udvṛitta-vidviṣṭa-bhûbhṛitku-

(a) Read *irddappan*.

(9) Mahâ-sragdharâ metre.

(10) Kanda metre

(11) Kanda metre

(12) Mattêbhavikṛîḍita metre.

(13) Mahâ-sragdharâ metre.

(14) Champakamālâ metre.

(15) Kanda metre

(16) Mahâ-sragdharâ metre.

44. lamam śauryyāvalambam vijita-ripu-balam Tamba-daṇḍādhinātham | tale-
yam sonḍāḍugum kaṇḍaman irado maru-galge kocheḷikkugum dōrvvaḷa-
45. diṇḍ ātanuḍu māraṇṇu adatarolare pēl pēl avanṇam javanṇam ⁽¹⁷⁾ lṇḍadhi-
vyāvishṭitōrvvi-talamam emuge nishkaṇṭakam māḍi mattam kaduna-
kriḍā[r]ttiyaṁ Sēvṇa-
46. na-ṇ avanatam-ṇāḍi Choleśarājyāspada-mam dōrggarrvadim sādhiṇi paḍeyal
oḍarcheḷittapam dhāttrigellam pūḍapind ottittapam kēvalame janantam
47. Tambam emham Nolaṇbam ⁽¹⁸⁾ | Khasa Karṇnāṭāndhara Vamga Draviḷa
Magaḍha Nēpāḷa Kāḷiṇṇa Pāṇchāḷa Sūrāshṭrā-nēka -dēśāvaniparan
aledāṭamḍu bonkoṇḍu ki-
48. [r]tti-prasaram diḷ-chakradoḷ varttise ripu-gaja-vārāṇṇanāsvagaloḷ nippo-
savam tandittan āḷḍaṇṇ akhiḷa-jana-ntam Tamba-daṇḍādhinātham || ⁽¹⁹⁾
49. Tambam nirjita-vairi-kadambam kavi-gamaka-vādi-naḷiṇi-dinakriḍ-bimbam
tarppita-budha-nikurnṇam Chāḷukya-rājya-mūlastanṇbam ⁽²⁰⁾ lṇṇantu
negarttegam
50. pogarttegam neleyāda svasti samadhi-gata-pancha-mahā-śabda mahā-
sāmantādhipati mahāprachaṇḍadaṇḍanāya-
51. kam vibudha-vara-dāyakam gōtra-pavitram jagadēka-mitram vivēka-Bri-
haspati śauchā-mahābrati paranāri-sahōdam vidagḍha-vi-
52. dyādha nija-vaṇṇśāmbara-divākara satya-ratnākara sakala-guṇa-nivā-
sam ubhaya-rāya-santōsha śrīmat-Traiḷōkyamalla Vira No-
53. lamba Pallava Perumāḍi Jayasimhadēva-pēsaya-Haṇṇuvanta vairi-kritānta
śrīman mahā-pradhāna hiri-sandhivigrahi daṇḍanāyakam Tanbarasar
54. Sāntaḷige-sāsiramam Maṇḍali-sāsiramam Jidḍuḷige-yepattu Nāgarakhaṇḍa-
veppattu Eḍṇāḍerpattu Mūgunda-panneraḷi samasta-dēva-bhōgaṇṇ-
aḷumam dushṭa-nigra-
55. ha śiṣṭa-pratipālanadin āḷḍ arasu-geyyuttam rājadhāni Baḷligāveyoḷ sukhadi-
nirḍdu dharmma-prasaṇga-diṇ śrīmach Chāḷukya Vikrama varsha 7 neya
56. Durmati-samvatsarada Paushya ba 5 Ādivārad uttarāyaṇa-sankramaṇa
vyatīpāta titṭhi nimitta Kalidēvēśvara-Svayaṇbhū-dēvara gandha dīpa dhū-
57. pa nivēdyakkam khaṇḍa sphuṭita nava-karmmada besakkaṇ svasti
yama-niyama-svādhyāya-japa-samādhi-saṇṇamarappa Sivaśakti-panḍitara
śiṣhyarappa
58. Rudraśakti-panḍitargge dhārā-pūrvvakam sarvva-namaśyaṇ punarvvaraṇ-
am-māḍi koṭṭa pūrvva-vṛttiya gardde mattar eraḍu puradalēri-kiḷ ondu
ī-dattiyaṇ a-
59. numayadiṇ kāda mahā-purashan^a amaḷa-Gaṇṇānadiyoḷ, vēdaviduḷge sāsira-
gōḍānaman itt adondu paḍamam paḍegum || adillaḍ iṇṭi dharmmanam
aḷidavan ā-dvi-
60. jarum anitu-kavileḷaḷuman aṇṇaḷiyade^b tat-tīrtham-gaḷoḷ aḷida mahā-pāpiyak-
kum akkum amōgha || sva-dattām para-dattām vā yō harēta va-

(17) & (18) Mahā-sragdharā metre.

(a) Read *purushan*.

(19) Mahā-sragdharā metre.

(b) The word seems to be corrupt.

(20) Kanda metre.

61. sundharām shashṭhir-vvarsha-sahasrāṇi viśṭhāyam jāyate krimih || na vi-
sham visham ityāhur dēvasavṃ visham uchate || visham ê-
62. kâkinam hanti dēvasvam putra-pautrikam || bahubhir vasudhâ bhuktâ
râjabhis Sagarâdibhih 'yasya yasya ya
63. dâ bhūmis tasya tasya tadâ phalamangala mahâ śrī śrī śrī

BELAGAMI KALLESWARA TEMPLE.

(LL. 1—4.)

Salutation to Sambhu beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the city of the three worlds. Be it well. While the illustrious Jagadēkamalladēvar, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahārājâdhirāja-paramēśvara parama-bhaṭṭâraka, an ornament to the race of Satyâśraya, jewel of the Châlukyās, was ruling in the capital city of Moḷiganûr :—

(LL. 4—9.)

In the Saka year 947 Krôdhana, on Sunday the 5th lunar day of the bright half of Śrâvāṇa :—on the representation of Kundarâja, lord of Vanavâsadêśa, were granted, for the services of offering sandal-paste, lights, incense, food, to god Kalidêvêśvara-svayambhudēvar and for the repairs and improvements of the temple, two *mattars* of wet land measured by Kachchhavi pole in Hulleyabayal of Baḷligâve and two *maḷiges* (shops) situated to the east of Vajjada-kêri and within the boundaries of Bidirêśvaradaśime and a flower garden to the north of the temple with the pouring of water into the hands of and washing the feet, of Śivaśaktipaṇḍita, who was the trustee of the said temple and the chief of Kâḷâmukhas, and possessed of the attributes of *yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dhâraṇa*, *mauna*, *anushṭhâna*, *japa* and *samâdhi*.

(LL. 10—11.)

Prince Jayasimha displayed the great prowess of his arms by terrifying the whole army of Madhurântakachôḷa which came upon him with great force and cutting it down in heaps with his sharp sword in such a manner as it would form an embankment to the river Kirudore (Tungabhadra) and making him flee in fright towards Kanchi.

(LL. 12—13.)

The said king Jayasimha's son was Trailôkyamalla Âhavamalla in the waters of whose terrible sword all the proud hostile kings were drowned.

(LL. 13—15.)

His beloved son is the invincible king Bhuvanaikamalla Sômêśvara. His younger brother is king Vikramâditya who has vanquished all hostile kings. The younger brother of that great king is Jayasimha, a lion to the elephants that are the enemy kings and a destroying fire to the overbearing hostile rulers.

(LL. 15—16.)

Among them (the brothers) prospered Vikramāditya, a Vishṇu in appearance, possessed of fame bright as moon, and of great prowess, a thunderbolt to the mountains that are the enemies, and a god of the valiant.

(LL. 16—18.)

With the might of his arms Vikramāditya showed his sword blade to the Chôla king and his sheath to the Lāla king and overcame them and with the fierce elephant on which he rode he chased with great force the host of feudatory chiefs of those two kings who had gathered (for battle) and praised by the world became the lord of the bright Lakṣmī (wealth) of the Chālukya kingdom.

(LL. 18—20.)

While slapping the Tivula (Tamil viz., Chôla king) on his cheeks, Vikramāditya-dêva put him to shame and made him serve as a hand-maiden though he was a male. Firmly passing a string through the nose of the Mālava king he mounted over him. Trampling over the king of Anga he tore him asunder with great noise and bringing many kings in his arm-pits like rabbits he put them in prison making them play-things (*lit.* kings in play).

(LL. 20—22.)

The elephant of the quarters, the Chālukya king, causes the great fever of fear to the lord of Dhârâ, and is a fierce Angel of Destruction to the Chôla, and its feet are caressed by the crowns of various kings like those of Saurâshṭra, Anga, Kālinga, Vanga, Magadha, Andhra, Avanti and Pāñchâla and it sports in the hills situated in the groves on the shores of the eastern and western oceans.

(LL. 23—24.)

O ! King Vikramāditya ! Your valour is the valour of him (Vishṇu) who in the form of Narasimha tore open the breast of the king of Dānavas ; your strength is the strength of him (Rāvaṇa) who lifted up Kailâsa with Rudra on it ; your courage is the courage of him (Dadhîchi) who with great love gave up his own skin to Indra ; your resoluteness is the resoluteness of him (Paraśurâma) who in order that the earth may be rid of Kshatriyas slew the kings twenty-one times.

(LL. 24—26.)

“Why share it with others ! I alone can bear this.” Thus thinking, Vikramāditya-dêva boldly lifted off the burden of the earth from the back of the great tortoise, from the hoods of the lord of serpents, from the shoulders of the regent elephants and from the roots of the mountain caves and placed it safely, by his great prowess, on his own shoulders.

(LL. 26—27.)

The fire that is the glory of Pratâpa-Kālâṇaḷa (Vikramāditya), spread in all directions melting like wax the great birudas of hostile kings, who were

considered to be the greatest heroes (?). The Chôla king, with all his titles, bore his crown like like dancing-girls wearing their braids of hair. When the Râya-kôlâhala (one who is master over kings) gets enraged which hero is there who can fight with him ?

(LL. 28—30.)

Thus praised :—Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladêva, refuge of the whole universe, lord of fortune and Earth, king of kings, lord over kings, parama-bhaṭṭâraka, an ornament to Satyâśraya family, adornment to Châlukyas, was increasingly prosperous to endure as long as the moon, sun and stars last :—

(LL. 31—32.)

His younger brother, Vikrama Nôlamba, worthy of respect from all, a friend who is ever in the thoughts of Vikramâditya, beloved younger brother of king Châlukya-Râma (Vikramâditya) praised and loved by him, an enchanting flowery arrow of the Cupid of kings (Vikramâditya) :—When all this is said what more can a poet eulogise ?

(LL. 33—35.)

Dahale is still smouldering. The Lâla (king) is about to enter the forests in the Snowy mountain. The Tivula (Chôla king) unable to remain in his own country thinks of running to the south of Lankâ (*viz.*, to plunge into the sea). Apprehensive of his (Nôlamba's) anger the Konkaṇa tries to hide himself (in the mountain caves of his country). How powerful is this Nôlamba, whose enemies tremble before him ?

(LL. 35—37.)

Possessed of these attributes : be it well : the illustrious Trailôkyamalla Vijaya Nôlamba Pallava Permmânâḍi Jayasimhadêvar, *Yuvarâja* (Prince) of the kingdom of the Pallava dynasty praised by the whole universe and famous over the world, râja-paramêśvara, a Mahêśvara among heroes, an ornament of valour, lord of the goddess of victory, a protective talisman to those who seek refuge in him, crest-jewel of the Chalukyas, a Śiva in battle, pure among kshatriyas, a haughty lion, a Cupid in beauty, plunderer of the camp of hostile kings, and a champion on behalf of his elder brother :—

(LL. 38—40.)

The great ruler Vîra Nôlamba obtained the dignity of *Yuvarâja* reigning happily over the kingdoms of Puligere, Kandur, Eḷumale (Tirupati) Kâsavaḷal, Banavâse. down to the southern ocean, making the wicked tremble with fear.

(LL. 40—45.)

Devoted to the service of his lotus feet, was the heroic general Tambarasa, possessed of bright fame, and a conqueror of hostile kings. Victor by his prowess over the Chôla

king who confronted him in battle, destroyer of the famous (city) Kâñchî-pura by the fire of his anger, prisoner by the might of his arms of powerful and valiant enemy kings, pursuer of Mâlava king, and a tormentor of the Kêraḷa——was Tambadaṇḍâdhinâtha. Wandering through Male seven and Kombu seven (provinces), Tambadaṇḍâdhinâtha a receptacle of prowess, conqueror of hosts of enemies, would with the might of his arms, toss the heads of the hostile kings like a ball and cutting their flesh to pieces would distribute it to evil spirits. Which hero is there who can encounter either him or Yama ?

(LL. 45—47.)

‘Eulogised by all the people, Tamba has freed from enemies the whole world surrounded by ocean for our benefit and making the Sêvuna, ever eager for the sport of battle, bend down before him, is fighting for the conquest of the territory of Chôḷa king by the might of his arms and is eager to conquer the whole earth. Is he an ordinary man ?’ Thus says the Nôḷamba (Jagadêkamalla).

(LL. 47—49.)

With great energy Tambadaṇḍâdhinâtha, praised by all, has defeated and chased the kings of Khasa,¹ Karnâṭa, Ândhra, Vanga, Draviḷa, Magadha, Nêpâḷa, Kâṇḍia, Pânchâḷa, Surâshṭra and numerous other rulers and with his glory spreading in all directions presented to his master the freshest among the elephants, dancing-girls, and horses of the enemies. Tamba is a conqueror of the assemblage of enemies, a sun to the lotuses that are the poets, orators, and logicians, and a delighter of the hosts of learned men and a foundation-pillar of Châlûkya kingdom.

(LL. 49—55.)

Thus prospering and praised :—Be it well. The illustrious *Mahâpradhâna* (chief minister) *hiri-sandhi-vigrahi-daṇḍanâyakam* (senior minister for peace and war) Tambarasar, obtainer of the band of five musical instruments, chief among the *mahâ-sâmantas* (Principal feudatories), *Mahâprachandaṇḍanâyaka*, bestower of gifts to the learned, pure in family, sole friend of the world, a Brihaspati in discrimination, a saint for purity, a brother to others’ wives, a Vidyâdhara among the learned, a sun to the firmament of his race, an ocean of truth, an abode of all good qualities, delighter of two kings, a Hanuma in fighting for the illustrious Trailôkyamalla Vîra Nôḷamba Pallava Permmâḍi Jayasimha, and Death to enemies ;—was ruling (the provinces) Sântalige thousand, Maṇḍali thousand, Jiddulige seventy, Nâgarakhaṇḍa seventy, Eḍenâḍ seventy, Mûgunda twelve and the dēva-bhōgas (?) punishing the wicked and protecting the righteous, and living happily in his capital Balligavi.

(LL. 55—58.)

While discoursing on gifts, Tambarasa, bestowed with pouring of water, to be respected by all, two mattars of wet land belonging to the old vritti and one mattar

(¹) A country in the north of India near Kashmir.

below the tank of Pura on the occasion of Uttarâyana-sankramaṇa and Vyatîpâta on Sunday the 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the illustrious Châlukya Vikrama era for the service of offering unguents, lights, incense, and food and for repairs and white-washing to (the temple of) god Kalidêvêśva-raśvayambhudêva to Rudraśaktipaṇḍita, disciple of Śivaśakti-paṇḍita, possessed of the qualities of *yama* (self-control), *niyama* (restraint), *svâdhyâya* (study), *japa* (silent prayer), *samâdhi* (absorption), after inviting him again.

(LL. 58—62.)

The noble person who protects this gift in a friendly spirit will attain the heavenly regions ordained for the gift of thousand cows to those who are versed in the Vedas on the bank of the holy Ganges river. But he who instead destroys this gift will incur the great sin of slaying those Brahmans and those brown-coloured cows in those sacred places in a wicked manner. This will never fail. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Poison is not called poison but the property of gods is (truly) called poison. Poison kills only one while the property of gods destroys children and grandchildren. The earth has been enjoyed by numerous kings, Sagara and others. To whomsoever the land belongs at any time, to him accrues the fruit (of giving away land) at that time. Well-being. Good fortune

Note.

This inscription consists of two grants, the first, a short record of the reign of the Châlukya king Jagadêkamalla and the second, a longer record of the reign of Vikramâditya VI.

There are 62 lines of well-formed characters. The lines are straight and the letters are nearly $\frac{3}{4}$ " long in the lines 1—3 but later come down to $\frac{1}{2}$ " after line 4. In lines 24—26 a portion has peeled off in the middle resulting in the loss of 2 or 3 letters in each line. So also in lines 38—41 a portion has peeled off near the beginning of each line and thus some letters are lost. Single letters are damaged in several lines especially in lines 57—9 but they are not rendered illegible. Both *la* and *ra* are used throughout the record but *ra* is used some-times for *la* as in *sîrdan* (l.22), *negarda* (l.35), *pogarte* (l.50), *garde* (l.58). Also *la* is sometimes used for *ra* as in *âlḍu* (l.39), *âlḍam* (l.48) and *la* used for *ra* in *êḷu* (l.43), *ṇa* is used for *ṇa* except in *aṇa* in line 37.

The language is Kannaḍa mostly poetry, the invocatory stanzas in the beginning and imprecatory verses at the end being in Sanskrit. It is generally free from mistakes except for some paleographical errors such as:—*sîṭṭikkidan* in line 19 is a mistake in writing for *sîḷḍikkidan*; anusvâras are sometimes wrongly inserted as after *aragu* in line 26, and after *Pratâpakâḷânaḷana* in line 27.

The first of the two grants registers the gift of some wet land, two shops and a flower-garden all situated in the village Belagâmi (Balli-gave) into the hands of Śivaśaktipaṇḍita, a priest of the Kālāmukha sect and manager of the Śiva temple named Kalidêvêśvara Svayambhudêvar, (now known as Kallêśvara temple in Belagâmi), for the services connected with the said temple. The grant was made by the Châlukya king Jayasimha Jagadêkamalla (1018-1042) from his residence in the village Moḷiganûr, at the instance of Kundarâja, the governor of Banavase. Kundarâja, is referred to as governor of Banavase and also of Sântaligo under the Châlukyas in several inscriptions of the Shimoga District. (See also Note under inscription No. 53 of the present year.) As for the king's residence Moḷigânur it is not known where the village was located.¹ The date of the grant is Sunday 5th lunar day of the bright half of Śrâvâṇa in S' 947 Krôdhana and corresponds to Friday, 2nd July, 1025 A.D. But the week-day is wrong. If however, the previous year S' 946 Raktâkshi is taken (as is done sometimes), the given tithi would coincide with 12th July, 1024 A.D. which is a Sunday, as stated in the grant.

On a stone by the side of a water-course on the road to the village Hôtanakaṭṭe in the hobali of Sâlûr.

Kannada language and characters.

1. jîtêna la
2. mritê
3. ganâ
4.
5.
6. Akshaya-samva-
7. tsarada Vayi [śâ]
8. kha sudhdha 12
9. Gudalu Malle-
10. ya Bomma tanna
11. mêle bû
12. posa Mâda
13. bare
14.
15. riri-
16. du kondu
17.

Note.

This inscription records the death of a warrior named Malleya Bomma in a fight with Bû.....posa Mâda. The date given is Thursday 12th lunar day of the bright half of Vaiśākha in the year Akshaya. The characters seem to belong to the second half of 14th century A.D. and the date intended may probably be S' 1308 Kshaya Vaiśākha śu 12 corresponding to Thursday 12th April 1386 A.D. The usual stanza in praise of fighting in battle-field is given at the commencement of the record.

SORAB TALUK.

At the village Chikka Sakuna, on a stone set up near Râmanâtha temple in the old village-site to the north.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Vjaya-samvatsarada Kârtki su 1 Gu Âṇḍikiya Bomma-
2. gaudanahali Chika Sakunada Mâlagaṇḍa Râmanâṭadêva-
3. ra kalla nilsi biṭṭa dēvara sannidhiya â keyi vahada ? kha
4. munde âru bandavaru yî dharmmakke aḷupalâgadu śrî śrî

Note.

This records the setting up of the god Râmanâtha and the grant of some wet land for services of the god by Mâlagauḍa of Āṇḍikiya Bommagaḍanahalli and Chikka-sakuna villages on Thursday the 1st lunar day in the bright half of Kârtika in the year Vijaya. The śaka year is not given. The characters are of the 14th century A.D. The usual imprecation is found at the end of the grant. The meaning of the phrase *Vahada kha?* is not clear. Āṇḍigi is a village in the Sorab Taluk.

68.

On a stone lying near a linga on the tank-bund of the village Uddari in the Hobali of Sorab.

Size 2'—3" × 0'—9".

Kannada language and characters.

1. śrîmat-parama-gambhîra-syâdvâdâ-
2. môgha-lâñchhanam | jîyât Trailokyanâ-
3. thasya śâsanam Jina-śâsanam || svasti śrîmatu
4. Vijaya-kîrti-bhaṭârara

Note.

The inscription is fragmentary, only the usual verse in praise of Jinaśâsana being given along with the name of a Jaina guru Vijayakîrti-bhaṭârar. The inscription stops at this name. The characters are of the 14th century.

69.

At the same village Uddari, on a stone lying in front of the house of the Patel.
(Plate XVII. 1.)

Size 1'—6" × 1'—6".

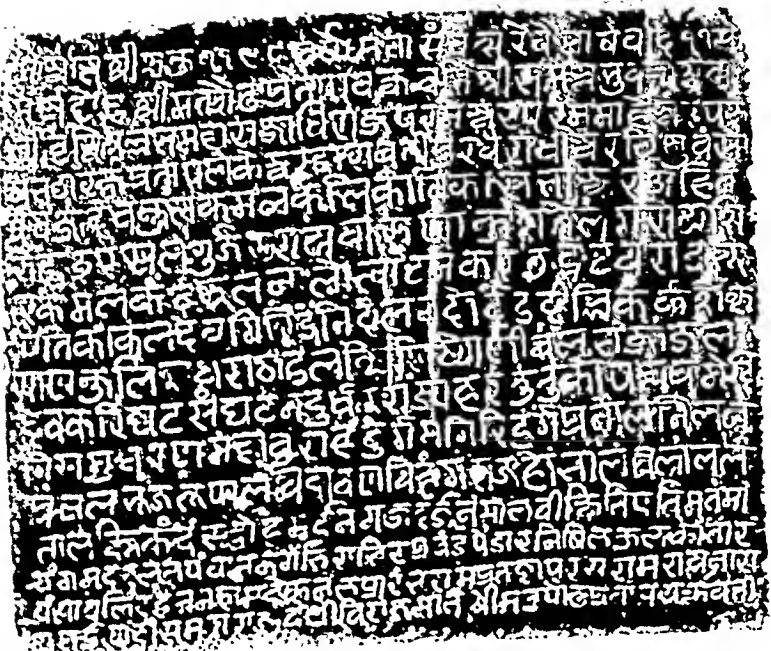
Nâgari Characters and Sanskrit language.

1. śrî shvashti śrî śaku 1198 varshe Dhâtâ samvatsarê Vaisâkhê vadi 11 Sô-
2. mê adyêha śrîmat prauḍha-pratâpa-chakravartti śrî samashta-bhuvanâśraya
3. śrî prithvi-vallabha-mahârâjâdhirâja paramêśvara parama-Mâhêśvara para-
4. ma-bhaṭâraka pratâpa-Lankêśvara Dvârâvatî-puravarâdhîśvara Vishṇu-
5. dbhava Jâdava-kula-kamala-kalikâ-vikâsa-Bhâskara abita-
6. râja-ura-sala' Gûrjara-râya-vârûṇâ²nkuśa Telanga-râya-śi-
7. ra[h]-kamala-kandamûla-nâlôtpâṭanakara udbhaṭa-Varâṭa-bhû-
8. pati-Kâkala-Dêva-girindra-nirdalana-dôrdanḍa-dîpti-karkaśa-kri-
9. pâṇa-kuliśa-dharâkhaṇḍala kshîṇi³-kshôṇi-valabha-Jâjala-

(3) Read *akshîna* The meaning of this is obscure.

(1) Read *śalya*.

(2) Read *vâranânkuśa*.



1. UPPARI STONE INSCRIPTION OF A YADAVA KING, (p. 141—No. 69).

[illegible]

مسودہ جمعہ صبح مورخہ ۱۲/۱۱/۱۳۴۰
 علامہ ابوالکلام آزاد صاحب مدظلہ العالی
 سرکار گورنر اعلیٰ کشمیر و جملہ
 سرائین
 محکمہ تعلیم
 سرائین
 محکمہ تعلیم
 سرائین

2. MUGHAL SANNAD OF THE AVANI MATT, DATED 1104 A. H. (p. 86—No. 19).

10. dēva-kari-ghaṭa⁽¹⁾-saṅghaṭana-durdhara-rājyahara Turukôpaplava-mêdi-
11. ni-samud[d]haraṇa-mahâvarâha durgama-giri-durga-Pranâla-nilaya-
12. prabala-bhūja⁽²⁾-bhûpâla-vidrâvaṇa-vihaṅgarâja Hôsâla-Balâla-la-
13. tâ-Lakshmi-kanda-sandôha-mardana-gaja Harjûna Mâlavi-kshitipati-
ma[t]ta-mâ-
14. tanga-mada-dalana-pauchânana Gambhirâbhira-prachanḍa-peṇḍâra-nikhila-
kula-kântâra-
15. vamsâvali-dahana mahâ-madêka-⁽³⁾ nala prârambha-Râma pratijñâ-Parasa-
Râma Rayâuârâ-
16. yaṇa ityâdi samashṭa-râjâvali-virâjamâna śrīmatu prauḍha-pratâpa chakra-
vatti-

Translation.

Be it well. In Śaka 1198, the year Dhātu, on Monday 11th day of the dark half of Vaiśākha, The illustrious *prauḍha-pratâpa-chakravartī*, refuge of the whole universe, favourite of earth and fortune, king of kings, supreme lord, chief among the devotees of (god) Mahêśvara, supreme master, a Râvaṇa in splendour, lord of the excellent city of Dvârâvatī, descendant of Vishṇu-vamśa, a sun in causing the lotus bud the Yâdava-kula to unfold, a spear to the chests of the hostile kings, a goad to the elephant Gûrjara-râya, uprooter of the lotus stalk, the head of Telunga king, an Indra in wielding the thunderbolt that is the powerful sword glistening in his hands for cutting off the great mountain that is the powerful king of Varâṭa named Kâkaladêva; seizer of the kingdom difficult of conquest and possessed of the elephant troops of the powerful king Jâjaladêva, the Great Boar in succouring the earth from the oppression of the Turukas, the king of birds (Garuḍa) in driving out the powerful king Bhôja from his inaccessible hill fortress Pranâla, an elephant in destroying to the root, the creeper that is Ballâla, a lion in destroying the pride of the rutting elephant the Mâlava king Arjuna, the sole great fire in burning the forest of trees and bamboo groves, the terrible marauder king of Âbhîra (named) Gambhîra, ⁽⁴⁾ a Râma in action, a Paraśurâma in determination, and a Nârâyana among kings:—

Shining with all the royal attributes including the above, the illustrious emperor of great prowess:—

Note.

The inscription stops suddenly after giving the full titles of the Sêvuna kings. It is dated Monday 11th lunar day of the dark half of Vaiśākha in the year Dhātu S' 1198 and corresponds to Monday 11th May of A.D. 1276. At this time Râmachandra was the Sêvuna king. For the titles of the Sêvuna kings, see Bombay Gazetteer Vol. I, Part II, p.p. 240 and 585 and also Ep. Carn. VIII Sorab 136 and XI Jagahur 30.

(1) Read-*ghatâ*.

(2) Read-*Bhôja*.

(3) Read-*mahâmadaiikâ*.

The epithet does not give a clear meaning.

(4) *Gambîra* may be a qualifying epithet-meaning profound.

At the village Eḍekoppa, in the same Hôbali, on a stone set up in front of Basavanna-dêva temple.

Size 4'—2" × 1'—3".

Kannada language and characters.

1. svasti śrîmach Châlukya-vikra [ma-va]
2. rshada Saka varusha 10
3. ya Vikrama-samvatsarada Vaiśākha
4. punṇume Brihavâra Vyatîpâta
5. man mahâ maṇḍalêśvara Yekkala [rasar]
6. Jiduvali Yedenâḍuvam su [kha]-
7. saṅkathâ-vinôdadim râjyaṃ geyyutta [mira]-
8. lu Heggade Râjayana magam Hegga [ḍe]
9. Tiṃṃananuṃ Râyanana magaḷu
10. Heggaditi Chandaveyumu Āsareya [li] ha
11. Sakalêśvara-dêvara dēvâlyamam ma [ḍisi]
12. kalasaviṭṭu brâhmaṇa tapôdha [nar â]-
13. hâradânam
14. dêvara sthâlî-nivêdyakke Āsareya bhâvi [ya]
15. keḷage gadde kammav ayvattu beddale kamma-
16. vayvattu antu mattal ondumam
17. koṭṭar î dharmmamam pratipâlisidavaru
18. Vâraṇâsiyalu sâsira-kavile-
19. yma vêdapâragar âgirppa brâhmaṇaragge
20. koṭṭa phalav ârânuvidan aḷidavaru
21. Vâraṇâsiyalu anîbaru brâ-
22. hmanaruman anitu kavileyumam
23. konda pâtakar apparu l sva-dattam para-
24. dattam vâ yô harêti vasundharâ l sa-
25. (t) shṭhir-varsha-sahasrâṇi vishṭhâyâṃ
26. jâyatê krimiḷ l Sakalêśvara-dêvar-âchâ-
27. ryya Jnânarâśi-panḍita sthânamam
28. sa ke Virôja A-
29. ṭṭakada Baṃmôja besamgaidôr man-
30. gaḷa mahâ śrî śrî śrî

Translation.

Be it well. In the Châlukya Vikrama year (?) and Śaka year 10., during the year Vikrama, on the full moon day of Vaiśākha, Thursday and Vyatîpâta, while the mahâ-maṇḍalêśvara Ekkalarasa was ruling Jiduvali and Yedenâḍ in peace and wisdom,—

Scrab 149), 1132 (ibid 147), 1159 (ibid 99), 1165 (ibid 6). The date 1100 A.D. may be too early for Ekkalarasa. Moreover the week-day is wrong. In case we take Vikrama of S' 1082 or A.D. 1160, the tithi coincides with April 21, Thursday with Vyatipâta-yôga. As this satisfies all the conditions it may be taken as the correct date.

71.

On a stone set up near a water-course to the west of the same village Eḍekoppa.

Size 3'—2'' × 2'—2''.

Kannāḍa language and characters.

1. śri namas tunga-śiraś-chuṇṇibi-chandra-chāmara-chârave trailôkya-naga-
2. rârambha-mûlastambhâya Śambhave | svasti śri

3. vijayâbhyndaya Śāllivāhana śaka varusha 17
4. 39 Yīśvara-śamvatsarada Kārttika ba 30
5. Uḷavi Basavaṇṇanāyakaṇṇi Kaṇṇikaḷa-gauḍago barasi kaḷuhisiḍa kâ-
6. gada Udreya Lingaya tāllūku doregaḷa daṇḍinalli
7. nāṇṇi kaṣṭapattidhēne nūba-
8. ḷi dayapālisabhēkendu
9.
10. gaḷaṇṇi hēḷikōṇḍa saṇḍibandha Udre-simeya Udre-grā-
11. mada voḷaga gaḍhe 24 kallu
12. Lingayyage nūḇaḷiyāgi biṭṭa
13. yi bhūmige gaḍi-kallu hākisuva hūge huju-
14. rriṇḍa banda Ūḷigada Mallana kaḷuhisidhēno cha-
15. ḷi-grāmadavara karasikōṇḍu gaḍi takrāru
16. hārada rriti yivara mund iṭṭu rēkhe-pra-
17. māṇṇi bhūmige gaḍi-kallu hūḷisi koṭṭu
18. yi kâgadava sēnabōvana kaḍitake bara-
19. si Lingayyana kaiyali koḍuvadu
20. Udre
21.

Note.

This is an order issued by an officer named Uḷavi Basavaṇṇanāyaka to the village headman of Kaṇṇikal informing him that one Lingaya of the village Udri was granted some rent-free wet land in that village by the king for his service in the army of his division, and instructing him to set up a stone fixing the boundaries of the plot of land newly granted with the help of one Ūḷigada Malla sent by the king and in consultation with the residents of the surrounding villages so that there might be no disputes in the matter later on. This order was directed to be returned to Lingaya after being copied in the *kaḍita* of the *shanubhog*.

The date of the grant is S' 1739 Iśvara sam. Kārtika ba 30 in the reign of *Kṛishṇa-rāja Voḍeyar III* of Mysore whose name however does not appear therein. The year S' 1739 or A.D. 1817 corresponds to Iśvara as stated in the grant and the date is equivalent to 8th December 1817.

72.

At the village Kuppagaḍḍe, on the 1st stone set up near the temple of Gaṇapati.

Size 3'—6" × 2'—2".

Kannaḍa language and characters.

1. namas tunga-sīras-tunga-chandra-chāmara-chāravê | trailôkya-nagarâ-rambha-mû-
2. la-stambhâya Śambhavê || svasti śrīmatu Śaka-varusha 1175 noya Pramâ-

3. ditthi (?) hi-sañvatsarada Mâgha suddha 10 Briha-vâradandu svasti samasta-prasasti-
4. sahitaṃ śrīmaṇṇ mahâ-maṇḍalêśvaraṃ arasaṃka-karagasam birudaram-kusaṃ
5. mûrtti-Nârâyanaṃ viḷasa-vallabhaṃ śrīmatu Billêśvara-dêvaravara dibya-śrī-pâda-pa-
6. dmârâdhakam para-bala-sâdhaka gala-gaṇḍagattari maṇḍalika Bîradêva-rasaru sakala-sâmagrya-
7. sahitaṃ Bidirûra Iḍu-sâvantaṇa mēle yetti naḍedalli kalakuḷam mâḍi samasta-saṃpattuvam sñ-
8. reḡoṇḍu kâḍuvalli śrīmad anâdi-yagrahâram Kuppagedeya Pârusôjana maga Mâḷeya-
9. na Bommayanâyakana Malaga Vîramâlanaṇṇu mâḍida parâkramaventemḍade birudara biṇkamam mûri-
10. du biṇkada gaṇḍara s(n)okkilikki saṃgaradeḍeyalli mârmmaleva vairi-siraṃ-gala seṃḍanâḍi tat-turaga-klu-
11. ra-praghâtad eḍa-tâḷḍu teraḷchidar (u ?) endu meechehi dhâriṇi pogalalke viraviran aggada Mâḷigan aji-
12. ranga-dolu ll antu palaram kondu Suralôka-prâptanâda maṃgaḷamahâ śrī

Translation.

Salutation to Saṃblu who is resplendent with the chāmara the moon touching his lofty head and who is the foundation pillar for the city of the three worlds.

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the Śaka year 1175 Pramâdi; be it well. When the illustrious mahâ-maṇḍalêśvara, possessed of numerous titles, a saw to kings in battles, a spear to titled chiefs, a Nârâyana in form, a lover of sports, worshipper of the sacred feet of the god Billêśvara, defeater of hostile army and an axe to the necks of the opponents, maṇḍalika Bîradevarasa marched with full military equipment against Iḍu-sâvanta of Bidirur and causing great tumult plundered all the valuables belonging to the enemy and fought:—

This was the heroic deed of Malaga Vîra Mâla, (son) of Bommayanâyaka, (son) of Mâḷeya, son of Pârusôja of the illustrious immemorial agrahâra Kuppagedde:—The brave Mâḷiga, broke, in the battle-field, the pride of the titled warriors, and killed the haughty heroes and playing as with ball the heads of the enemies who attacked him sent them away flying with a kick from the hoof of his horse admired and extolled by the world.

Thus slaying several he went to heaven. Good fortune.

Note.

This is a vîragal inscription giving the exploits and death of a warrior named Mâḷiga of the village Kuppagedde in a battle between Bîradêvarasa, (a Śântâra king)

and Idusāvanta, chief of Bidimur (same as Bidnur or Nagar, headquarters of Nagar Taluk). The date of the present grant is S' 1175 Pramādi Māgha S' n 10 Thursday which corresponds to January 29, A.D. 1254 which is a Thursday. The figure 0 after 1 in 10 is not very clear in the record. Biradēvarasa is also referred to in two other inscriptions of Sāgar Taluk (E. C. VIII Sagar 27 and 150) dated A.D. 1241 and 1255 respectively with titles similar to those in the present epigraph.

73.

At the same place, on a 2nd stone.

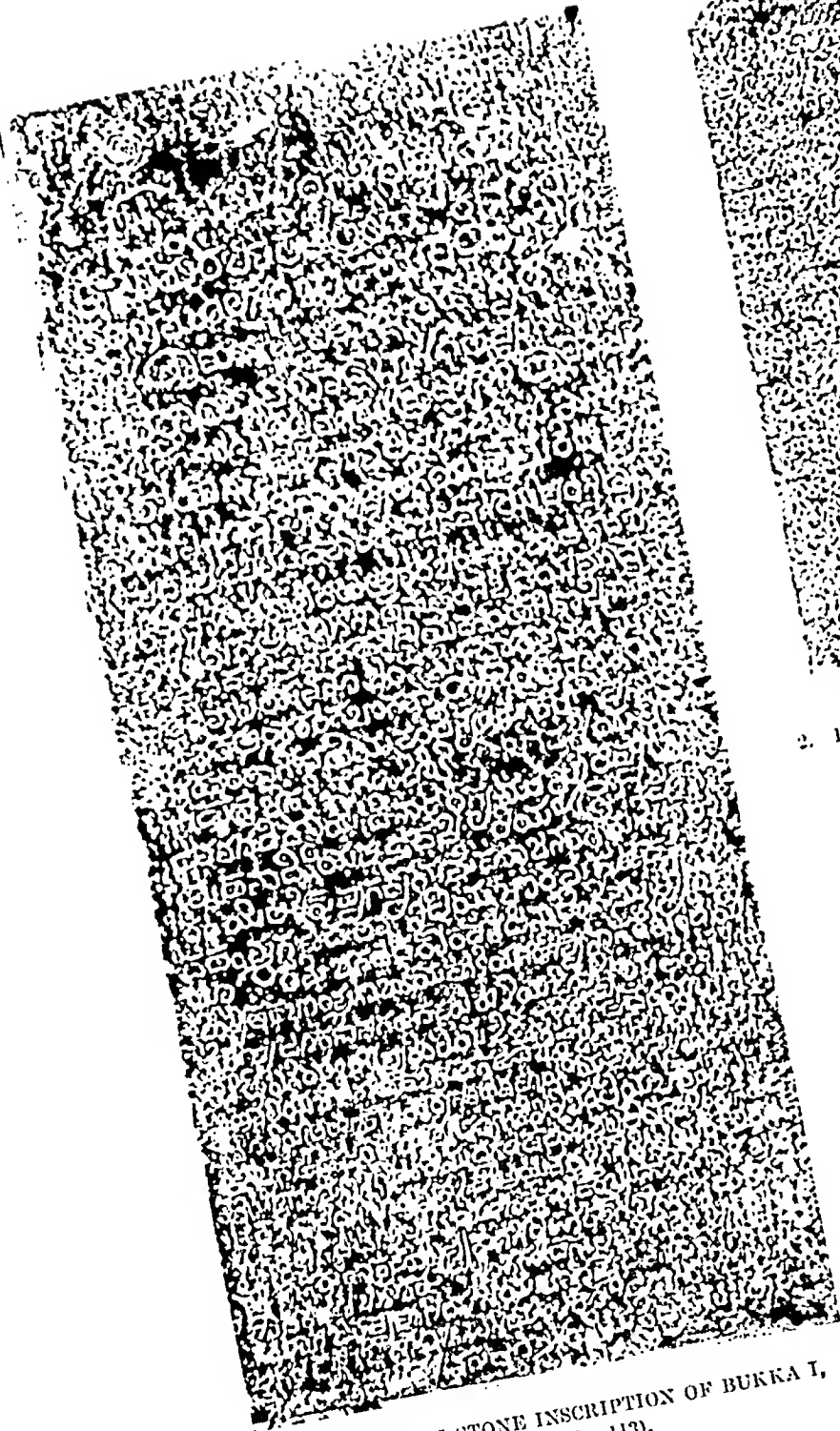
Size 4'—3" × 1'—6".

Kannada language and characters.

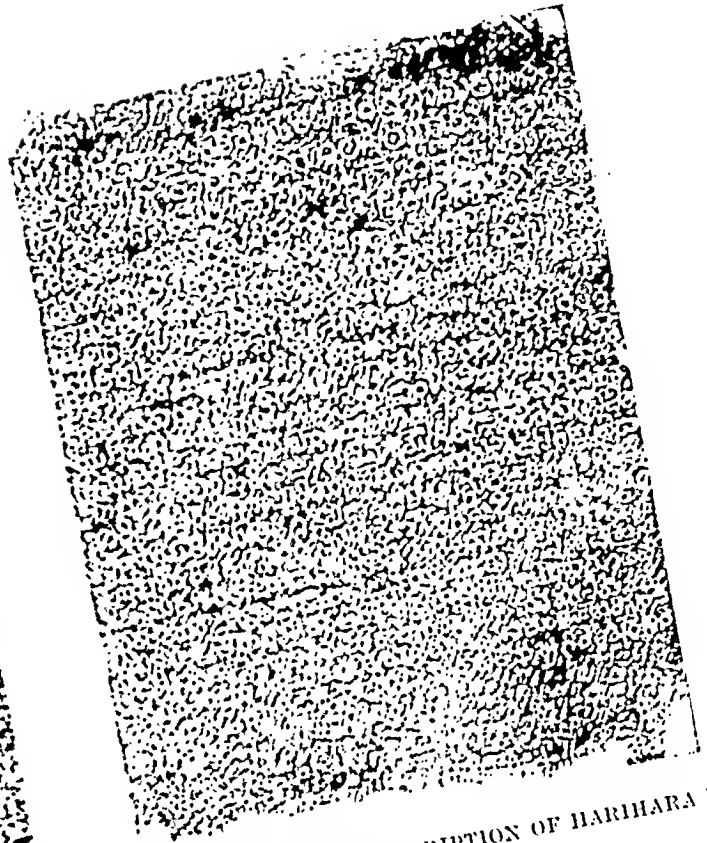
1. svasti śrīmatu Kādamba -Chakravartti Kāvadēvarasaru Kēsavadēva
2. Bommeya mukhyavāgi palaruṃ nāyakaruṃ Bāḷeyamakke
3. Sōdiya mēle daṇḍaṃ biḷa pēḷal ēri baṇḍu Parigeya bayala-
4. li biḷaṃ biṭṭu Saka varusa sāsirada nūga mūvatombataneya Dā-
5. tara-saṃvatsarada Vaisākha sudha Dasami (?) Budhavarādali mahā-
6. bavaramādalli ḍ Biṭṭeyahebbā-ravan-āḷu neṭṭane kaḷi Ma-
7. saṇaṇ ṇṇtu bhōrane billaṇ ḷ kaṭṭala-eydaṇ bhayadiṇ (bhayadiṇ) biṭṭō-
8. ḍalk iṇḍaṇ ṇṇtu palaruṃ raṇadoḷu ḷ munidu na
9. taṇ Masaruṇ mārāṇṭahitara- Bhimaṇ- palaruṃ tave koṇ-
10. dire sura-gaṇikeyaru kūḍi [ya] nimisha-purak o nalu
11. karaṇikeya heggaḍoru ḷ i padyava Bācha baredirppuda-
12. ke Sōdinaṇile Buḷacheyūra Beḷadyaṇa likiti.

Note.

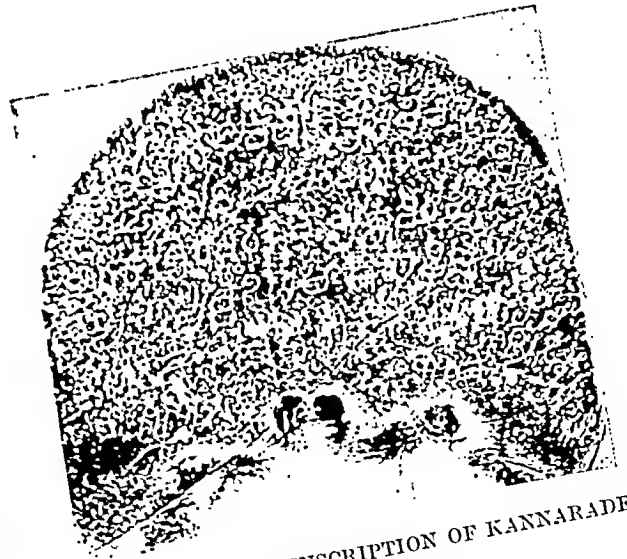
This is a record of the reign of the Kadamba king Kadamba-chakravarti Kāvadevarasa who ruled over Banavasi from 1219 to 1231 A.D. (E. C. VIII Intr. p. 3.) It mentions a great battle near the village Parige, when Kēsavadēva, Bommeya and other generals of the Kadamba king were marching with an army under the king's orders to seize the places Bāḷeyamakki (a place near Bāḷehommur in Koppa Taluk) and Sōde (in South Canara.) In this battle Masara, a servant of Biṭṭeya-hebbāruva, distinguished himself by killing with his arrows several men on the side of the enemy and died fighting. The date of the event is stated to be Wednesday, 10th lunar day of the bright half of Vaisākha in the year S' 1139 Dhātṛi. Dhātṛi coincides with S' 1138 and the date corresponds to Wednesday April 27, A.D. 1216 (the tithi daśami however began after 56 ghaṭikas in the day and remained throughout the next day). The composer of this grant is named Bācha and the engraver is named Beḷadya of Sōdinaṇile Buḷacheyūr. Several letters in lines 8-10 are illegible.



1. BANAVASI STONE INSCRIPTION OF BUKKA I,
(p. 189—No. 113).



2. BANAVASI STONE INSCRIPTION OF HARIHARA II,
(p. 192—No. 115).



3. BELAGI STONE INSCRIPTION OF KANNARADEVA,
(p. 149—No. 78).

74.

At the same village Kuppagaḍḍe, on a stone in the pavement of the Rāmēśvara temple.

Kannaḍa language and characters of the 19th century.

1. Rupparasanu Râmailin-
2. gage vopisida śarîra

Note.

This records the devotion of an individual named Rupparsa to god Râmailinga (Rāmēśvara.)

75.

At the same place.

Kannaḍa language and characters of 19th century.

1. Rāmēśvara-dēvarige
2. Rukumainu vopi-
3. sida śarîra

Note.

This is similar to the above and records that Rukumaiya was a devotee of the god Rāmēśvara.

76.

On another stone in the same pavement.

Kannaḍa language and characters of 19th century.

1. śubham astu Râjagaḷa
2. Bommaga-
3. uḍanu Rāmēśvaradēvari-
4. ge Banikasada
5. Baramaṇṇana maga
6. Rukumaiyyanu tri-saṇ-
7. dhyâ-kâlādalli mâ-
8. ḍuva sâṣṭtâṇḡa-nama-
9. skâra.

Note.

This is similar to the above and records the devotion to god Rāmēśvara of Rukumaiya, son of Baramaṇṇa of Banikasa and also of Bommagaḍḍa, son of Râjagaḷa (name effaced).

At the same village Kuppagaḍḍe, on a stone lying in the tank.

Size 3'—2'' × 1'—6''.

Kannaḍa language and characters.

1. śubham astu
2. svasti śrīmatu Bukkaṇṇode-
3. yadalu Duggaṇaṇāyaka
4.
5. pūje naḍasuvamṭāgi
6. naivēdya
7. Appaṇabhaṭṭa
8. bayalau
9. bījavari naivēdyake koṭṭudu khaṇḍuga . . .
10. [Vi] nāyaka Bhaṭṭara kayyalu kraya vanū koṇḍu . . .
11. -dēvara naivēdyake āchamdrārka-sthāyiyāgi dharma naḍadu
12. baha mariyādeyalu Sômôparāga-punya-kāladalu
13. dhāreyaṇ ereḍu koṭṭevu | svā-dattām para-dattām vā yô harê-
14. ti vasaṇḍharām | shashṭi-varsha-sahasrāṇi viśṭāyām jāya-
15. tē krimiḥ || ī Duggaṇa Nāyaka māḍida Nārasimha-
16. Dēvara dharmavaṇ āvanānobbanu aḷupi
17. Kāśiya kshētradalū kōṭi-gōva
18. konda pāpake hōhanu mahājanam
19. voppa śrī Nārasimha Dēvaru

Note.

This inscription is of the reign of the Vijayanagar king Bukkaṇṇodeyar. No titles are given to him in the record. A chief named Duggaṇa Nāyaka is stated to have purchased some land from an individual named Vināyakabhaṭṭa and made over the same to the priest Appaṇabhaṭṭa for the service of offering food daily to god Nārasimha-dēva. The usual imprecation is found at the end of the grant. Several letters in the record are quite worn out and are illegible. The characters seem to be of the 14th century.

At the village Belāgi in the same Hobli of Kuppagaḍḍe, on the 1st stone set up in the old village site. (Plate XVIII, 1).

Size 5'—3'' × 2'—3''.

Old Kannaḍa language and characters.

1. svasty Akālavārsha śrī-prithuvīvalla-
2. bha mahārājādhirāja paramēsvara parama-bha-

3. t̥tāraka śrī Kannaradēvam prithivī-rāṇyam ge-
4. yye Bappavvam Banavāsi-pannirchchāsira-
5. da paṭṭaman āle śrī Biṭṭigam Mauḷi Kōsi-
6. gar āṇmam negarppin-Anuvam Jiddū-
(A figure of Gajalakshmi is found between lines 6 and 7.)
7. rāḷge yelpattarkkam Balligāmeya bāḷige sahita
8. nālgāvunḍu-geyye Gingiṭiyūr-ggāmunḍu-geyye sva-
9. sti Śaka-nṛipa-kālātita-samvatsara-satangaḷ enṭu nūre-
10. ṇbattāṇanya Raktākshi-samvatsara Paushya-māsa baḷuḷa
11. bidigeyum Sukravāram Uttarāyaṇa-sankrāntiya-
12. ndu Kōsigara Kōṭeyammam Gōsahasram āḷdam Elase-
13. ya mahājanakke koṭṭa pon-gadyāṇav ayvattaydu
14. bāviyuman aḷalisidam mangala Kali Viṭṭayya-
15. na likhita Biṭṭōjana silā-karmma mangala

Translation.

Be it well. While Akālavarsha Prithivīvallabha, king of kings, supreme lord, great king, the illustrious Kannaradēva was ruling the earth :—and Bappavva ruled the Banavāsi twelve thousand province, and the illustrious Biṭṭiga, chief of Mauḷi Kauśikas, a Hanuma in valour, held the office of *nālgāvunḍa* (the chief gaṇḍa of a nāḍ or district) of the districts Jiddūr seventy including Balligāme division, and was also the *gāmunḍa* of the village Gingiṭiyūr :—

Be it well. When eight hundred and eighty-six years had elapsed since the time of Śaka king, in the year Raktākshi, on the 2nd lunar day of the dark half of Pushya on a Friday and a day of Uttarāyaṇa-sankrānti, Kōṭeyamma, of the Kōsigar (*viz.*, descendents of Kauśika-gōtra) and the lord of Gōsahasra, gave to the *Mahājanas* of Elase, 55 gold gadyāṇas and also constructed a well. Good fortune. The writing of Kaliviṭṭayya. The engraving on stone of Biṭṭōja. Good fortune.

Note.

This records the gift of 55 gadyāṇas in money to the *mahājanas* or citizens of the village Elase (the present Yelasi of Sorab Taluk) by one Kōṭeyamma of Gōsahasra (a place ?) and also the construction of a well by him during the reign of the Rāshṭra-kūṭa king Kannaradēva. The date given is S' 886 Raktākshi Pushya ba 2, Friday with Uttarāyaṇa sankrānti, which corresponds to Friday 23rd December, A.D. 964 on which day Uttarāyaṇa sankrānti occurred as shown in Svami Kannu Pillay's *Ephemeris* Vol. II, p. 331. The Rāshṭrakūṭa king at this time was Kṛishṇa or Kannara III Akālavarsha. Other names mentioned in the grant of subordinate rulers are Bappavva, the lord ? of Banavāsi province and Biṭṭiga; the *nālgāvunḍa* of the

division Jiddur seventy and Balligûve (Belagâmi) and the *ûrgâmunḍa* of Gingiṭiyûr (this place cannot be identified but it must have been in the neighbourhood of the place of the inscription stone.)

The figure of a Gajalakṣmī viz., the figure of the goddess Lakṣmī with an elephant on each side is engraved between lines 6 and 7. Such figures are often found on the lintels of temples mostly Vaishnavite and on the horizontal beams in the sluices of tanks. The engraving of such a figure is believed to make the structure last long and bring prosperity to the person who constructed it.

79.

On a second stone at the same place.

Size 4'—6" X 2'—3".

Old Kannaḍa language and characters.

1. Kôsigarâ Kôṭeyamma Gôsâsiya pe-
2. ṇḍati Ponnabbe magam Turâamma Turâ-
3. mmana peṇḍati Mâlakka Akkaṇabbe
4. gôyiti Kôṭeyamma-man-akkam.

Note.

This record is not dated but is of the same period as the previous one. (78). This merely gives the names of the members of the family and relations of Kôṭeyamma referred to before. Ponnabbe is said to be his wife, Turâamma, his son, Mâlakka, wife of Turâamma, Akkaṇabbe gôyiti, elder sister of Kôṭeyamma. Gôsâsi seems to be an abbreviation of Gôsahasara of the previous record. (For this name see also Ep. Car. VII Shikarpur 44, 45, 61 and 133.)

80.

At the same village, on a stone lying near the ruined Râmêśvara temple in the old village site.

Size 5'—3" X 2'—6".

Kannaḍa language and characters of 12th century.

1. svasti śrī Kaḷachuriya Bhujabaḷa-chakravarti
2. padêvaru suka-sankata-vinôdadim râjyam geyyuttu
3. svasti śrīmatu mahâmaṇḍalêśvaradêva
4. rkka-târam-baram saluttumire Kara-samva-
5. tsarada Chayitra ba 11 Belâgiya Sômaṇṇana maga Kâlêya-
6.dâhavayiriduśrī-dêva-
bhavanama

Note.

This record is full of lacunae. It belongs to the reign of some Kaḷachuri king and is dated in the year Khara, 11th day of the dark half of Chaitra. As the year Khara occurred only once in 1171 A.D. during the rule of the Kaḷachurya dynasty (1156-1183) the date of the record may be taken as Chaitra ba 11 of that year, viz., April 2, 1171 A. D. At this time Rāya-murāri or Sôvidêva was the Kaḷachuri king and hence this inscription may be of his reign. A subordinate of his styled Mahâ-maṇḍalêśvara is next named but the name is lost. The inscription records the heroic fight and death of Kâḷeya, son of Sômaṇṇa of the village Belâgi on the date specified.

81.

At the village Kummûr, in the same Hobali of Kuppagaḍḍe, on a stone set up near the Kâlîêśvara temple to the north.

Size 3'—3" X 2'—3".

Kannaḍa language and characters.

1. svasti śrīmatu Kaḷachuriya-kuḷa-kamaḷa-mârttâṇḍa bhuja-baḷa-chakra-vartti Rāya
2. Murāri Sôyidêvarasaru sukadali
3. svasti śrīmatu mēdinî Chittûra gaḍa kôṭeyallire
To-
4. garasiya vîra Sôvaṇadêvanu pâliya . . .
. Koḷagada Gauḍanû
5. rikki kondar â-yir-kkaḷada Dêvadamṇâ prâpta-
nâda || jiteṇa labhyatê Lakṣmîr mritênâpi surâṃ-
6. ganâ mangalaṃ ||

Note.

This inscription is full of lacunae and several words have been lost. It belongs to the reign of Kaḷachuri king Rāya Murāri Sôyidêva (1167-1176) and seems to record the death of a warrior named Dêvadamṇâyaka when Sôvaṇadêva of the village Togarasi attacked some fort which was in charge of the gaḍa of the village Chittûr. The usual stanza stating that one who fights in a battle will gain either heaven or wealth and that life is transient is found at the end of the record. Chittûr is a village in Sorab Taluk and Togarasi is in Shikârpur Taluk.

At the village Kabbûr in the same Hobali, on a stone standing to the right of Basavaṇṇa temple.

Size 4'—6" X 1'—0".

Kannaḍa language and characters.

1. Raüdri-saṃva-
2. tsarada Jyêshṭha ba-
3. huḷa 2 lu śrîma-
4. tu Kabûru Kâḷa-
5. gaüḍana maga Boma-
6. gaüḍanu âtana kîrî-
7. yabbe-komâra Bom-
8. gaüḍana maga Kallappa-
9. na kûḍirîdu
10. heṇḍira kulake..gonda-
11. la-mâḍikoṇḍalli â-dâ-
12. yâdyakalpanu hâdiya
13. kâdukoṇḍalli â Bomm-
14. gaüḍanu taṃna madavaḷige
15. Êchigaüḍi sahita svarga-
16. sthanâdanu î kalla

Note.

This records the death of Bommagaüḍa, son of Kâlagauḍa of the village Kabbûr, while fighting with his kinsman Ka'lappa, son of Bommagaüḍa, who, was the son of (the first) Bommagaüḍa's aunt in defence of women. The wife of the above hero named Êchigaüḍi also died with her husband. The events recorded are stated to have taken place on the 2nd lunar day of the dark half of Jyêshṭha in the year Raudri. The Saka year is not given. The characters are of the 15th century.

At the same village, on a stone set up to the left of the Basavaṇṇa temple.

Size 4'—3" X 1'—0".

Kannaḍa language and characters.

1. Chitrabhânu-saṃva-
2. tsarada Mâgha ba 14.
3. Maṃgaḷa-vâradalu Kaṃ-

4. tanahalliya Bom
5.
6. svargastanâda â-
7. tana madavalige Simga-
8. ûra Bommanana maga-
9. lu Êchakkanu vîra [svar] gga prâpta . .

Note.

This is a viragal inscription recording the death of a warrior named Bom [ma] of the village Kantanahalli and of his wife Êchakka, daughter of Bommana of Singavûr while fighting. The date is given as Tuesday, 14th lunar day of the dark half of Mâgha in the year Chitrabhânû. But as no Śaka year is given, the date cannot be verified. The characters seem to be of the 16th century. Kantanahalli is a village in Sorab Taluk.

84.

At the village Bommanahalli in the same Hobali, on a stone set up in front of the village.

Size 3'—6" X 1'—0".

Kannada language and characters.

1. Hajeya Mallenâya-
2. ka-dêvara Vijanôjara-
3. vara Rupôja saggiyâ-
4. danu

Note.

This records the death of one Rupôja, son ? of Vijanôja, son (?) of Mallenâyaka-dêvar of the village Hajje. No date is given. The characters seem to be of the 16th century. The village Hajje of the record is the same as the present village Hejje in Sorab Taluk.

85.

At the village Ânevatti in Ânevatti Hobali, on a stone set up to the east of the Kaiṭabhêśvara temple.

Size 4'—6" X 2'—9".

Kannada language and characters.

1. subham astu
2. śrîmadu gurudêvêbhyo namah

3. śrīmatu śrī
4. Kuṇṇatūra Mannôjage mānya
5. hādi pōgi amṛitapaḍi
6. ge naḍasuvāru

Note.

Several letters of this short record have become effaced. It seems to register the gift of some rent-free land to Mannôja of the village Kuṇṇatūr (a village in Sorab Taluk) for offering food daily to some god (not named). The characters seem to be of the 17th century.

86.

At the village Abbalagere in the same Hobali, on a stone lying in the bed of the tank to the east of Basavaṇṇa temple.

Size 3'—6" X 2'—6".

Old Kannaḍa language and characters.

1. svasti Saka-nṛipa-kālātita-saṃvatsara-sataṃgaḷ eṇṭunū-
2. ṛa ippatta aydaneya Rudhirô-tgâri yemba saṃbatśaram prava-
3. rtise tadâgata sudhâshtameyūṃ Sanivâra-daṃdu svasti (the record stops here).

Note.

The inscription is incomplete. The date Saturday, 8th lunar day of the bright half in the year Rudhirôdgâri, 825 years after the expiry of the time of the Śaka king is all that is contained in the record. S' 825 corresponds to A.D. 903 and coincides with the cyclic year Rudhirôdgâri. As no month is named, it is not possible to verify the other details of date.

87.

At the village Jaḍe in the Hobali of Jaḍe, on the 1st stone set up near the Râmêśvara temple in the ruined fort.

Kannaḍa language and characters.

1. namas tunga-śiras'-chumbi-chandra-chāmara-châravê trailôkya-nagarâ-rambha-mûla-
2. stambhâya Śambhavê || svasti śrī vijayâbhyudaya Śalivâhana- śaka varuṣaṃ-

3. gaḷu 1348 ne Vyaya-saṃvatsarada Āsvija su..Ādi-vāradalu svasti śrī-man-
mahāmaṇḍalika
4. Viraya nāḍan ā-
5. lutire Lakka-Gauḍa Lingaya Bommaya
6. hiriya Chōlanāyaka kâdi
7.

Note.

Several letters in this inscription cannot be made out as they are too indistinct. It seems to record some fight and the death therein of the warriors named Lakka-gauḍa, Lingaya, Bomunaya and Chōlanāyaka. No king's name is mentioned. Mahā-maṇḍalika Viraya is stated to be the governor of the district in which the battle took place. The date given is Sunday in the bright fortnight of Āsviyuja in the Śaka year 1348 Vyaya. The lunar tithi is lost in the record. S' 1348 corresponds to A.D. 1426 which coincides with Parābhava and not Vyaya. The nearest Vyaya is S' 1328 and probably the figure 4 in 1348 is a mistake for 2 and the date may hence be taken as A.D. 1406.

88.

On a second stone at the same place.

Size 3'—6" X 2'—0".

Kannada language and characters.

1. svasti śrī jayābhyudaya ka
2. Mārgasira ba pratipada śu
3. Jaḍeya gauḍana Kannabbe
4. Kapinaiya śilā-śūsanava hāki
5. mahā śrī śrī

Note.

As the inscription stone is broken the record is quite incomplete. It seems to commemorate the death by *sati* of a woman named Kannabbe who was the wife of the gauḍa of the village Jaḍe. A man named Kapinayya is stated to have set up the stone. No year is given in the record to mark the date. The characters seem to be of 16th century A.D.

A copperplate inscription in the possession of Subbarâyaśâstri of the village Hejje in the Hobali of Jado.

Size 9" X 8" : Two plates with a ring.

Kannada language and characters.

- I a.—1. namas tunga-śiraś-chuṃbi-chandra-chāmara-chûravê 1 trai-
 2. lôkya-nagarâ-raṃbha-mûlastaṃbhâya Śaṃbhavê 1
 3. svasti śrî jayâbhyudaya Śâlivâhana-śaka-varuṣha
 4. 1554 noya Prajôtpatti-saṃvatsarada Âśâda ba 3
 5. lu śrîmadd-Eḍavamurâri kôtokôlâhala viśudha-vai-
 6. dikâdvaita-sidhâṃta-pratishṭâpaka Śiva-guru-bhakti-parâyana-
 7. râda Keḷadi Vemkaṭappa-nâyakara pantrarâda Bhadra-
 8. ppa-nâyakara putrarâda Vîrabhadra-nâyakaru Kanśi-
 9. ka-gôtrada Âpastamba-sûtrada Ejuśâkhoya An-
 10. nigereya Toravaṇa-bhaṭṭara makkaḷu Tirumalabha-
 11. ṭṭarige koṭṭa bhîdâna-tâṃra-śâsanada krama ventemḍare
 12. Sorabada sîme-voḷagaṇa Heddasaya agraḥâradalli
 13. Sarasamakiya Pnṭṭaṃṇana svâsteyanu âtana nile-
 14. ge uttârava koṭṭu agraḥârake saluva maḷavariya
 15. mahâ-jauṃgaḷige uttâra-koṭṭu aramanega kaṭṭisi
 16. kouḍa svâsto bagelu nimage Śivârpitavâgi koṭevâ-
 17. gi â tôṭa gadega saluva rêkhe tôṭadiṃḍalu nimma
 18. hiṃḍina bharaṇa 3 temginamara 1 ke saha rêkhe ga 7½ â-
 19. ru bharaṇadalli bharaṇa 3 tenginamara 3 ke saha ga 6 u-
 20. bhayaṃ tôṭadiṃḍa ga 13½ hasuruvâṇige saha
 I b.—21. ga 1 ubhayaṃ ga 14½ gadeyiṃḍalu Chalya-hoṇ-
 22. ḍadiṃḍalu bîjavari kha 5 ke gaḍi bhatta kha 25 Bidrakuppe-
 23. yiṃḍalu bîja kha 4 ke gaḍi kha 16 mûra mûgaṃḍu-
 24. gadiṃḍalu bîja kha 3 ke gaḍi kha 15 Basavaṇana gadeyi-
 25. ṃḍa bîja kha 3 ke gaḍi kha 12 Chandana-kaiyiṃḍalû
 26. bîja kha 2 ke kha 8 umbali hodarimḍa ? bîja kha 5 ke
 27. gaḍi kha 20 Attigadeyiṃḍa bîja kha 3 ke gaḍi kha 12
 28. Naḍahalliyiṃḍalu kha 4 ke gaḍi kha 16 Kodanamâni
 29. hiribuḍa ? bîja kha 5 ke gaḍi kha 15 aṃtu gadeyiṃ-
 30. da bîjavari kha 34 ke gaḍi bhatta kha 139 ke ga 1 ke kha 6 lu
 31. saluvudu ga 23 1½ ubhayaṃ ga 37½ 6 1½ mu-
 32. vattu êḷu varahanu âru-haṇada vaḍada tôṭa
 33. gadenu voṃḍu manenu Śivârpitavâgi koṭṭevâgi

34. î bhûmigalige saluva sarva-svâmyavanu
35. prâku-mariyâdeyalli âgumâḍikomḍu
36. nimma samttâna-parampareyâgi âchamdrârka-
37. sthâyigalâgi sarvamânyavâgi anubhavis-
38. komḍu bahiri yemdu koṭṭa bhûdâna dha-
39. rma-sâsana âditya-chamdrâv anilônalaś cha dyaur bhû-
- II a.—40. mir âpô hridayam Yamaś cha ahaś cha râtrîś cha
41. ubhê cha samdhyê dharmaś cha jânâti narasya urattam
42. dâna-pâlanayôr madhye dâna chhrêyô ' nupâla-
43. nam | dânat svargam avâpnôti pâlanâd achyutam padam |
44. sva-dattâ dvi-guṇam puṇyam para-dattânu-pâlanam para-
45. dattâpahârêṇa sva-dattam niśphalam bhavêtu | sva-dattâm para-
46. dattâm vâ yô harêta vasundharâm śashtir-varśa-sahasrâ-
47. ni viśtâyâm jâyate krimih
48. Śrî Venkaṭâdri

Note.

This copperplate sâsana is a grant by the Keladi king Vîrabhadranâyaka and is dated S' 1554 Prajôtpatti Âshâḍha ba 3 equivalent to 6th July, A. D. 1631 (if Prajôtpatti—S' 1553 is taken as the correct year) to Tirumalabhaṭṭar, son of Toravaṇa-bhaṭṭa of Anṇigere, belonging to Kauśika-gôtra and Âpastamba-sûtra.

It seems to be recorded that the palace authorities took the estate of Sarasamakkiya Puṭṭanna in the agrahâra village Heddase paying him a sufficient sum for his maintenance in exchange and also paying to the same agrahâra some compensation and out of the land thus acquired in the village by the palace authorities, the king made a grant to Tirumalabhaṭṭa, free from taxes, as an act of charity, of some rice-lands and a garden of the annual rental value of 37 varahas and 6½ haṇas and of a house. The usual imprecatory verses next follow. Details regarding the income from the garden and rice-fields are also fully recorded.

90.

A copperplate grant recording the gift of the village Heddase by Prince Mârapa, younger brother of Vijayanagar king Harihara I in S' 1268, in the possession of Mallârappa, patel of the village Hejje in the Hobali of Chandragutti (Plate XIV.)

Size 10" X 7". 3 Plates.

Nâgari characters except 5 lines at the end. No seal: Ring only. Language

Sanskrit except while describing boundaries, when Kannaḍa words are also mixed with Sanskrit. The signature is in Kannaḍa characters and language :—

- Ia.—1. Gaṇeśāya namas tasmai sarva-māṅgala-kārinē | śidhyamti ya-
 2. t-prasādeṇa jagatām iṣṭa-siddhayaḥ ⁽¹⁾ karṇe yasya chakāsti kuṇḍa-
 3. la-padē nyastāhi-rāja-sthitam maddhyē dyōtita-Hēmaśailam abhitah
 4. śyāmam mahīmamḍalam | amtar-bhāsura-karṇikam kuvalayam rāgād ivō-
 ttamsitam
 5. kalyāṇāya charā-charaika-vibhavē tasmai namaḥ Saṁbhavē | ⁽²⁾ jayaty urvī-
 sa-
 6. rvā kapaṭa-ghatita-Krōḍa-vapushō Harēr daṁṣṭrā-kōṭau sapadi kalitā.
 7. vāri-nilayāt | samīpān Nilādrēr udayam ayataḥ Śītamahasab
 8. kalāgrē saṁsaktā jalada-paṭalivāmbu-jaṭilā | ⁽³⁾ rājānō Rajanī-
 9. śa-vaṁśa-tilakāḥ Sūryānvayōttamsakāḥ puṇya-ślōka-Purūrava-smṛiti-ka-
 10. thā-saṁvādi-Manvādayaḥ | trailōkyābhaya-dāna-durdama-bhuja-stambhāḥ
 kramā
 11. d ā-Kṛita-Trētā-Dvāpara-pāram āpta-vibhavāḥ prithvīm abhumjann imām ⁽⁴⁾
 kālē Ka-
 12. lau kalushatām upayāti lōkē dharmō nirīkshya nija-saṁcharaṇāksha-
 13. matvaṁ | sraśṭuḥ samasta-jagatām upakarttur ētya pārśvam vyajijñapa-
 14. d asau kṛipaṇam kṛipālōḥ | ⁽⁵⁾ pādēnaikēna lōkē katham iva Kalinā.
 klēśi-
 15. taḥ saṁcharēyaṁ kiṁchin nātha prasīda praṇata-jana-vipad-bhāra-nistāra-
 bam-
 16. dhō | ittham dharmēṇa Dhātā suchiram anunayaiḥ prārthitah prīta-chētāḥ
 cha-
 17. krē' syālabhanārtham mahatī nṛipa-kulē Saṁgamākhyam mahīsam | ⁽⁶⁾
 dha-
 18. rmālabasya tasya prakatita-yāśasaḥ Saṁgama-kshōṇibharttuḥ putrāḥ
 19. Kāmāmbikāyaṁ ajanishata chatur-dikpati-prāpta-satvāḥ ēvam tē nāma-
 20. dhēyair Harihara-nṛipatiḥ Saṁgama-Kshōṇipālō vīra-śrī Bukka-Bhūpaḥ
 saka-
 21. la-guṇanidhir Mārapah puṇya-śilāḥ | ⁽⁷⁾ Harēr bāhu-stambhā iva bhuvana-
 rakshā-
 22. praṇayinō dvishat-saṁharttārāḥ surapati-gaīasyēva daśanāḥ | jagat-sra-
 23. śṭuḥ vēdā iva sakala-dharmā-rtha-nilayāḥ kuṁārās chatvārō babhur ati-ta-
 24. rām Saṁgama-vibhōḥ | ⁽⁸⁾ yēshām gōtrādhidaivam sakala-sura-guruh śrī-
 Virūpa-
 25. ksha-dēvaḥ puṇyā sâ Tungabhadra sarid amara-dhunī-saṁmitōdyānaku-

(1) Anuṣṭup metre.

(2) Śārdūlavikṛīṭita metre.

(3) Śikharinī metre.

(4) Śārdūlavikṛīṭita metre.

(5) Vasantatilakā metre.

(6) Sragdharā metre.

(7) Sragdharā metre.

(8) Śikharinī metre.

26. lyâ l sruṅga- [ch] chihâyâ-vitânô viharana-sikhari Hêmakûtâchalôpi . . .
 27. krîḍâ-vâpî cha Pampâsara iti mahati saṃpad êshâ vibhâti l (9) Vâli-vikra-
 28. ma-kathaika-sâkshiṇî Hastinêti nagari garîyasî l pâlitâ Hari-
 29. harêṇa bhûbhujâ bhrâtribhir vigata-matsaraih samam l (10) châpa-kôṭi-vi-
 30. dhutâ-hita-bhûbhṛin-maṃḍalah Prithur iva prathitaujâh mēdinî-valaya-

II. a.

31. m âmbudhi-vêlam sânujô Hariharah praśasâsa l (11) tach-chhâsanân Mâra-
 32. pa-bhûmipâlah saṃprâpya râjyam diśi paśchimâyâm l Gômaṃta-sailê
 33. vara-Chandraguptau sthitvâ sukham samyag apâlayat prajâh l (12) yasya
 pratâpa-
 34. tapanê tapati prakâman na kshtra-maṃḍalam abhûd uditam dharâyâm
 âsît kalâ-
 35. nidhir udagra-tara-prakâśas chitram vikâsam abhajat kumudâkaraś cha l (13)
 yad-yaśah-
 36. -pûra-karpûrâ-môdinî mēdinî divam l Maṃḍâra-surabhi-vyâptâm sparddhatê
 va-
 37. rddhitaujasâ l (14) mûvaru-râyara-gaṃḍah pûrvâpara-dakṣiṇârṇavâdhîśah
 bhâshege-ta-
 38. ppuva-râyara-gaṃḍas' chaṃḍâri-râya-mânaharah l (15) dvishad-arirâya-
 vēśyâ-bhujamga-
 39. kô Hindurâya-suratâlah l mahad-ari-râya-vibhâḍô birudair iti Mârapah pra-
 40. thitah l (16) yasmin mahim sâsati vîra-Mârapê dharmô vyavardhishta
 viśishṭa-varttanaih
 41. îtir nyavarttishṭa suvriṣṭir udyayau kshêman prajânâm ajanishṭa viṣṭapê
 l (17) mrigayâ-
 42. m êtya sa râjâ prêkshya tatâkam cha Heddasî-kshêtram l Varadâ-nadim
 a-dûrê matim a-
 43. karôd agrahâra-nirmânê l (18) tat kṛitvâ hṛidi Gômaṃta-durgam durgâdhi-
 daivatam saṃ-
 44. prâpya Mârapah śrîmân jayâya dvishatâm yayau l (19) kurvan dig-vijayam
 kadâchi-
 45. datula-stambêrama-prôchchalad-vâha-vyûha-bhaṭâvalî-pihita-bhû-chakraḥ sa
 46. śakrôpamah IKâdamba-kshitipam vijitya' samarê Gôkarna-nâtham Sivam
 drashṭum
 47. viṣṭapa-mûla-kâraṇam athâyâsîd anâyâsatal l (20) snâtvâ parvaṇi sâgarâm-
 48. bhasi pitîṇ saṃtarpya viprân api kshônî-gô-mahishî-hiranya-nichayaih
 bhîri-pra-

(9) Sragdharâ metre.

(10) Rathôddhatâ metre.

(11) Svâgatâ metre.

(12) Indravajrâ metre.

(13) Vasantatilakâ metre.

(14) Anushṭup metre.

(15) & (16) Âryâ metre.

(17) Indravamśâ metre.

(18) Âryâ metre.

(19) Anushṭup metre.

(20) Śârdûlavikrîḍita metre.

49. dô Mârapaḥ | tatrânarecheha Mahâbalaṃ hima-jalailḥ karpûra-kastûrikâ-
śrikhaṃ-
50. dâgaru-kumkumair aviralailḥ svarṇa-prasûnair api | ⁽²¹⁾ sahasrê cha śata-
dvamdvê sha-
51. shtyâm ashtâsu cha kramât | śaka-varshê' shv atîtêshv varttamâne Vyayâb-
dake | ⁽²²⁾ Mâghê da-
52. rsê' rkavârê Śatabhishajî ravan Kumbhagê Siddha-yôgê Nâgê sūryôparâgê
53. nirupama-sukṛitî saṃnidhau tasya Saṃbhôḥ | viprêbhyas châśritêbhyô
nikhi-
54. la-nigama-vidbhyô' ndhva-dêśâgatêbhyah prâdâd dhârâ-samêtâṃ prathamâ-
pari-
55. gatâṃ Heddas'm Maṃgarâjah | ⁽²³⁾ sva-pitur nâmnâ Saṃgamapuram iti
kṛitvâ vya-
56. pêta-dôsham apa-bâdham | nidhi-nikshêpa-jâlôpala-mukhyair uchitais cha
mânanailḥ
57. sahitam | ⁽²⁴⁾ nirvartya râja-purushair anamguli-prêkshanîyam ati-
samrakshyam śulkâm-
58. ka-ṭamka-yuktam sarva-namasyam sa viprasâch chakre | ⁽²⁵⁾ tê viprâ
yathâ | shaṭ-karma-pra-
59. varâlḥ shaḍ-amga-nîśitâlḥ shaṭ-tarka-vaijñânîkâlḥ shaḍjâdi-svara-bhâvu-
kâs cha
60. Shaḍabhiñ-Ârhanmatôtsêdhakâlḥ | shaḍ-bhâshâ-chaturâlḥ sha [ḍ-a]-dhva-ni-
ratâlḥ

II. b.

61. shaḍ-vairi-vargâpahâlḥ shaḍ-varṇânuparâlḥ shaḍûrmi-rahita-svâtmâvabôdhô-
dyamâlḥ ⁽²⁶⁾
62. âkhyâna-smṛiti-kâvya-nâṭaka-kathâlamkāra-pâraṃgatâ nîtijñâ
63. nikhilâgama-sthiti-vidalḥ satya-vratâ dhârmikâlḥ | âpanuârttiharâlḥ
64. kṛipâ-paravaśâ lôkôpakâra-kriyâ prâdurbhûta-guṇâs cha Saṃgamapurê
65. mânyâ vadânyâ dvijâlḥ | ⁽²⁷⁾ têshâm gôtra-nâmanî vṛitti-kalpanâ cha | Bhâra-
66. dvâja-gôtra Mallibhaṭṭânâm vṛitti-dvayam Âtrêyagôtra ChânâyaPeddi-
67. nâm vṛitti-dvayam | Kaumḍinya-gôtra Kṛishṇabhaṭṭa Dêvarubhaṭṭayôr
vṛitti-
68. dvayam | Kaumḍinya-gôtra Bhadrâbhaṭṭa Kâśyapa-gôtra Vaiyâkaraṇa
69. Peddibhaṭṭayôr vṛitti-dvayam | Kâśyapa-gôtra Jyautishika Peddibhaṭṭa
70. Bhâradvâja-gôtra Appâyabhaṭṭayôr vṛitti-dvayam | Bhâradvâja-gô-
71. tra Maṃchibhaṭṭa Kâśyapa-gôtra Jârâyyabhaṭṭayôr vṛitti-dvayam | Śrîva-
72. tsa-gôtra Siṃgayabhaṭṭa Peddibhaṭṭayôr vṛitti-dvayam | Kausîka-gôtra
73. Nâgâya Ôjha Kṛishṇabhaṭṭayôr vṛitti-dvayam | Kausîka-gôtra Laklkhâ—

(21) Śârdûlavikṛîḍita metre.

(25) Âryâ metre.

(22) Anushṭup metre.

(26) Śârdûlavikṛîḍita metre.

(23) Sragdharâ metre.

(27) Śârdûlavikṛîḍita metre.

(24) Âryâ metre.

74. yabhaṭṭa Tripurāribhaṭṭayōṛ vṛitti-dvayaṃ | Bhāradvāja-gōtra Simga-
 75. ya Ōjha Gārgya-gōtra Maṃchi Ōjhayōṛ vṛitti-dvayaṃ | Harita-gōtra Pô-
 76. chanabhaṭṭa Appāyabhaṭṭayōṛ vṛitti-dvayaṃ | Kāśya[pa]-gōtra Bhāgavata
 Va-
 77. sishṭha-gōtra Kēśavabhaṭṭayōṛ vṛitti-dvayaṃ | Kāśyapa-gōtra Peddibhaṭṭa
 78. Appāya Bhaṭṭayōṛ vṛitti-dvayaṃ | Kauśika-gōtra Pôtāya Ōjha Sālā-
 79. vata-gōtra Singā Ōjhayōṛ vṛitti-dvayaṃ | Vasishṭha-gōtra Bhāṭṭa Gautama-
 80. gōtra Appāyabhaṭṭayōṛ vṛitti-dvayaṃ | tair-dvijair dattā Śrīvatsa-gōtra
 81. Kōṭināthasya khaṃ 12^a vṛittih | évam niśchitya tatraiva diśō jivā'-
 82. tha sa kramāt Chaṇdragupti-puraṃ prāpya sukham āsta mahā-yaśāḥ | (28)
 83. dharmēna tasya paripālayituh prajānām prājyādhirājya-gahanām-
 84. budhi-karṇadhārah | prajñābalēna Gurum apy ati-saṃdadhānō maṃtrī ma-
 85. hān ajani Mādhava-nāmadhēyaḥ | (29) Kriyāśakti-guruḥ sākshāt tējas
 Trai-
 86. yambakam paraṃ | sa yasyāchāryatāṃ prāpto Bhārgavasyēva Saṃkaraḥ | (30)
 trayīm
 87. samālōchya purāṇa-saṃhitā hitāya lōkasya hi yēna maṃtrinā pra-
 88. sādita-Tryambaka-sāsanāt kṛitah samasta-Śaivāgama-sāra-saṃgrahaḥ | (31)
 Kā-
 89. vēri-vāripūrē vilasati rachitah kīrtti-kētuh sa sētur dharma-stambhō Ma-
 90. tamge' chala-śikhara-tatē Sambhu-dhāmā' ti-sīma' klīptō Hēmādri-danai-

III. a.

91. r vasatishu vidushām Hēmaśailō viśālō yēnēttam yāvad urvī su-
 92. kṛitam upachitam śrīmatā Mādhavēna | (32) tasya dharma-ra-
 93. thikasya sārathiḥ sāradhikkṛita-vipakasha- vikramaḥ Vikra-
 94. mārkaṇḍa achimtya-sāhasaḥ sāhasō'sti vara-Bollu-valla-
 95. bhaḥ (33) | akārayan Mādhava-maṃtri-sāsanāt sa Bollurājō dvi-
 96. ja-dharma-sāsanam | sva-dēsa-mukhya-prabhubhir mahājanaiḥ sad-agra-
 97. hāra-dvitayasya puṅgavaiḥ (34) | tē cha tat-kāla-varttamānā mahā-kulī-
 98. nāḥ satya-pratiññā dṛidha-vratā vipanna-saranyāḥ prati-bhaṭa-girivara-va-
 99. jra-daṃḍā duḥsaha-pratāpa-Mārttāṃḍā guṇa-gaṇa-maṇi-nikara-karam-
 100. ḍāḥ karuṇābhiniṣṭha-mānasā nichitā-gaṇya-puṇyodayā nyāyā-nyāya-
 101. vivēka-viśāradāḥ sakala-kalābhijñāḥ pārāvārā ivā' nu- llaṃghita-
 101. maryādā Mēru-kūṭā' iva sarva-lōka-madhyasthāḥ kulāchalā ivāti-
 103. sthīrā Diggajā' ivā' sakṛit-pravṛitta-dānā dharaṇī-vibhāgā iva sa-
 104. rvaṃ-sahā Malaya-mahīruḥ ivā-namḍita-sakala-janāḥ Kalpa-

(a) Figures in Kannada.

(28) Anuṣṭup metre.

(29) Vasantatilakā metre.

(30) Anuṣṭup metre.

(31) Vamśastha metre.

(32) Sragdharā metre.

(33) Rathōddhatā metre.

(34) Vamśastha metre.

105. pādapā iva prathitaudārya-guṇā nayōpayā ivā'nēka-rāja-
106. kārya-sādhana-kshamāḥ kshamāśrayā apy akshamāśrayā māna-dhanā
107. apy amāna-dhanā yaśōbhīrūpā apy ayaśōbhi-rūpālī samumna-
108. ta-vamśa-sambhūtā apy āmtara-granthi-rahitālī Pumnāgā apy asō-
109. kālī Kumtaladēśa-mamdanāyamāna-Banavasī-dvādaśa-sahasra-
110. samkhyādhīrājya-pradhāna-rājadhānī Chamdraguptyapara-nāma-
111. dhēya-Gōmanta-parvatā-shṭādaśa-kharvaṭa-madhya-dēśa-vilasad E-
112. denāda mahāgrahārāgra-ganya samudyad Elese Kuppagaḍe-grāma-
113. ṇī-Vīrapa-Bommarasa-mukhya-mahājanāḥ Surabhi Tavanadhi Kesa-
114. lūra parivṛḍha Tamмагаumḍa Bomмагаumḍa Mēchagaumḍa mukhya-
115. mahāprabhava-
115. ś cha sarva ēva sambhūya purā Mārāpa-bhūpatinā dattām api Heddasīm ā-
116. chamdrārkaṁ sva-pālana-siddhayē dhārā-pūrvakaṁ sarva-namasyaṁ datta-
117. vamtaḥ | ta-
117. sya sīmā yathā | Isāna-diśi Heddase Gumjanūra Elase trisaṁdhi am-
118. malike pūrvabhāgarōpita lōhapāshāṇa tataḥ samyag dakṣiṇāvalō-
119. kanē Heddase Elase dvisaṁdhi Javaligola tataḥ samyag dakṣiṇā-
120. valōkanē Heddase Elase dvisaṁdhi Vādada-bayala uttara-bhāgada
121. Guḍusugallarre tataḥ samyag-dakṣiṇāva-lōkanē Heddase Elase

III. b.

122. Bandage tri-saṁdhi-sravaḥ saṁchari-srōtaḥ prāpya | tataḥ samyak pa-
123. śchimāvalōkane Heddase Bandage dvisaṁdhi saṁnamāniya
124. mēlaṇa doḍḍēri tataḥ kim-chit paśchimāvalōkane Hedda-
125. śe Bandage Kaḍasūra tri-saṁdhi jala-patana pāshāṇa tataḥ sa-
126. myag uttrāvalōkane Heddase Kaḍasūra dvisaṁdhi Kōḍala-mā-
127. ne mē aṇa kola tataḥ samyag uttarā-valōkanē Heddase Kaḍa-
128. sūra dvisaṁdhi śvā-vidguhā va'mīka tataḥ kimchit paśchimāva-
129. lōkanē Heddase Kaḍasūra dvisaṁdhi Āne-kolana dakṣiṇa-
130. bhāgada ārōpita pāshāṇa tataḥ samyak-paśchimāvalōkanē He-
131. ddaśe Kaḍasura dvisaṁdhi Kārugana Habbe tatō nairruti-bhā-
132. ga mārābhya vāyavya-kōṇa-srōtaḥ- saṁgama-paryantaṁ Varadā-na-
133. dī tataḥ samyak pūrvāvalōkane Heddase Amkuravalliya dvi-
134. saṁdhi Śingategere tataḥ pūrvāvalōkane Heddase Amkurava-
135. lliya dvisaṁdhi-tala-katṭina Homneyahuttu tataḥ
136. kimchid uttarā-
136. valōkanē Heddase Amkuravalli Gumjanūra trisaṁdhi diva-
137. goḍageya ammalike-mēlaṇa guḍḍe valmīka tataḥ samya-
138. k pūrvāvalōkanē Heddase Gumjanūra dvisaṁdhi śrīparṇṇī-
139. taru valmīka tataḥ samyak pūrvāvalōkanē Heddase Gum-
140. janūra dvisaṁdhi galagina hakkalu || dāna-pālanayō-

141. r madhyê dâna chehhrêyônupâlam | dânat svargam avâpnôti pâ-
 142. lanâd achyutam padam (35) | sva-dattâ [d] dviguṇam puṇyam para-dat-
 tânupâlanam
 143. para-dattâpahârêṇa sva-dattam nish-phalam bhavêt (36) | sva-dattâm pa-
 144. radattâm vâ yô harêta vasumdharam | shashti-varsha-sahasrâṇi viṣṭâ-
 145. yam jâyate krimiḥ | (37)
 146. Eḍanâḍa oppa
 147. Śrî Madukanâtha } in Kannada characters.

I. b.

148. Kâśyapa-gôtrada Jâtavêdi-bhaṭṭara makkalu Peddamṇa } in Nâgari
 Nâgaṇṇagalice vṛi. } characters.
 149. tti ೨ (2)
 150. śrî Vira Mârappa-ode-
 151. yara oppa ll
 152. śrî Virûpâksha. } in Kannada characters.

Translation.

Lines 1—2.

Obeisance to Gaṇêśa, bestower of all prosperity, by whose favour the things desired by the world are granted.

Lines 2—5.

Salutation to the auspicious Sambhu, the lord of all objects mobile and immobile, whose ears wear, in place of the usual ear-ring, the serpent king, on whom is seated the earth which has the bright Golden Mountain (Mêru) in its centre and is black all around and resembles a *kuvalaya* (blue lotus) flower with a bright pericarp, worn for pleasure.

Lines 5—8.

Victorious is the earth lifted up from the sea and which rests on the edge of the tusk of Vishṇu craftily assuming the form of a boar and which is full of water, (looking) as if it were a cluster of clouds attached to the digit of the moon rising from the vicinity of Nîlâdri (Blue Mountain).

Lines 9—11.

Kings who were ornaments to the solar and lunar races (in which they were born) and reminded one of the famous Purûrava by their deeds and were equal to Manu (in conduct) and whose invincible pillar-like arms protected the three worlds and who possessed great wealth enjoyed this earth in Kṛita, Trêtâ and Dvâpara ages successively.

(35) to (37) Anuṣṭup metre. The name of Virûpâksha is first written and then obliterated after *-oppa* in line 150.

Lines 12—24.

In the Kali age, evil having greatly encompassed the earth, Dharma found that he was unable to move about and repairing to the ever benevolent Creator and Benefactor of the worlds, begged humbly (as follows):—"How can I move about on one log troubled by Kali? Show some mercy, O lord, who befriend those that bow before you by removing the burden of their sorrows." Thus entreated for a long time by Dharma in humble supplication, Dhâtâ (God) became pleased and caused king Sangama to be born in a great royal line for the help of Dharma. To the famous king Sangama, supporter of righteousness, were born by Kâmâmbikâ (his queen) four sons possessed of the prowess of the four lords of the quarters and named king Harihara, lord Sangama, the mighty Bukka, and the virtuous Mârapa. Delighters in protecting the universe like the arms of Vishnu, slayers of enemies like the tusks of the elephant of Indra, and abodes of Dharma and Artha (wealth), these four sons of king Sangama shone like the Vedas springing from Brahma.

Lines 24—27.

Their family deity being Virûpâkshadêva worshipped by all gods, their garden canal the sacred Tungabhadra resembling the Ganges, their pleasure hill the Hêmakûta mountain covered with the shadows of peaks, their sporting pond being the Pampâsaras lake—This was their great fortune.

Lines 27—31.

Sole witness of Vâli's prowess was the great city Hastina, ruled by king Harihara and his brothers free from envy. Conqueror of the territories of the hostile kings with his bow and possessed of renowned valour like Prithu, Harihara ruled with his younger brothers the earth surrounded by seas.

Lines 31—37.

By his orders king Mârapa acquired a kingdom in the west, and residing on the hill Gômantaśaila in the excellent (city) Chandragupti (Chandragutti) governed his subjects in peace. While the sun of his prowess shone brightly, strange to say, the stars rose on the earth (no *kshatriyas* appeared on earth), the moon became very bright, (the arts prospered) and the blue lilies expanded (the earth was filled with joy). The earth pervaded with the perfume of the camphor that is his fame, vies in glory with the region of heaven covered with the sweet scent of the Mandâra flowers.

Lines 37—41.

Conqueror of three kings, lord of the eastern, western and southern oceans, punisher of kings who break their words, destroyer of the pride of fierce hostile kings, a paramour to the courtesans that are the enemy kings, a sultan to Hindu kings, champion over powerful enemy rulers, by these titles is Mârapa known. While the brave Mârapa ruled the earth, righteousness increased by virtuous acts, calamities disappeared, rains fell copiously, and the people on earth were happy.

Lines 42—51.

While on a hunting expedition the king beheld a tank, and the sacred spot Heddasi and the river Varadâ and made up his mind to create an agrahâra near by. Bearing this in mind he returned to his chief stronghold Gômantadurga and from thence started on an expedition to conquer enemies. Once while engaged in conquest, with his big elephants, sprightly horses and warriors covering the earth, that king who was an equal of Indra conquered in battle the Kadamba king and repaired in joy to witness the god Śiva in the form of Gôkarnanâtha, the origin of the universe. There Mârapa bathed in the sea during *parva* period and offering libations to *pitris* and pleasing Brahmins by liberal gifts of land, cows, buffaloes and gold worshipped god Mahâbala with pourings of cold water scented with musk, sandal, *agara* and saffron and with continuous offerings of gold flowers.

Lines 51—55.

On the expiry of one thousand two hundred and sixty eight Śaka years and in the year Vyaya, on the full moon day in the month Mâgha, on a Sunday with the constellation Śatabhishak, with the sun in the sign Aquarius, during Siddhayôga and Nâgakarana, on the occasion of solar eclipse, the highly virtuous king Mangarâjâ (a mistake for Mârarâja ?) granted with pouring of water, in the presence of the God Śiva, the village Heddase, intended previously by him to Brahmins who were his dependants and who were versed in all the Vedas and who had come from Andhradêsa.

Lines 56—65.

He named it Sangamapura after his father and made it over free from defects and imposts, and possessed of appropriate rights including treasure hidden or buried water springs and rocks, and the right to levy customs duties (*Sulka*), use of an official seal (*anka*) and the authority to have a private mint (*tanka*) [Cp. E. C. XII Sira 95] to be protected by king's officials and not to be pointed out with the index finger (in contempt or with greed) to Brahmins. The Brahmins (who received the gift) were :—proficient in six duties¹ well versed in six angas² and possessed of the knowledge of six kinds of logic,³ knowers of the different *svaras* like *shadja*,⁴ demolishers of Bauddha and Jain religions, proficient in six languages,⁵ walking in six righteous

(1) Six *karmas* or duties of Brahmins are, *yajana* (performance of sacrifices), *yâjana* (officiating at sacrifices as a priest), *adhyayana* (study of Vedas), *adhyâpana* (teaching of Vedas), *dâna* (making gifts), *pratigraha* (receiving gifts.)

(2) Six angas of Vedas are : *śikshâ* (phonetics), *vyākaraṇa* (grammar), *chhandas* (prosody), *nirukta* (etymology), *jyôtiṣa* (astronomy), *kalpa* (ritual).

(3) Six *tarkas* (systems of Philosophy) are :—*Sāṅkhya*, *Yôga*, *Nyâya*, *Vaiśeṣika*, *Mīmāṃsa*, and *Vêdânta*.

(4) The *svaras* (tunes) are :—*nishâda*, *rishabha*, *gândhâra*, *shadja*, *madhyama*, *daivata*, *Panchama*.

(5) Six *bhâṣhâs* (languages) are :—Probably Sanskrit, Kannaḍa, Telugu, Tamil, Malayâla, Ârya (Maharatti) ; or Sanskrit with 5 kinds of Prakrit : Śauraseni, Prâchiya, Avanti, Mâgadhi, Mahârâṣṭra.

paths, ⁶ destroyers of six enemies, ⁷ devoted to the six syllabled name of Śiva (Ōm namaś Śivāya) and to the study of the knowledge of soul free from six defects, ⁸ deeply versed in history, smritis, kāvya, drama, folklore, and poetics, proficient in morals, knowers of all āgamas, ever truthful and righteous, relievers of the sufferings of those who seek shelter, filled with compassion, engaged in doing good to the world, possessed of noble qualities,—lived the Brahmans in Sangamapura, respected by all and ever liberal.

Lines 65—82.

The gôtras and names of these (Brahmans) and distribution of vrittis to them.—2 vrittis to Mallibhaṭṭa of Bhâradvâjagôtra, 2 vrittis to Chânâyapeddi of Âtrêyagôtra; 2 vrittis to Krishṇabhaṭṭa and Dêvarubhaṭṭa of Kaundinyagôtra; 2 vrittis to Bhadrâbhaṭṭa of Kaundinyagôtra and the grammarian Peddibhaṭṭa of Kâśyapagôtra; 2 vrittis to Astrologer Peddibhaṭṭa of Kâśyapagôtra and Appâyabhaṭṭa of Bhâradvâjagôtra; 2 vrittis to Manchibhaṭṭa of Bhâradvâjagôtra and Jârâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Singayabhaṭṭa and Peddibhaṭṭa of Śrīvatsagôtra; 2 vrittis to Nâgâya Ōjha and Krishṇâbhaṭṭa; 2 vrittis to Lakkhâyabhaṭṭa and Tripurâribhaṭṭa of Kauśikagôtra; 2 vrittis to Singaya Ōjha of Bhâradvâjagôtra and Manchi-Ōjha of Gârgyagôtra; 2 vrittis to Pôchanabhaṭṭa and Appâyabhaṭṭa of Haritagôtra; 2 vrittis to Kêśavabhaṭṭas of Kâśyapagôtra and Bhâgavata Vasishṭhagôtra; 2 vrittis to Peddibhaṭṭa and Appâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Pôtâya Ōjha of Kauśikagôtra and Singâôjha of Śâlâvatagôtra; 2 vrittis to Appâyabhaṭṭa of Vasishṭhagôtra and Bhâṭṭagautama-gôtra; a vritti of 12 khaṇḍugas given away by the above Brahmans to Kôṭinâtha of Śrīvatsagôtra. Having thus settled the matter there alone, he went on a victorious expedition to the different quarters and returning to Chandraguptipura lived in happiness and glory.

Lines 83—92.

This righteous ruler of people had a great minister named Mâdhava, a navigator of the deep sea of the government of the great kingdom, who surpassed even Brihaspati by the power of his wisdom. The teacher Kriyâśakti, who was verily the *têjas* of Śiva personified was the spiritual guide (*âchârya*) to Mâdhava like god Śankara to Bhârgava. By that minister (Mâdhava) was composed after a careful study of the Vêdas and Purâṇas and Samhitâs a work consisting of the essence of the Śaiva āgamas for the good of the

(⁶) Six *adhvas* (paths):—*varṇâdhva*, (the path of letters), *Padâdhva* (path of words), *Mantrâdhva* (path of mantras), *Tattvâdhva* (path of true knowledge), *Bhuvanâdhva* (path of the wordly conduct), *Samskârâdhva* (path of samskâras.)

(⁷) Six *vairis* (enemies).—*kâma* (passion), *krôdha* (anger), *lôbha* (greed), *môha* (infatuation), *mada* (pride), *mâtsarya* (envy).

(⁸) Six *ârnis* (infirmities).—*śôka* (grief), *môha* (infatuation), *jarâ* (old age), *mṛityu* (death), *kshud* (hunger), *pipâsâ* (thirst).

world, as directed by god Śiva whom he propitiated. The illustrious Mādhava has gained merit extending over the whole universe since the bridge built by him shines in the waters of the Kāvêri as a flag of his glory and the extensive temple of Śiva erected by him on the top of Matanga hill stands as a pillar of his righteousness and the great Golden mountain is set up in the houses of the learned men by the gifts made by him in accordance with the treatise of Hēmādri.

Lines 92—97.

Riding in the chariot of righteousness he had a brave charioteer named Bollu who scorned the prowess of his enemies by his valour, and possessed the incalculable heroism of Vikramārka. Under the orders of Mādhavamantri, Bollurāja got this charter of charity for Brahmanas prepared (in consultation) with the principal chiefs of his province, and the *mahājanas* and the leading men of the two *agrahāras*. The *mahājanas* then present were :—

Lines 97—116.

Born of high family, ever honest in their engagements, firm in their vows, shelterers of those exposed to danger, thunder-bolts to the great mountains that are their opponents, suns in their dazzling effulgence, receptacles for the jewels that are good qualities, ever intent on humanity, possessors of incalculable virtues, wise discriminators between just and unjust acts, versed in all arts, never transgressing the bounds of honourable conduct like seas (which never encroach on their shores), arbitrators to all the world like the peaks of Mēru (which is situated in the middle of the universe), ¹ very firm like the great mountains, constantly engaged in gifts like the elephants in the cardinal points of the universe (from which ichor flows constantly) patient like the regions of the earth, pleasing all the people like the *sandal* trees, famous for their liberality like *Kalpa* trees, and proficient like diplomacy in accomplishing many political acts. Notwithstanding their being *kshamāśrayas* (resting places of forgiveness) they are *akshamāśrayas* (not *kshamāśrayas*; shelterers of the weak); though they are *mānadhanas* ² they are *amānadhanas* (not *mānadhanas*; possessors of immeasurable wealth); in spite of their being *yaśōbhīrūpas* (brilliant with fame) they are *ayaśōbhīrūpas* (not *yaśōbhīrūpa*; looking bright with good fortune); though they are born of high family (lofty bamboo) they are free from crookedness inside (joints); though they are *punnāgas* (a class of trees so named; eminent among men) they are *aśōkas* (a different class of trees so named; free from grief). The *mahājanas* of the two great *agrahāras* Elase and Kuppugaddē in Eḍenāḍ situated in the eighteen *kharvaṭas* of Gōmanta hill named also Chandragupti, the chief capital of Banavasi twelve thousand, which is an ornament to the country named Kuntala, including the headmen Vīrapa, Bonmarasa and others, and the *mahāprabhus* among whom were the heads of the villages Surabhi, Tavanidhi and Kesalūr named Tammagaṇḍa, Bommagaṇḍa and

¹ There is a pun here on the word *madhyastha*. Similar puns are found throughout this passage.

² *Māna-dhana* means one possessing the wealth of self-respect.

Mêchagaṇḍa,—all these having assembled gave away (re-granted) the village Heddasi in order that it might come under their guardianship though it had been previously granted by king Mārpa, with pouring of water, to be respected by all and to last for as long as sun and moon endure.

Lines 117—140.

Its boundaries are as follows :—In the north-east direction is a tamarind tree at the place where the villages Heddase, Gunjanûr and Elase meet ; and metallic rods and stones set up to the east ; looking well to the south of this (are seen) two twin ponds at the meeting place of Heddase and Elase ; still further to the south is a rock known as Guḍusugal to the north of the open space Vādadaḥayal (?) at the meeting of the villages Heddase and Elase ; further south is seen the Sanchari stream, flowing where the villages Heddase, Elase and Bandage meet ; to the west is seen a big bund above a field ? named saṇṇamāni where the villages Heddase and Bandage meet ; looking still further west are a living rock and a water-fall at the junction of the villages Heddase, Bandage and Kaḍasûr ; to the north of this is a pond beyond Kōḍalamāne at the junction of Heddase and Kaḍasûr ; further north is the Porcupine cave at the meeting place of Heddase and Kaḍasûr and an anthill ; to the west is a stone set up to the south of the Elephant pond at the junction of Heddase and Kaḍasûr. Further west is seen the hillock (?) Kâruganahabbe at the junction of Heddase and Kaḍasur ; to the south-west of this runs the Varadâ river up to its confluence with a stream from north-west. Looking eastwards we see Singaṭagere at the junction of Heddase and Ankuravalli ; further east, an anthill named Honneyahutta at the junction of the villages Heddase and Ankuravalli ; a little to the north is a tamarind tree given away for service of lamps at a place where the villages Heddase, Ankuravalli and Gunjanûr meet, and a heap of stones ; to the east of this can be seen the Śrīparṇi (silk-cotton) tree and an anthill at the junction of the villages Heddase and Gunjanûr. Looking further eastwards is the dry land with a growth of pen-reed (galagu) at the junction of the villages Heddase and Gunjanûr.

Lines 141—145.

Of the two, making a gift and protecting it, protecting is superior to making a gift ; by making a gift one attains Svarga and by protecting it one attains a region from which there is no fall. Maintaining another's gift is twice as meritorious as making a gift oneself ; by confiscating what another has given, the gift made by oneself is rendered fruitless. He who takes away land given by himself or others is born as a worm in ordure for sixty-thousand years.

Lines 146—147.

The Signature of Eḍenâḍ : Śrī Madukanâtha.

Lines 148—152.

Two vrittis to Peddaṇa and Nâgaṇa, sons of Jâtavêdibhaṭṭa of Kâśyapagôtra. Signature of Śrī Vîra Mârpa Oḍeyar. Śrī Virûpāksha.

(1) For an interesting explanation of this word *guḍḍe*, see J. B. Br. A. S. X P. 211.

Note.

This copper plate record is similar to the Kātavalli copperplates (E. C. VIII Sorab 375) in several respects. It was in the possession of Mallāraiya of the village Hejje and was kindly procured by the Amildar of Sorab and sent to this office. The paleography and the language are free from suspicion. The invocatory verses to Gaṇēśa, Śaṃbhū and Varāha are the same in both record but the readings in the present grant are generally more correct. The genealogy of Harihara, the founder of the Vijayanagar kingdom next follows and is similar to that contained in the previous grant referred to. The names of Harihara's brothers are given in the present grant as Sangama, Bukka and Mārāpa while in the other grant they are named Sankara, Bukka and Mārāpa. In both cases Muddappa's name is omitted and Kampa is named Saukara or Sangama. It is very difficult to account for this error in genealogy. Prince Mārāpa, a younger brother of Harihara I is stated to have been ruling under the orders of Harihara in Chandragupti (now called Chandragutti) situated on Gōmantaśaila (a hill in the north-west of Sorab Taluk, Shimoga District) with imperial titles and in one of his victorious expeditions is stated to have defeated a Kadamba king (name not given) and visited Gōkarṇa, a sacred place on the west coast in North Canara District to bathe in the sea and pay homage to god Mahābala enshrined therein. While engaged in making various gifts at the sacred place, Prince Mārāpa is recorded to have granted a village called Heddasē (Now called Hejje in Sorab Taluk) calling it Sangamapura after his father as an agrahāra to Brahmans who had come (at his request?) from Āndhradēśa (Telugu country). The names of the donees and the distribution of vrittis are next given. It may also be remembered that the date of the gift in the present record is exactly the same as that of the Kātavalli grant referred to before and the donees are Brahmans from Āndhradēśa in the other grant also. The village granted in the present record is named Heddasē while the village bestowed in the other record is Kāntapura, a hamlet of Kamaṭhapura on the Varadā river. The details of dating are exactly alike in both records and correct according to Svanikammu Pillay's tables, the date of both the grants being S' 1268 Vyaya sam. Māgha 30 corresponding to Sunday 11th February of A.D. 1347, on which day a solar eclipse occurred and the constellation was Śatabhishak and the sun was in the sign Aquarius and the yōga and karaṇa were Siddhayōga and Nāgakaraṇa as stated in the grant.

Further, both the records state that Mādḥava, the minister of Mārāpa was responsible for the issue of the charter granting the villages under the orders of his master. But in the present record we are further told that the copperplate grant was prepared by an officer named Bollarasa under the instructions of Mādḥava and with the approval of the chief officers and citizens of the agrahāras while in the Kātavalli copperplate grant Mādḥava is stated to have issued the grant direct. Who is this Bollarasa? His

relationship to Mādhava is not given explicitly in the present grant beyond the statement that he was his subordinate (*sāhasa*). But in an inscription at Bālehonnur (E. C. VI Koppa 6) of 1369 A.D.. Boltarasa (mistake for Bollarasa) is stated to be the *kumāra* (son ?) of Mādarasa Oḍeyar (Mādhavamantri) and ruling over Makki ?

As regards the geographical situation of the village recorded to have been given away in the present grant, Heddase is the same as the present village Hejje (marked Hechi in some Taluk maps) in Sorab Taluk to the west of Sorab town. Its latitude is about N 14° 22' and longitude is E 75° 2'. The other villages referred to as its boundaries are Ankuravalli (now named Ankravalli) about 2 miles to the northwest of Hejje, Gunjanūr about 3 miles to the north of Hejje, and Yelasi about 4 miles to the east of Hejje. Bandage is probably the same as Tandage to the east. Hejje is about 2 miles to the east of the Varada river. The village recorded to have been presented in the Kātavalli grant is named Kāntapuri and is the same as Kātavalli in Sorab Taluk, about 12 miles to the north of Sorab, and is also situated near the Varadā river. Other places referred to in the present grant are Surabhi now Sorab, the headquarters of Sorab Taluk, Tavanidhi, now Tavanandi about 5 miles to north of Sorab and Kesalūr, probably the same as Kyasanūr about 8 miles to the south of Sorab. Chandraguptipuri is the present Chandragutti about 10 miles to the north-west of Sorab. All these places referred to are in Sorab Taluk. The *setu* across the Kāvêri referred to in ll. 88-9 may probably be the same as Mādhavamantri dam near Talkād in T.-Narsipur Taluk and the Siva temple on the Matanga hill (l. 90) is evidently the temple of "Paraśurāma" near Hampe (See E. C. III, T.-Narsipur 13; M. A. R. 1912, P. 12; Longhurst's Hampe Ruins, P. 118).

Mādhava referred to in the grant was a minister under prince Mārāpa and governed Chandragutti kingdom in Banavase subject to his control. After his patron's death he continued to govern the province during the reign of king Bukka I of Vijayanagar and later conquered Gôvā. He was the disciple of Kriyāśakti, a Saiva guru who is called royal preceptor of Vijayanagar kings in several grants. The present grant states clearly that Mādhava was the author of a work containing the essence of Saiva āgama and purāṇas. Evidently the work referred to is no other than Tātparyadīpikā, a commentary on Sūtasamhitā by Mādhava, disciple of Kāśīvilāsa Kriyāśakti. Unfortunately no details about the parentage or gôtra of Mādhava are given either in this grant or in the work Tātparyadīpikā. (See also Nos. 113 and 116 of this Report.)

91.

At the same village Hejje in Chandragutti Hobali, on a stone set up to the south of the Īśvara temple.

Size 3'—6" × 3'—6".

Kannada language and characters.

1. śrīmatu bhūjabāḥachakravartti mahāsāvantādhipati Vīradēva.
2. maga Māyidēva diyolu nāyakana me pāyi.

3. dēvara va Tammaya Kuvara Māchaya . . .
 mahā pengala
 4. hōha paḍevala bo . . .
 ja vīra ydida.

Note.

This inscription is full of lacunae. It seems to record the heroism and death of some individuals named Tammaya and Kuvara Māchaya while rescuing their women from the attacks of some enemy during the administration of Māyidēva, son of Vīra-dēva, entitled *bhujbalachakravarti* and *mahāsāmantādhipati*. No date is given. The letters seem to be of the 13th century.

92.

At the village Hāluga'ale in the Hobali of Uḷavi, on a copperplate śāsana in the possession of Śivappagaḍa : 2 plates with ring :

Size 8'' × 8''.

Kannada language and characters.

I. a.

1. śubham astu namas tūṅga-śiraś-chūmbi-chāndra-chāmara-chāra-
2. vē trailōkya-nagarāraṇbha-mūla-stambhāya Saṃbhava l sva-
3. sti śrī jayābhyudaya-Śālivāhana-śaka-varuṣa 1589
4. neya Parābhava-samvatsarada Pāḷguṇa śu 3 lū śrīmatu
5. sajana-śudha-śivāchāra-saṃpāṇnarāda Sōmappadēvarige śrī-
6. man mahā-prabhu Bīḷigi-Śivappa-Nāyakaru koṭa dharma-sā-
7. dhanada krama-veṇṭeṇḍare nīvu kaṭisida maṭhada dharmakke
8. svāsteya māḍikoḍabēkendu naṃma kūḍe hēḷidalli naṃ-
9. ma sīme-voḷage Koṇḍali-grāmado!agaṇa Heggāraha'li-
10. staḷada ttoṭada-tāḷagadeya bhūmiya maṇegaḷa rēkhe vi-
11. vara . . . Māha-bha'aniṇḍa saluva rēkhe ga 35 6 3½-ke
12. hiṃgaḍa prāku vapisida Koṇḍali Jidugaṇasivāpurada-
13. lli yiha gade bijavari kha 3 ke ga 2½ ubhayam ga 3 vuḷi-
14. du śudha tōṭada rēkhe ga 32 6 3½ Ttiṃmanabhaṭaniṇḍa
15. Dēvaṇabhaṭana pālu sahā rēkhe ga 33½ 6 7¼ o Yīśvarabha-
16. ṭa Nārasihya-bhaṭaniṇḍa rēkhe ga 16½ 6 3½ o Gaṇaparasai-
17. na Raṅgaṇṇaniṇḍa tōṭada bhaṇa 6 ke rēkhe ga 3 Guṇavaṇṭe pā-
18. lu tōṭada rēkhe yīga gadeyāgi yiha sidhāya ga 5 6 2½ ke
19. saluva rēkhe ga 10½ o ke vivara Yīśvarabhaṭa Māha-

I. b.

20. balanimda saluva rēkhe ga 7 ke bījavari kha $3\frac{1}{2}$ o ke sidhāya pramā-
21. nu ga $3\frac{1}{2}$ sujāyitapālū (?) ga $3\frac{1}{2}$ ke sidhāya pramānu bija-
22. vari kha 2 ke ga $1\frac{1}{2}$ o $2\frac{1}{2}$ ubhayam ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ o
23. Divākara Śambhubhaṭana pālu vaḷagana- Śamkarana pālu tōṭada rēkhe yī-
24. ga gadeyāgiha sidhāya ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ ke vivara
25. Lakshumayanimda bīja kha 3 ke sidhāya pramānu salu ga 3 pā-
26. lu sāgina gade bījavari kha 2 ll ke sidhāya pramānu ga 2 o $2\frac{1}{2}$
27. ubhayam sidhāya ga 5 o $2\frac{1}{2}$ ke saluva prākūrēkhe ga $10\frac{1}{2}$ o
28. amtu saluva rēkhe ga $106\frac{1}{2}$ $3\frac{3}{4}$.7 matam Komḍali Gaṇapa-
29. rasaina tōṭada bharana 8 ke ga 3 gade bījavari kha 6 vaḍahina
30. hāda kha 13 ubhayam kha 19 ke ga $9\frac{1}{2}$ ubhayam
31. ga $12\frac{1}{2}$ o Namdāla-Nāraṇabhaṭanimḍalu tōṭada bharana 6
32. ke ga $3\frac{1}{2}$ o $2\frac{1}{2}$ gade bījavari kha 2 o ke ga 1 o $2\frac{1}{2}$ o ubhayam
33. ga 5 homḍada gade bīja kha 3 o ke rēkhe ga $1\frac{1}{2}$ ke sāgu ga 1 o 2
34. Divākara Śambhubhaṭana pālu mārīhōda bījavari kha $4\frac{1}{2}$ muṃ-
35. ḍamāu kha 3 ubhayam bījavari kha $7\frac{1}{2}$ Chaudibhaṭa Su-
36. samkra-gaṇḍana kāre kha 1 omṭu (?) gade bīja kha 1 amtu kha $9\frac{1}{2}$
37. ke ga 4 o $2\frac{1}{2}$ maṭada pālu bharana 10 ke ga 6 Hanumam-
38. ta-dēvara pālu gade bījavari kha $21\frac{1}{2}$ ke ga 11 dēvara pālū 1

II. a.

39. bījavari kha $1\frac{1}{2}$ ke ga o 2 o 0 antu rēkhe saluvadu ga 32 ubha-
40. yam saluva rēkhe ga 13 o $3\frac{1}{2}$ 7 ke maṭada svāsti bage teru
41. bāhadu ga 6 Hanumamṭta-dēvarige ga 1 o o ubhayam ga 7 o 0
42. nuḷidu śudha ga 131 o $3\frac{3}{4}$ 2 nūra mūvatto [ndu] varahanu
43. mū-chaulu byāle teranū nimage Sīvārpitavāgi biṭu
44. koṭevāgi yī-bhūmi manegaḷige pūrva chatuh-sī-
45. mege hākida liṅgamudre kallimda vaḷagāgi saluva
46. tōṭa tōṭa-sthaḷa gade bedalu maki hakalu bīlu
47. tiṭu kānu kāḍārambha maṭha manedāna am-
48. goḍu amgaphala nīru dāri muṃṭāda ashṭa-
49. bhōga tējasvāmyavula bhūmi-manegaḷa-
50. nu sasi-baḷi bāle neḍisi gaisi rūpa māḍisi
51. mūli vakalugaḷa kaiya kāla-kālam pratiya-
52. lu terasikomḍu bahiri prāku dēvasva uttāra mē-
53. le baradu Bāḷi-kopada Umāmahēśvara-dēva-
54. ra svāste ga 6 Komḍila Hanumanta-dēvara svā-
55. ste ga $1\frac{1}{2}$ ubhayam ga $7\frac{1}{2}$ yēlūvare varaha-

II. b.

56. nū ā-svāste vakalugaḷa śraya kāla kālam pratiya-
57. lu ā dēvatā-sēvage naḍasibāhiri mēla-

58. da bhûmi-manegalanu nimma saṁtâna-pârampa-
59. reyâgi â-chamdrârka-sthâyigalagi âli anu-
60. bhavisi bahiri emdu koṭṭa dharma-sâdhana yi-
61. dakke sâkshigalu l âditya-chandrâv anilâ-
62. nalau cha dyaur bhûmir âpô hridayam Ya-
63. maś cha l ahaś cha râtriś cha ubhê cha saṁdhyê dha-
64. rmaś cha jânâti naraśya vṛittam l sva-dattâ [d] dvigu-
65. nam puṁnyam para-dattâdupâlanam l para-dattâpahâ-
66. rêṇa sva-dattam nishphalam bhavêtu l śrī Sadâśiva.

Note.

This is a copperplate śâsana of the reign of the chief of Bilgi named Sivappanâyaka. It registers the gift by the king, of some rice-fields and gardens and houses (with details stated) in the hamlet Heggarahalli-sthala belonging to the village Koṇḍali in his kingdom, made as perpetual hereditary endowment remitting the tax of nearly 131 varahas to a Vîraśaiva priest named Sômappadêvaru on his representation to the king praying for some property to maintain the matt newly built by him. It was also stipulated that lands belonging to the temples of Umâmahêśvara in Bâlikopa and of Hanumantadêvaru in Koṇḍile were to be let out on *Śraya* tenure (leasing out land on a rent below its original value, to which it is expected gradually to rise after some years) and the income used for their maintenance. The usual imprecatory stanzas follow. At the end of the grant is engraved the king's signature Sadâśiva.

The grant is dated the 3rd lunar day of the bright half of Phâlguna in S' 1589 Parâbhava. Taking Parâbhava which corresponds to S' 1588, the date is equivalent to February 15, A.D. 1667.

A Correction.

In a copperplate grant of the Râmachandrâpur Matt, Nagar Taluk, published in page 78 of the Annual Report for 1923, the date was read as S' 1343 Raudri in line 2 and it was stated in the Note under the inscription that the date was irregular and the record unreliable. This reading seems to have been based on a copy of the grant produced at the time. The original plate has now been read and the date given is S' 1243 Raudri Mâgha ba 30. Taking the Śaka year 1243 as current, the year corresponds to Raudri and the English equivalent of the date is January 29, A.D. 1321. The remarks published in the Report about the unreliability of the grant are cancelled.

93.

TUMKUR DISTRICT INSCRIPTIONS.

MADHUGIRI TALUK.

On a pillar in the maṇṭapa to the right of Kālikādēvi temple in Madhugiri town.

Telugu characters and language of the 19th century.

1. śrīmat-Kālikā-dē-
2. vi-Kamaṭhēśvara-dēva-
3. riki Vanaparti
4. Basavadi Liṅga-
5. muna-komāruḍu
6. Mādhuvoya sē-
7. yimchina dharma-
8. prayōjanam bā-
9. vi-maṇṭapam Mā-
10. daviya Kalāmu
11. Venṅamma sēyim-
12. chimdi garuḍagam-
13. bham

Note.

This records the construction of a well and maṇṭapa in front of Kālikā Kamaṭhēśvara temple (at Madhugiri) by Mādhuvoya, son of Basavadilingamma of the village Vanaparti. A *garuḍagamba* is also stated to have been set up by Kalāmu Vengamma of Mādavi.

94.

Sannad of Mysore king Kṛṣṇarāja Voḍeyar III in the possession of Jōḍidār Narasinhāchārya, Madhugiri town.

Kannada language and characters, except the seal above which is in Dēvanāgarī characters.

Śrī Chāmarāja va-
ḍera tanuja Kṛṣṇa-
rāja-vaḍayaru.

1. âmilâni śirastedârâni hâlayista-
2. kabâla makaddamâni mujâriyâni tâ-
3. lûke Maddagiri sarakâra dâkhala riya-
4. sata Maisûra bidânaṃda Maddagiri ka-
5. sabe beṭṭada hiṃde suttâ aḍavi giḍâ
6. kaḍadu sāguvaḷi -mâḍuva bagye bhûmi-
7. yaṃṃnu śraya-guttiggye appaṇe âda-
8. re â-prakârâ sarakârakke haṇâ saṃdâ-
9. ya mâḍuttâ taṃṃma kâlakhêpaü mâ-
10. ñikoṃḍu yiratêṇeṃḍu Kupâchâ-
11. rriyu mâji Âmila Lakshminarasaiḡo hê-
12. liddariṃdâ Vibhava-saṃvatsarakke ai-
13. du haṇâ nckarara mâḍi Âṃgirasada va-
14. rigo varasha aidakke kaṃgu 5 ° o ai-
15. du vara niṃta guttige nêmakâ- mâḍi paṭṭe
16. baradukoṭṭu yiddaddariṃdâ yi
17. Brâṃhaṇaṇu giḍâ kaḍisi bhûni-sâ-
18. guvaḷimâḍi varuṣaṃ-pratiyaḷû
19. paṭṭe-mêrege sarakârakke salatakka haṇa-
20. vaṃṃnu saṃdâyâ mâḍi koḍuttâ
21. baṃdu yîga sadari niṃta guttige
22. aidu-varahada mêrege jôḍige a-
23. ppaṇe âdare â-mêrege sarakârakke ha-
24. ṇavaṃṃnu saṃdâyâ mâḍikoḍuttâ taṃ-
25. ma jîvanavaṃṃnu mâḍikoṃḍu yiratê-
26. ne yidu horatu yimṃṇêṇu taṃma
27. jîvanakke mârgavillaveṃḍu Phauja-dâ-
28. ra Lingarâjaiyanavara saṃgaḍa hêliddâ-
29. gi avaru hajûru hajûralli śrutapaḍi-
30. śida kâraṇa kaṭṭu-mâḍisi yidhittu
31. yî Brâhmananu giḍâ-kaḍisi sāgu-
32. vaḷi mâḍida koppala bhûmiyaṃṃnu kaṃ-
33. ṭirâyi gu 5 ° o aidu varaha jôḍi
34. mokarara mâḍisi yidhîtâgi Śrîmukha-
35. saṃvatsaradârabhya grâmaṃṃnu âchâ-
36. rri-jimṃe mâḍi koṭṭu varuṣaṃ-pratiya-
37. lû aidu varahada mêrege jôḍi-tega-
38. du-koḷuttâ biṭṭi muṃtâda upa-
39. dra yilladante sarâgavâgi naḍasuttâ
40. varuṣaṃ-pratiyaḷlû tâjâ sanadina u-

41. jûra mâḍade yi-sanadina nakala lokha-
42. lke baraśi asala sanada himḍakke koḍu-
43. vadu târikha 5 mâhe Mo samna 1813
44. yisavi Vaisâkha śu 5 Śrîmukha-samvatsa-
45. ra khata Subbarâva munashi Hajûraha mo
46. kkâma Nanjanagûḍa sâlliyânâ kaṁ-
47. tirâyi aidu varahâ-
48. da prakârâ jôḍi togeddu-kom-
49. ḍu grâmaṁnu nirupâdi-
50. kavâgi naḍaśi-konḍu baruva-
51. dû ruju Śrî Kṛishṇa
52. Śrîmukha-samvatsara Āśvîja śu 15
53. mâhe Akataṁbara târiku 9 samna
54. 1813 yisavi dâkha daptara kaṁ-
55. naḍi Hirâṁṇyappa Divân Kachêri
56. Hajûru.

Note.

This sannad issued by Kṛishṇarâja Voḍeyar III, king of Mysore on the 5th May of 1813 A.D. has a seal of the king in Dêvanâgarî characters on the top of the sannad. A Brahman named Kuppâchârya, an ancestor of the present Jôḍîdâr, cut down the trees in the hill slopes behind Maddagiri (Madhugiri) hill and brought the land under cultivation and enjoyed it under *shṛâya* tenure for some years paying a sum of five varahas to Government annually. He next represented to the king through Lingarâjaiya, *fouzdâr*, that he was a poor man without any other landed property and that he might be permitted to possess the land permanently on payment of a quit-rent of 5 varahas per year and the king accordingly granted the whole of the land to the Brahman as *Jôḍi* with an annual payment of 5 varahas to Government. The order was issued to the grantee through the Amildar (then called Āmil) of Maddagiri named Lakshmî-narasaiya.

The date of the sannad is given as Śrîmukha sam. Vais śu 5 according to Hindu calendar and the equivalent English date is also mentioned in the grant. The clerk who wrote the order is named Subbarâv and the king's signature Śrî Kṛishṇa occurs at the end of the grant. Below the sannad is a certificate stating that the grant has been entered in the Kannada *daftar* (register) of Hazur Dewan Kacheri on the 9th october 1813 (Śrîmukha sam. Āśvîjîja śu 15) by the official named Hirâṇyappa.

95.

On a pillar of Ranganâtha temple in the village Tungôṭi in the Hobali of Madhugiri.

Kannada language and characters.

1. svasti vijayâbhyudaya Śâ-
2. livâhana śaka varushaṁgaḷu samda-

3. 1474 neya Paridhâvi-samvatsarada
4. Kârtika sudha 8 lu Mummaḍi Chikapa-
5. gauḍarayanavarige puṇṇyavâ-
6. galeṇḍu Bijvarada Kenchaya-nâ
7. yakaru sunkada âyava-
8. nu yî-dêvastâna Raṁganâthage
9. koṭṭu dhârâ-pûrvakam mâ-
10. ḍida maṁgaḷa mahâ-śrî-śrî

Note.

This records the grant of the income from tolls for the services in the temple of Ranganâtha, made by Kenchayanâyaka of Bijavara in order that merit might accrue to Mummaḍi Chikapagaḍaraya. Kenchayanâyaka seems to have been a subordinate of Mummaḍi Chikapagaḍa, chief of Bijavara, a village near Madhugiri (or Mad-dagiri), who ruled over parts of the present Maddagiri and Koratagere Taluks. The record is dated 8th lunar day of the bright half of Kârtika in the year Paridhâvi S' 1474 (October 25, A.D. 1552). The date is not verifiable.

It may be remarked here that the object of worship in the above Ranganâtha temple is merely a pillar of stone and no image.

96.

On a rock to the west of the village Guṇḍlahaḷi, a hamlet of Siddâpura in the Hobali of Madhugiri.

Kannaḍa language and characters of the 16th century.

1. Pingaḷa-samvatsa-
2. rada Kârtikha śrîma-
3. ṁ mahânâḍa prabhu
4. Chikapa-gauḍaru
5. heṇḍiti Hiramma
6. mâḍida dhamma

Note.

This records an act of charity of Hiriamma, wife of the illustrious Mahânâḍa-prabhu Chikapagaḍa. What the act of charity is is not stated. Chikapagaḍa is the name of several of the chiefs of Bijavara. As merely the name of the year Pingaḷa and that of the month Kârtika are given in the grant, it is not possible to assign the inscription to any particular chief of the name. As the characters seem to be of 16th century, the date may be taken to be November, 1557.

Copperplate grant in the possession of Pūjāri Gōviṇḍa in the village Guṇḍalahalli, a hamlet of Siddāpura in the Hobali of Maddagiri.

Size 8½" X 15½". 1 plate.

Modern Kannada language and characters.

1. 1515 no yisavige sariyāda Vijaya saṃ || Kārtika śuddha 15 ya'lu Rāshabē-
2. śvarana dēvastāna śili-śūsanaḍa vivara Śidapuradalli yide Kuḍūti kōṭo-
kaṭṭa-
3. takka-bagyo yida nūrru mano-puiki Kambagaḍa Karegaḍa Rāyaṇṇa-
gaḍa Raṃgogaḍa
4. Gōviṇḍagaḍa Tṭimnogaḍa Kaṃbada Raṃgogaḍa kōṭo-kaṭṭatakka
karchū
5. 1892 varaha Karegaḍa Kaṃbegaḍa saha māḍi yidadu 1892 vara-
6. ha saha māḍidu Jirle Mallanṃma sâ'â tṭirisi Kūḍūtti dēvastā-
7. naḍa muṇḍo maṇṇu kāmagaṛi 20 varahadadu kallu-kamagaṛi Yaṃgaṭa-
8. na Bōvi Rāmāna Bōvi Tṭimṃma Bōvi Tiruṇa Bōvigalige kallu-kā-
9. magaṛi karcha 20 varaha koṭṭu yidhāḷe bāvi-tiridali tanṭana bō-
10. vigalige vuḍugare 10 ha koṭṭu yidhāḷe puṇya māḍisida karchu
11. 1 varaha saṃttarpaṇo māḍisi yiruvadu 90 varaha koṭṭu idu samasta-ja-
12. nagalige dāna dharmā māḍi kaivāḍarriḡo guruvugalige saha koṭṭa-
13. du 6 varaha Kaṃbadaiya Gōpālu-Kṛitṭa yaraḍu dēvastāna marra bāvi kaḍi-
14. śi sōpānaḍa myāḷo yaraḍu kaṃbada pūrva-mukhaṇṃgi Jirle Mallanṃma
15. kaṃbadalli kaḍisi mārgavāḡi yārrādaru baṇḍa puṇṇyātmaru naṃna tale-
myā-
16. lo vaṇḍu bagase nīrru ākabēkendu bēḍuttēne nanna vaṃśastāru yā-
17. rādaru manoyalli asuvu yaṇṃmo yīdarre naṃna taleḡu bāyigu beṃ-
18. ṇṇo yiṭṭu māḍuttāreṇḍu bēḍukomḍu yidēne
19. Śidāpurada Vaṃnogaḍa yajamāna Maritṃmaṇṃnahalli Dāsē-gaḍa
20. yivaru yibbaru yajamānaru 100 mano aṇṇa-taṃmaṇḍiru
21. yivara yibbara mātina prakāra Śidhāpura Kūḍūti vubhayatāpi-
22. gaḷu yaraḍu yiso prakāra grāma-gauḍiko anubhaviśikoṇḍu bu-
23. tana sēve Gōpā'a Krishṇasvāmi sēve Kaṃbadaiyyana sēve Lakshmidēvara
24. sēvo māḍi bāna vagaire yaraḍu yiso prakāra dēvatā-sēvegaḷu naḍaśi-
25. koṇḍu 100 manoya sartina myāḷe yaraḍu yise prakāra varuṣha va-
26. rushe naḍaśikoṇḍu hōlullavaru yivara mātige prati hēḷade hō-
27. galullavaru 12 kaivāḍa bārā-banūti saha yiṭṭu koṇḍu dēvatā-
28. sēve vagaire naḍaśikoṇḍu hōgalullavaru Gōpā'a-Krishṇasvāmiḡe
29. Yaṃgaṭapurada Vaiyisṭamaṇē pūjārri Vaṃnogaḍana taṃmaṇē

30. yiragârara pûjârri Guṇḍalahalli yajamauanê Lakshmidêvara pû-
31. jârri Yire Vannegauḍana taṁmane aṁṇu vuvvina yaḍage yivarigê
32. guruvugaḷu Penagoṇḍe Bijavârada Tiramala-tâtachârê guruvugaḷu Van-
33. negauḍa Marri Tiṁṁmanahalli Dâse-gauḍa guruvugaḷu yî 3 vara mâṭige pra-
34. ti hêlâḍe 100 manoyavaru tappidare 12 kaivâḍava âgali tapidare Kâṣiya-
35. lli mâḍida daivadrôḷa kuladrôḷa mâḍida hâge hōgaḷḷavaru
36. yaṁḍa barisida jairêkhe Sâlivâhana sâkha varushaṁgaḷu
37. 1386 ne Târava saṁvatsarada Âshâḍa śuḍa 5 Stiravâradallu

Note.

This record purports to give details regarding the stone inscription of the Rishabhêśvara temple (in the village of Siddâpura) in the year S'1515 Vijaya sam. Kâr. śu. 15 (October 2), A.D. 1593). But the story given here is quite different. See Ep. Carn. XII Maddegiri Taluk No. 21.

It informs us that the fort of Kuṇḍuti, a hamlet of Siddâpur, was built by Kambegaḍa and others, among the 100 families of the village, at an expense of 1892 varahas and that this amount which had been borrowed by Karegaḍa and Kambegaḍa was paid off by a woman named Jirle Mallamma. She also got a well constructed in front of the temple at Kuṇḍuti at a cost of 30 varahas and also fed people freely on the occasion and made presents to artisans and priests. Two temples, viz., those of Kambadaiya (Narasimha) and Gôpâlakṛishṇa were built by her in the same village and above the steps of the well dug by her, she got two pillars set up and had her figure carved on one of them. Her request is that every way-farer who passes near by might pour a handful of water over the head of her image and that her descendants might put a little butter over the head and in the mouth of the image just after cows and buffaloes give birth to calves. Further, Jirle Mallamma has also instructed that Vannegaḍa of Siddâpura and Dâsegaḍa of Maritimmanahalli should be regarded as heads of the 100 families of the villages Siddâpura and Kuṇḍuti and that the office of gaḍa as well as the management and upkeep of the temples of Bîṭa (temples enshrining spirits or ghosts), Gôpâlakṛishṇa, Kambadaiya and Lakshmidêvi, should be divided equally among both and that the hundred families of the two villages and the 12 village officers should obey them. It was further laid down by her that the Vaishṇava (Sâtâni) family of the village Yangatapura should conduct the worship of Gôpâlakṛishṇasvâmi and that the family of the younger brother of Vannegaḍa should look after the Viragals in the neighborhood and that the *yajamân* (head) of Guṇḍalahalli should conduct the worship of Lakshmidêvi shrine and that Hirovannegaḍa's younger brother should have charge of the flowers and fruits (to be offered to gods ?) and the Tirumala Tâtâchâr family of Penagoṇḍe Bijavara should be regarded as gurus. A severe imprecation was laid against any of the hundred families or of the twelve officials of the villages who might disobey the above Vannegaḍa, Dâsegaḍa of Maritimmanahalli and the guru.

The document is called Jayarêkhê, the writing of victory and is dated Saturday fifth lunar day of the bright half of the month Āshâḍha in the year Târaṇa S' 1386 (*viz.*, June 9, 1464 A.D., a Saturday).

It may be remarked that the above copperplate inscription merely records the tradition regarding Jirle Mallamma and her charities. The dating is quite wrong since the copperplate inscription purports to give details connected with the stone inscription dated one hundred years later. Probably S' 1386 is a mistake for 1686 and the true date of the record is S' 1686 Târaṇa sam. Āshâ. śu. 5 (July 4, 1764) which is however a Wednesday, not Saturday as stated in the grant. The characters too are of a modern date.

98.

On a boulder near a spring called Manushyanachelime in the village Āvikaṭṭe in the Hobli of Madhugiri.

Kannāḍa language and characters of the 19th century.

1. Madhugiri Gaṇanâta
2. Paḍarangey Aṇaya-
3. chara

Note.

This inscription is engraved on a rock close to the forest range on a hill adjoining Madhugiri. Near by, the figure of a man with hands folded is carved on the rock. The inscription seems to record the salutation of a man Aṇayâchâri of Pâṇḍurange to the god Gaṇanâtha of Madhugiri.

99.

On a stone set up in a field to the north of the village Kâramaraḍi in Madhugiri Hobali.

Size 4' X 2'.

Kannāḍa language and characters of the 16th Century.

1. Paridhâvi-saṃvatsarada Mâ-
2. gha ba 11 śrîman mahânâḍa-pra-
3. bhu Bijjavarada Mummaḍi Chikapagaḍarayanava-
4. ru Kogagaḍage koṭṭa nentaru-goḍagi-mânyada holav ikkaḷa bhû-
5. miya v ikkaḷa holavanu naṃma vaṃ-
6. śadavaru vaṃśadavaragaḷinda mârisi-
7. koṇḍu ho'ava koḍadavanu naṃma vaṃśada'i hu-
8. tatakavanalâ

Note.

This records the gift of a plot of land of the sowing capacity of two koḷagas made to Kogagaṇḍa as *nettaru-koḷagemānya* for services in war by the chief Mummaḍi Chikapagaṇḍaraya, *mahānūḍuprabhu* of Bijavara. An imprecation is laid against his descendants who might get the land sold and take it away from the descendants of the donee. No Śaka date is given. Merely the name of the year Paridhāvi and the titli, 11th day of the dark half of the month Māgha are given. The characters seem to be of 16th century and the date may probably correspond to February 9, A.D. 1553. (Compare also Nos. 95 and 96.)

100.

On a slab built into the north wall of the garbhagriha of the Śiva temple in the village Doddēri in Doddēri Holli.

Kannada language and characters of the 17th century.

1. Lakkaḷiḷya Kāriyappaṇa maga
2. Mari Kenchanna Vadeṇu Lingēśvaraḡe
3. kōṭa Konti Dodḍēri matha

Note.

A matha at the village Konti Dodḍēri is recorded to have been given away for enshrining god Lingēśvara by a Lingāyat priest : Mari Kenchanavaḍeyar, son of Kāriyappa of the village Lakkaḷiḷli. No date is given.

101.

On a slab in the pavement of the main street in the same village Doddēri.

Kannada language and characters of the 18th century.

1. Yīśvara-sampvatsarada Pushya sudha 10 hi
2. Konti Dodḍēriya Rangagaṇḍara
3. mommaga Kenchanagaṇḍara
4. kōmūra Dodḍanna-gaṇḍa-
5. riḡe kōṭa kodagi-māṇnya

Note.

This records the gift of some kodagi land to Dodḍannagaṇḍa, son of Kenchanagaṇḍa and grandson of Rangagaṇḍa of the village Konti Dodḍēri. Why the village is called Konti Dodḍēri is not definitely known. Probably it is named after the village goddess Kontyamma. The grant is dated 10th day of the bright half of Pushya in the year Śvara (Jan. 18, 1758 A.D. ?). The name of the donor is not given nor the exact date.

102.

On a rock in the lane to the south of the same village (Doḍḍêri).

Kannaḍa language and characters of the 17th century.

1. Chitribhānu-saṃvatsarada Kârti-
2. ka sudha 5 lu śrī Malpāgaḍa
3. Kâlīgaṇḍa Girigoṇḍanu saha koḍa-
4. giyâgi koṭṭa māmnyada
5. hola maṃgaḷa

Note.

This records the grant of a *koḍagi* (rent-free land) to some one not named by certain gaḍas named Malpā-gaḍa, Kâlīgaṇḍa and Girigaṇḍa. No date is given. The characters seem to be of the 17th century and Chitrahānu may correspond to A.D. 1642 and the whole date may be regarded as equivalent to April 24, 1642 A.D.

103.

On a pillar of a ruined mantapa of the temple of god Ahôbala Nârasimha to the west of the village Jakkanahalli in the same Hobli of Doḍḍêri.

Size 6' × 1'—6''.

Kannaḍa language and characters.

1. vijayâbhuydaya
2. Śālavāhana
3. śaka varushagaḷu
4. 1710 ke sanda
5. vartamāna
6. Kilaka-nāma-sam-
7. vacharada Kâ
8. śu 15 lu Bhānuvâ-
9. radallu
10. Puravara
11. Ranga-gaḍana
12. bhôjana-sâlâ
13. maṇṭapa dharma

Note.

This records the construction of a dining-hall (*bhôjanasâlâ-maṇṭapa*) near the temple of Narasimha by Rangagaḍa of Puravara. The date is given as Sunday 15th lunar day of the month of Kârtika in the year Kilaka S' 1710, and corresponds to November 13, A.D. 1788 but the week day is Thursday and not Sunday as stated in the record. Puravara is a village in Madhugiri Taluk.

104.

On a stone standing in a forest to the west of the same village Jakkanahalli.

Size 7' × 2'.

Kannada language and characters.

1. Yiragundeya Rā-
2. chagaundana maga A-
3. yannana kere

Note.

This merely records the construction of a tank (in the neighbourhood) by Ayappa son of Rāchagauda of Yiragunde. The characters seem to be of the 18th century.

105.

On a stone standing in the waste-water channel of the tank Gūlikatte in the village Basavanahalli in the same Hobali of Doddēri.

Size 5' × 1'.

Kannada language and characters of the 18th century.

1. yi Gu-
2. liyappa-
3. na kereya-
4. nu āku-
5. vadadu
6. gadeya
7. geyida-
8. tana bū-
9. yivala-
10. ge katte

Note.

This consists of a direction and a curse not to bring under cultivation or divide into plots (*ālavade*) the land under the tank of Gūliyappa. The tank was apparently meant for the supply of drinking water to men and beasts. No date nor name of the ruler is contained in the record.

106.

On a stone set up to the south of the same village (Basavanahalli).

Size 2' × 1 — 6".

Kannada language and characters of 17th Century A.D.

1. Hulokeroya gauda
2. Ningapaga koṭṭa koro-
3. goḍaga mānya dharmā

Note.

This records the gift of land as *kerekoḷage* to Ningappa, headman (*gauda*) of the village Hulekere. *Kerekoḷagi* is the name given to grants of land made for encouraging persons to build tanks. Hulekere is the name of a village in Maḍakasira Taluk about 5 miles from the village Basavanahalli. No date nor name of the ruler is given.

107.

On the lintel of the *sukhanāsi* doorway of the ruined Hampêśvara temple in the *bēchirāk* village Hampasandra, a hamlet of the village Chandragiri in the same Hobli.

Kannada language and characters of the 15th century.

1. Bireyanāya-
2. kana heṇḍati Nā-
3. ki-nāykiti Hampe Virū-
4. pākshan-ālayava māḍisidu

Note.

The construction of the temple dedicated to god Hampe Virūpāksha by Nākināyakitī, wife of Bireyanāyaka, is recorded in the grant.

No date is given. The characters seem to be of early Vijayanagar period and hence the temple might have been constructed about the beginning of the 15th century.

108.

On a stone lying in the rice-field belonging to Rāmalingappa in the same village Chandragiri.

Size 1' X 1'.

Kannada language and characters of the 19th century.

1. yida.kaṭi-
2. sidavaru
3. Arurage-
4. ya Nagaya

Note.

This records the construction of something, probably a well, near which the inscription stone is found by Nāgayya of the village Arurage.

On a stone lying in a rice-field of the village Bissanapâlya, a hamlet of the village Doḍḍêri in the same hobli.

Size 3'—6" X 2'—0".

Kannada language and characters of the 16th century.

1. śubham astu
2. Manmatha-saṃvatsara-
3. da Kârtika ba 9 lu
4. śrīmaṃ mahânâ-
5. yaka Rangapayyanavara kâ-
6. rya-kartarâda Bhima-
7. payanavaru Doḍḍêriya
8. Avabhaḷa-gauḍarige Lakshu-
9. miyapurada keṛeya keḷage
10. koṭa mānyada-dharma.

Note.

This records the gift of some land to a village headman named Avabhaḷagaḍa of Doḍḍêri under the tank of Lakshmîpura (a hamlet of Doḍḍêri about a mile distant) by Bhîmapaya, manager for the affairs of the chief, Mahânâyaka Rangapaya (of Harati).

The date is given as the 9th lunar day in the dark half of Kârtika in the year Manmatha. No śaka year is given. A Rangapanâyaka of Harati is referred to in an inscription of about 1580 in the village Kaggalaḍu, Sîra Taluk. E. C. XII, Sîra 53. From the nature of the alphabet used in the inscription, it may be supposed that the present record is also of the same period and probably contains a grant of the same king. The date of this epigraph may be therefore tentatively taken to be 15th November 1595 A.D.

On a boulder to the north of the bêchirâkh village Venkaṭêśapura in the same Doḍḍêri Hobli.

Kannada language and characters of the 19th century.

1. Bhâvâ (ṇa) da baravinalu
2. yî mānyada holavanu
3. Annadâni-
4. dêvaru koṭadu

Note.

This records the gift of some land free from rent made by Annadâni-dêvaru (a Lingâyat priest). The name of the donee is not given. The grant is stated to have been made during a famine in the year Bhâva. No further details of the date are contained in the record. The characters seem to be of the latter part of 19th century. The year Bhâva may therefore be presumed to be A. D. 1874.

111.

At the village Koḍagadâla, in the Hobali of Puravara, at the entrance into the fort.

Kannada language and characters of 16th century.

1. Vijaya-samvatsarada Jyêshṭha śu 10
2. Mummaḍi Chikapagaḍaru î kôṭeya kaṭidu

Note.

This records the erection of the fort at Koḍagadâla village by the chief of Bijavara named Mummaḍi Chikapagaḍa who probably ruled in the middle of 16th century A.D. The year might correspond to S' 1515 Vijaya (1593 A.D.) See No. 95 of the present Report.

MADRAS PRESIDENCY.

ANANTAPUR DISTRICT.

Maḍukasira Taluk.

On a stone slab standing in the temple of the god Hanumanadēvaru in the village Hullekere Dēvarahalli, a hamlet of Agali, about 2 miles from the village Kārpēnahalli of Madhugiri Taluk.

Size 5' x 3'.

Kannuḍa language and characters of the 16th century.

1. śubha-
2. m astu
3. Agaleya grāmaka sa-
4. luva Hulekere-grāma-
5. vanu Gautami-tira-dali
6. Kṛishnarāya-mahārāya-
7. riḡe puṇya-vāgabēkendu Ti-
8. manṇanāykaru Mārkaṇḍēśva-
9. ra-dēvara samuiddhiyali dipā-
10. hārtti kodage sarvaṇmānya-
11. vāḡi dhā-
12. re māḡi-
13. da agra-
14. hāra
15. maṇḡala
16. mahā
17. śrī śrī śr.

Note.

This record was issued during the reign of the Vijayanagar king Kṛishnarāya (1509-1529) by a dependent chief named Timmanṇanāyaka and registers a gift for the king's merit, of a village Hulikere, a hamlet of Agale as an agrahāra, free from taxes, for waving lamps before some god. Which temple was to benefit by this gift is not stated but it is possible to infer that the temple of Mārkaṇḍēśvara on the banks of the Gautami river in whose presence the gift is stated to have been made, might be the shrine in question. This temple may probably be the same as the Mārkaṇḍēya (called also Mārkaṇḍēśvara) temple on the Gōḍāvari in the town of Rajahmundry. The chief Timmanṇanāyaka of this record was the founder of the Harati kingdom. There are several inscriptions of the Harati chiefs in the neighbourhood. No date is given in the epigraph.

BOMBAY PRESIDENCY.

NORTH KANARA DISTRICT.

113.

On the doorpost of Tirumala temp'le in the village Banavâsi in Sirsi Taluk near the village Jade in Sorab Taluk, Shimoga District. (Plate XVIII. 1.)

Size 3'—2" × 1'—3".

Kannada language and characters.

1. śrī namas tunga-siraś-chumbi-chan-
2. dra-châmara-châravê | trailôkya-nagarâ-
3. rambha-mûla-stambhâya Sambhavê ||
4. svasti śrīmanu mahâmaṇḍaḷṣvaran
5. arirâya-vibhâḍa bhâsege-tappuva-râ-
6. yara-gaṇḍa pûrvva-paśchîma-samudrâdhîṣvaram śrī Vîra-Bu-
7. kkarâyānu Hastinâvatî-puradalli sukha-san-
8. kathâ-vinôḍadiṇ rā'yaṁ geyuttam ire tat-pâ-
9. da-padmôpaḷivi Mâdhavâṅkanu Banavaseya pannirchhchhâ-
10. siraman âḷuva kâladaluvava bāṇṭa Nandâûrada Chaii-
11. ḍarasana maga Aûbhaḷanâthanu tanna oḍoya Mâdhava-
12. danḍavâthamge manôratha-siddhiyahanthagi Gôpinâtha-dê-
13. vara dēvâlayavanû jîr:nôddhâravanû mâḍi
14. â-dēvara aṅga-raṅga-bhōgav â-chandra-sthâiyiâ-
15. gi naḍavantâgi Guttiya hadinenṭu-Kampanada ga-
16. ûḍu-prajegalige ü hêli Banavaseyali kû-
17. ṭava mâḍidalli Yedēnâḍinge mukhyar appa śrî-
18. mad anâḍiya paṭṭada piriyaḡrahâ-
19. raṁ Yelase Kuppagaḍeya mahâjauaṅgaḷu Soraba-
20. da Tammagaüḍa Tavaṇidhiya Bommagaüḍa Kesa-
21. lûra Mēchagaüḍa Koṇḍavati-nâḍinge mukhyarappa
22. Hechchitada Bommaṇa Bâḷeyahalliya Narasappa Nâgarakhaṇḍeya-
23. kke Kuppataûra Gôpagaüḍa Huruḷeya Hoṭṭeya Tammagaü-
24. ḍa Nêṇiligeya Bâlappa Hiriya Jiduvalige Gaüḍarayya . . . Hi-
25. ṭṭa (?) ravalliya Chikkagaüḍa Bisudagaüḍa Chikka Jiduvaligege Beṭṭaya
26. Motiya Tambâḍibôva Kēsavadēva Hangeya Haḷiga Sivagaüḍa
27. Âchagaüḍa Hariyapa Haḷigege Sirivantiya Chikkaṇṇa Kaü-
28. reya Bommaṇa Sirivanti Mudda-gaüḍa Hasuvalatiya Tammagaüḍa
29. Baḍaga Gôveya Bommagaüḍaaya Varaligege Hiriyaḷagaḍa
30. Chikkaralagaüḍa Âlavaḷiya Sampagaḍara Bunâḷiga

31. ppa Haruvâra Hâlappa Hasirihali Kanchalagaüda Hirûra
 32. Pârigaüda Chêlûra Marisinga Gaṇḍagnli Haḷiga Mâragauḍa Man-
 33. galûra Birappa Hariyasiya Âdamma
 34. Banavasiyalli koṭṭa
 35. varusha 1200 neya Kilaka-samvatsara
- (The rest is covered by the basement.)

Translation.

(Usual salutation to Śambhu). Be it well. While the illustrious Vira Bukkarâya, mahâmaṇḍalêśvara, destroyer of hostile kings, defeater of kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatipura :

During the time that Mâdhavânka, a dependant on his lotus feet was ruling Banavase 12000 :

His servant, Anbhahanâtha, son of Chaṇḍarasa of Nandavara renovated, in order that his master Mâdhavadanḍanâtha might attain all his desires, the temple of Gôpînâtha and for the conducting of the services of personal decorations of the god and of festivals for as long as the moon lasts, sent word to the *gaṇḍa-prajepa* in the 18 kampas of Gutti and held a meeting of theirs at Banavase :-

Thereupon the chief citizens of Yedenâd comprising the *mahâjanas* of the illustrious everlasting consecrated senior aṅgaluras Yelase . . . Kuppagadde, Tammagaṇḍa of Sorab, Bommagauḍa of Tavanidhi, Mêchagaṇḍa of Keralûr :--the chief citizens of Koṇḍavatinâd including Bommana of Hechchita, Narasappa of Bâleyahalli, Gôpagauḍa of Kuppatûr of Nâgarakhaṇḍa, Hotteyatammagaṇḍa of Hurule, Bâlappa of Nêrilige, Gaṇḍarayya of Hiriya Jiduvalige, Chikkagaṇḍa and Bêṣḍagaṇḍa of Hiṭṭaravalli, Beṭṭaya of Chikka Jiduvalige, Taubâḍihôva of Moti, Kêśavadêva, Haliga of Hange, Sivagaṇḍa, Âchagaṇḍa, Hariyapa, Haligiga, Chikkaṇḍa of Sirivanti, Bommaṇḍa of Kaure, Muddagaṇḍa of Sirivanti, Tammagaṇḍa of Hasavalati, Bammagaṇḍaya of Baḍagagôve (North Gôve), Hiriya Aradagaṇḍa and Chikk Aradagaṇḍa of Varaligege, Bunâlīga, (son) of Sampagaṇḍa of Âlavali, Hâlappa of Haruvûr, Kanchalagaṇḍa of Hasirihali, Pârigaṇḍa of Hirûr, Marisinga of Chêlûr, Haḷiga of Gaṇḍagnli, Mâragauḍa, Birappa of Mangalûr, Âdamma of Hariyasi gave in Banavasi in the year Kilaka, 1200th year.

Note.

This belongs to the reign of the Vijayanagar king Vira Bukka Râya (1377-1404) who is stated to have been ruling in Hastinâvatipura (Ânegondi). Mâdhavânka, called also Mâdhavadanḍanâtha, is mentioned as the governor of Banavase 12000 province, and a subordinate of his, named Anbhahanâtha, son of Chaṇḍarasa of Nandavara, is said to have restored the temple of Gôpînâtha as desired by his master and in order that services in the temple might be conducted forever, he is stated to have applied for

help to the *gaṇḍupraje* (gaṇḍa is the village headman) of 18 *kampanas* (divisions) of Gutti (also known as Chandragutti in Sorab Taluk). We further learn that accordingly a meeting (*kūṭa*) was held at Banavasi and among those assembled were the *mahājanas* of the agraharas Yelase and Kuppagaḍḍe and the gaṇḍas of the villages Sorab, Tavanidhi, Kosalur, Hechchita in Koṇḍavaṭināḍ, Bāḷeyahalli, Kuppattūr in Nāgarakhaṇḍa, Hurnḷe, etc. These villages are found mostly in the Sorab Taluk and also in the neighbouring Taluks of Sirsi, Mangalur, etc. The names of the gaṇḍas of these villages, Tam-maganda, Bommagaṇḍa, etc., are also given. The nature of the grant made by those assembled is not clear but some land seems to have been given in Banavasi to the temple.

Mādhavānka of the present record is also referred to as Mādhavāmātya, Mādha-varāya and Mādarasa Voḍeyar in several inscriptions of Shimoga District¹ and also in the Goa copperplate grant of A.D. 1391 (JB. Br. A. S. IV). See also Nos. 90, 115 and 116 of the present Report. The date of the present grant is the year Kilaka Ś 1290 (A.D. 1368).

114.

At the same village Banavase, on the 8th pillar in the 3rd row in the central hall of Madhukêśvara temple.

Kannaḍa language and characters.

1. bhūmaṇḍalāchāryyarum Śiva-samaya-vārddhi-
2. varddhana prabhāvarum madana-mada-garvvāpaharaṇa-Trinētra
3. bharaṇarum anna-dāna-gôḍāna-bhūḍāna
4. vinôdarum āsrita-jana-Kalpavriksharum
5. pavitrīkruta-gātrarum Kādambārāya-samuddharana
6. chakravarttigalum śrī Madhukanātha-dēvara di-
7. vya-śrī-pādapadmārādhakarum appa śrī Lākuleśvaradēvayyagaḷa karakama-
8. ḷa-jāta Chikidēvayyagaḷa kayyalu śrī Madhuka-nātha-dēvari-
9. vanū ā-chandrārka-sthāyiyāgi nādasuvantā-
10. gi koṭṭaru ī dharmnavanū āvanānobbanu pālisidātanū Gaṅgā-
11. -tīradalli sahasra-kavileyanū chaturvêdiya-hanthā brāhmaru-
12. gaḷige koṭṭātanu yī dharmnavanū āvanobbanu alupidātanu Gan-
13. gā-tīradali chaturvêdiyahanthā Brāhmaṇananū sahasra-kavileya-
14. nū vadhisidātanū || sva-dattam para-dattam vā yō harēta vasum-
15. dharā || shashṭhir-vvarusha-sahasrāṇi viṣṭāyām jāyate krimiḥ || dāna-
16. pālanayōr madhyē dānāchhrēyōnupālanam || dānāt svarga-
17. m avāpnōti pālanād achyutam padam || sāmānyōyam dharmma-
18. sētur nrupānām kāle-kāle pālanīyō bhavadbhiḥ || sarvvān ētā-
19. n bhāvinaḥ pārtthivēndrān bhūyō-bhūyō yāchatē Rāmachan-
20. draḥ || Pombuchcha-Dēvarājasya kumārēṇa Murārīṇā li-
21. khitam śāsanam idam Madhukêśasya sannidhanu ||

(1) E. C. VII Shikarpur 35, 281, 282; Honnali 84; E. C. VIII Sorab 116, 152, 181, 375; Nagar 34; Tirthahalli 147.

Note.

This is an incomplete record engraved on a pillar of the Madhukêśvara temple. The epigraph begins in the middle and it is difficult to make out which inscription formed its beginning. In the beginning of lines 1, 3—6 and 9, some letters are lost and this adds to the difficulty in interpreting the meaning of the inscription.

As it is, the epigraph seems to record a grant made for the services in the temple of Madhukanâtha (or Madhukêśvara, in Banavase) by some people and given to the custody of a Śaiva priest whose name is Chikidêvayya, disciple of Lâkuļêśvara-dêvayya. The epithets applied to this priest, *viz.*, preceptor of the world, causer of the ocean of Śiva-samaya to swell up, a Trinêtra in destroying the pride of Cupid, delighter in the gift of food, cattle and lands, a wishing-tree to dependants, pure in body, an emperor who raised up Kadamba kingdom, worshipper of the lotus feet of Madhukanâtha (lines 1—6) are identical with the titles of Chikidêvavodeyarayya to be found in No. 116 of this report dated 1368 A.D. The present record is engraved in characters of the same period and is probably of about the same date.

After the usual imprecatory stanzas the inscription next contains the name of its engraver, Murâri, son of Dêvarâja, of the village Pombuchcha (same as Humcha in Nagar Taluk). No date is given.

115.

In the same Madhukêśvara temple, on the 7th pillar in the 2nd row. (Plate XVIII, 2.)

Kannada language and characters.

1. śrī namas tunga-śirah-chumbi-chandra-châmara-châravê
2. trailôkya-nagarârambha-mûlastambhâya Śambhavê
3. svasti samadhigata-pañcha-mahâśabda râjâdhirâja râja-pa-
4. ramêśvara Turushka-râya-śirah-kanduka-kriḍâ-vinôda Magadha-râ-
5. ya-mâna-marddana Andhra-râya-gandha-sindhura-pañchânana Mâlava-
6. râya-kâlôraga-jâla-Vainatêya Barbbararâya-Kichaka-durbbalikara-
7. ṇa-Kauntêya Hammîra-râyândhakâra-nirmmûlana-gharmmakirana
8. Gûrjararâya-bhûrjapâda [pa]-sphûrjita-kathôra ?--kuthâra Chôlarâya-
9. [Kâma] hêlâpaharana-Bhâlâlôchana Chêrarâya-vîra-kuñjara-châru-kanthîra-
10. va Kharppararâya-sarppa-râja-darppôchchâtana-śakuntâdhîśvara Chôlarâ-
11. ya-Kâma-kôpâgninêtra chatuh-samudra-mudrânkita-nija-śâsana Pâkaśasana-
12. pramukha-digdêvarâ[ṭ]madhyama-lôkapâla śrîmad Bukkarâja-dharâdhinâ-
tha-ta-
13. nûbhava sva-kara-vinihata-śârdûla mruga-mrugayâ-vinôdana śrî-vîra-
14. Hariharêśvara Hastinâpurîyalli sukha-sankathâ-vinôdadim pruthvî-râ-

15. jyam geyyuttiralu † tat-pâdapadmôpajivi śrīmad Gaūrī-kucha-kalaśa-
16. kunkumānkita-lasita-vakshasthala-charaṇa-sarasīruha-lôlambamâ-
17. na-matta-madhukara Śaivâgama-vârddbi-varddhishṇu-sudhākara svâmi-kâ-
ryya-
18. dhurandhar-Āñjanêya duramâtya-durnaya-Duśśâsana-nihśêshīkruta-
19. Bhīmasêna apratihata-śakti-dhara atarkkita-pratâpa Rug-Yajuh-Sâmâ-
tharvva-
20. vêda-vêdânga-kaushala paśchima-pârāvâra-kalita-Gôvânagara-virâjamâ-
21. na-Kubêra-simhâsana Kuntala-vishaya-ramyamâna-Gômanta-śikharî-sanni-
22. vêsa Vanavâsi-pramukha-shôḍaśa-sahasra-janapadôpêta-râjya-giri-śikhara-
sim-
23. ha-kiśôra

Translation.

(Invocation to Śambhu.) Be it well. While the illustrious Vīra Hariharêśvara, acquirer of the band of five musical instruments, *râjâdhirâja*, râjaparamêśvara, delighter in playing as with a ball with the head of the Turushka king; destroyer of the pride of Magadha king; a lion to the scent elephant that is the Āndhra king; a Garuḍa to the hosts of black serpents, the Mâlava king; a Kauntêya (son of Kunti, viz., Bhīma) in destroying the power of Kîchaka, the Barbara king; a sun in dispelling the darkness the Hammîra king; a glistening, fierce axe? to *bhûrja* tree the Gûrjara king, a Rudra in destroying the pleasures of the Chôla king; a beautiful lion to the powerful elephant the Chêra king; a Garuḍa in breaking the pride of the lord of serpents, the Kharpara king; possessor of unobstructed power, a Rudra in his fury to the Cupid the Chôla king; ruler of all the lands bounded by four oceans, protector of the gods of the quarters headed by India [?]; lord of the earth; son of the illustrious king Bukkarâja, holder of the tiger in his hand, delighter in hunting the deer, was ruling the earth in peace and wisdom, in Hastinâpuri. A dependent on his (Harihara II's) lotus feet, a proud bee sporting in the lotus feet of (Śiva) whose chest is marked with the saffron on the breasts of Gaurī, a moon in causing the sea of Śaivâgama to rise, an Āñjanêya in managing the affairs of his lord, a Bhīmasêna in blotting out of existence Duśśâsana that is, the evil advice and wicked government of bad ministers, endowed with invincible prowess, possessor of incalculable strength, skilled in the Rig, Yajus, Sâma and Atharva Vêdas and Vêdângas, a young lion on the peak of the mountain, that is, the kingdom of 16000 *janapadas* (villages) including the lion seat of Kubêra shining in the city of Gôvâ on the shore of the western ocean, and Vanavasi situated near the Gômanta hill adorning the Kuntala kingdom.....

Note.

This record is also engraved on another pillar of the same temple and is incomplete at the end. It begins with the usual invocatory verse in praise of Śambhu. We next find the various titles of king Vīra Hariharêśvara (Harihara II. 1377-1404), son of

Bukka I, ruling at Hastinâpuri (Ânegondi). A subordinate of his with various attributes is next referred to, but his name is not found. Here the record abruptly ends. The epithets applied to the king's subordinate especially, the moon in causing the sea of Śaivâgama to swell, lord of Gôvânagara in the west coast, suggest that the person referred to is very probably Mâdhavânka or Mâdhavâmâtya referred to before. No date is given.

116.

At the same village Banavase, on a stone standing to the south of Madhu-kaiṭabhêśvara temple.

Size 3'—3" X 1'—9".

Kannada Language and characters.

1. śrī namas tuṅga-siraś-chumbi-chandra-châmarâ châravê l traî-
2. lôkya-nagarârambha-mûlastambhâya Śambhavê l svasti
3. śrīmanu mahâmaṇḍalêśvara arirâya-vibhâ-
4. ḍa bhâsege-tappuva-râyara-gaṇḍa pûrvva-paśchi-
5. ma-samudrâdhipati śrī-vîra Bukkarâyanu Hasti-
6. nâvatîpuradalli sukha-sankathâ-vinôdadim râjyam gei-
7. uttam ire tat-pâda-padmôpajivi svasti śrīmanu mahâ-pra-
8. dhânam Mâdhavânkanu Banavasiya pannichhâsīraman â-
9. ḷuva kâlādalli svasti śrī jayâbhyudaya Saka varusha 1290 ne-
10. ya Kîlaka-saṃvatsarada Vayisâkha ba 30 Sôma-vâra sûryya.
11. grahaṇa sankrânti vyetîpâta kûḍidanthâ punya-kâlādalu sva-
12. sti samadhigata-pañcha-mahâsabda mahâ-mâhêśvaram śrī Baṅka-
13. nâtha-dêvara dibya-śrī-pâda-padmârâdhakarum appa Raṭṭikalla prabhu
14. Sivadêvaṅgaḷa maga Nâgappanu Banavaseya Madhukanâtha-dêva-
15. ra samîpadalli śrī Vîrêśvara-dêvara pratishṭheyanû mâḍi svasti
16. śrī Jayantî-puravarâdhîśvaram śrī Madhukanâtha-dêvara divya-
17. śrī-pâda-padmârâdhakarum appa râyâ-râja-guru-bhû-
18. maṇḍalâchâryya Siva-samaya-vârdhi-varḍhana-śaraśchandra-chandrikâ-
prabhâ-
19. varum Madana-mardana-parvata-nivâsi-pramôdarum Kâḍamba-râya-kuḷa-
20. âchâryyarum appa Lâkuḷêśvara-dêva-voḍeyara kumâra Chikki-Dêva-
21. [vo] ḍeyara kayyalu a-Banavaseya eṇṭu hiṭṭu pañcha-maṭhada sa-
22. [maksha]-dalu â Vîrêśvara-dêvarige anga-ranga-bhôga nanda-dîvigege

Translation.

Good fortune. (Invocation to Śambhu).

Be it well. While the illustrious Vira Bukkaraya, mahâmaṇḍalêśvara, conqueror of hostile kings, champion over kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatîpura :

A dependent on his lotus feet; be it well! While the illustrious mahâpradhâna Mâdhavânka was reigning over Banavase 12000.

Be it well : On the holy occasion of solar eclipse, sankrânti and Vyatîpâta occurring together, on Monday the 30th day of the dark fortnight of Vaiśākha in the victorious and prosperous Śaka year 1290, the year Kîlaka.

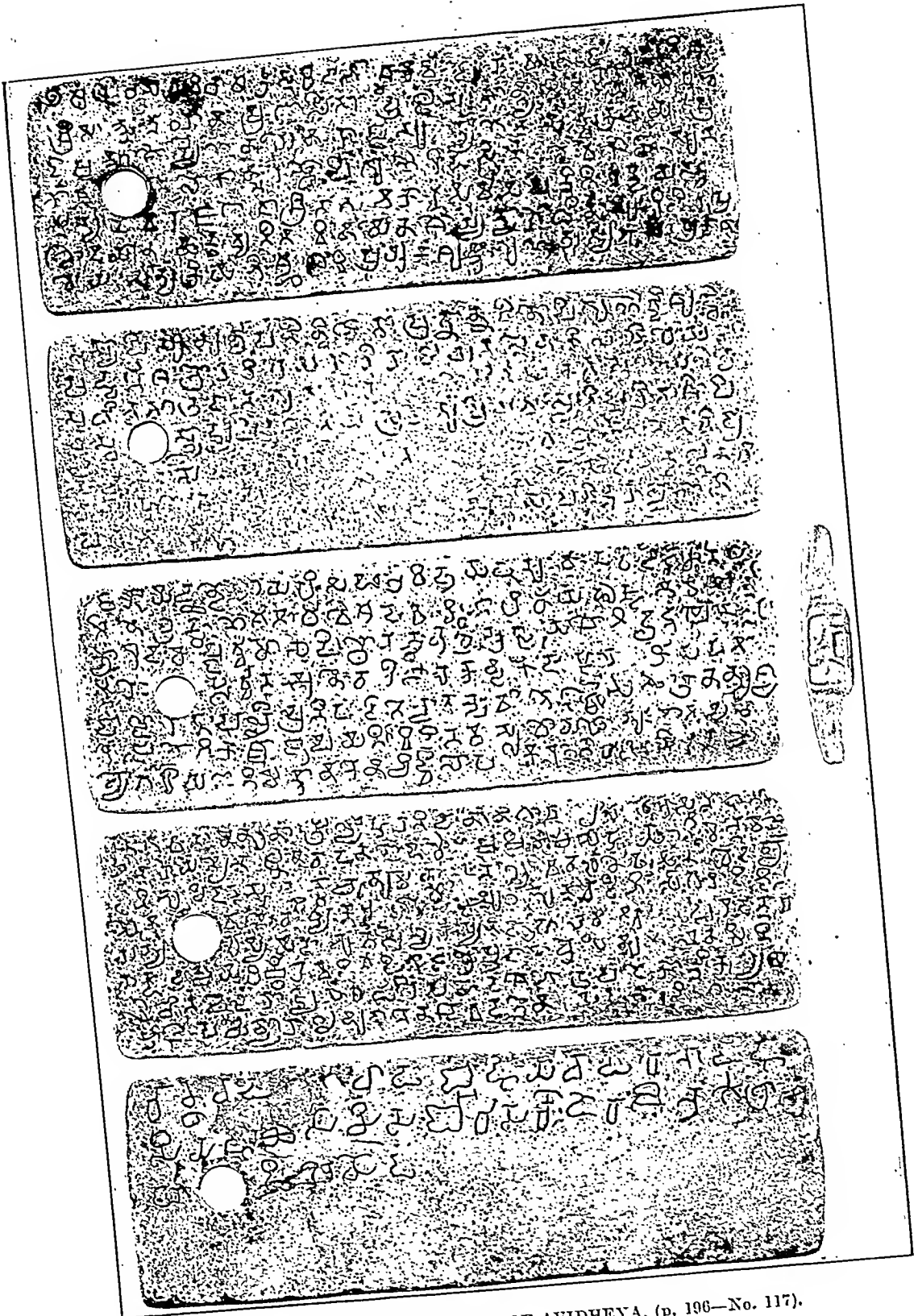
Be it well : Obtainer of the band of five muscial instruments, a great devotee of Mahêśvara, worshipper of the sacred lotus feet of the god Bankanâtha, Nâgappa, son of Sivadêva, chief of Raṭṭikal, set up the god Virêśvara near the god Madhukadêva of Banavase and be it well; for the decorations and festivities and perpetual lamp of the said god Virêśvaradêva gave away in the presence of the eight *hiṭṭu* (?) and five matts of the said Banavase, into the hands of Chikkidêva Voḍeyar, son of Lâkuḷêśvaradêva, worshipper of the holy lotus feet of god Madhukanâtha, the presiding deity of the excellent city Jayantîpura, preceptor of the king of kings, spiritual guide of the universe, endowed with the brightness of the rays of the autumnal (śarat) moon in causing the sea of the faith of Śiva to rise up, delighter of the inhabitants of the mountain of Śiva (Kailâsa), hereditary preceptor of Kadamba kings.....

Note.

This inscription has been noticed in P. 206 of Indian Antiquary, Vol. IV. It is of the reign of the Vijayanagar king Bukka I (Circa 1356-1377) and refers to his minister, *Mahâpradhâna* Mâdhavânka, governor of Banavase 12000 province. A dependant of Mâdhavânka named Nâgappa, son of Sivadêva, chief of Raṭṭikal is stated to have set up the god Virêśvara near the linga of Madhukêśvara in Banavase and made some endowment for the said god, placing it under the management of the Śaiva priest Chikkidêva Voḍeyar, son (or disciple) of Lâkuḷêśvara-dêva Voḍeyar. The grant seems to have been made in the presence of the eight *hiṭṭus* (?) and five matts of Banavase. The meaning of the word *hiṭṭu* is not clear.¹ The remaining part of the inscription below containing probably the details of the endowment made is covered up by the building and hence the present record is incomplete.

The date of the record is S' 1290 Kîlaka Vaiśākha ba 30 Monday and is equivalent to Wednesday (and not Monday) 17th May 1368 A.D. The other details regarding the date given in the grant, *viz.*, Sankrânti, solar eclipse and Vyatîpâta did not occur in the day. They were probably added to make the gift look more meritorious. The exact position of the village Raṭṭikal referred to in the record is not known.

¹. See however Note 30 in P. 257, J. B. Br. A. S. Vol. X.



PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 196—No. 117).

BOMBAY PRESIDENCY.

117.

Panduranga-palli grant of Avidheya. (Plate XIX.)

Text.

I. b.

1. Śvasti vasudhâdhibathi ¹ raṅga Vidarbhâśmaka vijêtâ Mânâñka nripatih
 2. śrī Sâtkunta dharâ nah ² pra-i sitâ ³ prajâsu śântya vinayêna sâdha ³ shu
 3. dvishatsu śauryyêna nayêna râjasu ⁴ tyâgêna sarvvatra cha yah pra-
 4. kâsatê lôkântarasthôpi guṇair iha sthitaiḥ ⁵ Dêvarâjaḥ suta-
 5. s tasya Dêvarâja ilâśritât ⁶ ⁷ chakârâsama-sampattim dhîratvê yas sva-
 6. tô jayân ⁸ ⁹ chhadama-vyatitam vinayêna śauryya-tyâgâdinâ sûribhir apra-
 7. mēyah ¹⁰ ¹¹ satyakriyâbhiś chhala-viprayuktam śuddhâ guṇâs tasya babhuḥ
- prakâśâḥ

II. a.

8. tasyâpi sūnur nripatīn vijêtâ pratuân navinôpi guṇair vviśuddhaiḥ ¹²
9. shad-vargga- śatrôr avidhêyakârī rājâ yatas tēna kilĀvidhêyah
10. adhîta mâtira dâta kṛita-praṇayanair nri-
11. paiḥ ¹³ ¹⁴ svastyâdyapi prañautiyam pradâtum priyam asya giḥ ¹⁵ pûritâśôpi-
12. sachchakraḥ sadâ tēna viprâ-
13. ya tatvajñânavi-
14. paśchite Bhârggava-sagôtrâya ¹⁶ Jayadvitṭhâyô-pavidvara-sthânâbhi-

II. b.

15. shiktâya chchhandôgâya visada-tri-vidyâya chatuḥ-vêda-panḍitâ yâtidha-
16. rmine brâhmaṇa-Śatâmadhaiśad birida vinayâdyashṭabharatavâ ¹⁷
17. kyâêdamashṭardham âsapiṇḍâd âtmanah prajâ-yaśôbhivridhdhaye ¹⁸ Mahâdêva-
18. girêḥ pûrvata Anevari Châla Kandaka Duddapalli sahitâ
19. Pâṇḍaraṅgapalli pratipaditêty ¹⁹ âtanva-mâ ²⁰ bhi jâtyâm sachhâtrân anyâms
20. cha
21. rājnô bhôgikâmschâjnâpayatiti ²¹ viditam astu vō yâgibhyah ²² dānamparê
22. bhyô garīya iti matvâ na kēna-chiddhi lôpah karanīya iti ²³ uktam cha

III a.

22. bhagavatâ Manunâ ²⁴ trīṇyam harati dānāni gāva
 23. ²⁵ shashṭhi-varsha-sahasrâṇi
- Svargê mô-

(¹) for bathi read pati. (²) for nah read yâh. (³) for dha read dhu. (⁴) for tât read tah. (⁵) for yân read yan. (⁶) This portion is clearer on the plates than in the illustration. (⁷) The text is not clear here. (⁸) for pratipadita read pratipâdita. (⁹) for mâ read mât.

24. dati bhûmidah ! âchchhêtâ châ numantâ cha tânyêva narakhe vasêt !
Vêdavyâ-
25. sêna vyâsênâpy uktam ! bahubhir vasudhâ bhuktâ râjabhis Sagarâdhibhih !
26. yasya yasya yadâ bhûmis tasya tasya tadâ phalam iti ! pûrvadattâm
dvi-jâtibhyah
27. yatnâd raksha Yudhishthira ! mahîm mahîbhujâm śrêshṭha dānâchchhrê-
yônupâlanam iti !
28. likhitam chêdam râjyakara varise ¹ shôḍaśê Bhâdrapadê Kârtikasya ba-
29. hula Pañchamyâm râjânujâtêna Dêvadattêna Pañdarâdriśêna ²

Translation.

Be it well ! King Mânanka, lord of the earth, and conqueror of Anga, Vidarbha, and Aśmaka, (was) master of the Sâtakunta land. Though dwelling in another world, he is resplendent by his virtues which remain in this world : peace towards the subjects, respect towards the good, valour towards enemies, tact towards kings, and munificence towards all.

His son, Dêvarâja who was an Indra descended to the earth, won unequalled glory by his brave conquests. By his courtesy free from cunning, valour and generosity and other virtues, he was immeasurable even by the learned. His pure qualities shone by his guileless virtuous deeds.

His son, who though a modern person, conquered by his pure qualities the ancient kings, was disobedient to the enemy, the six vargas, ³—wherefore he was (called) Avidhêyâ. ⁴ to Jayadvitṭha, learned in philosophy, of the same gotra as Bhârgava, installed in the great office of upavid, ⁵ versed in the Vedic recitation, knower of the three vidyas learned in the four vedas, most pious, who had the title preceptor of hundred Brahmans, and whose speech was full of the eight qualities commencing with Vinaya was granted with the eight kinds of wealth, Pâṇḍarangapalli along with Anevari, Châla, Kandaka and Duddapalli to the east of the Mahâdeva mountain, for the sake of the prosperity of (the grantor's) own progeny and fame and of his sapinḍas ⁶ ; thus proclaiming, (the king) thus commands the noblemen with their followers, the other kings and officers: Know ye, that a gift to the performers of sacrifices is greater than one made to any others ; knowing this, by none should diminution

(1) for *varise* read *varshe*.

(2) As no hill of that name is known, it may stand for Pañdarâdhîśêna.

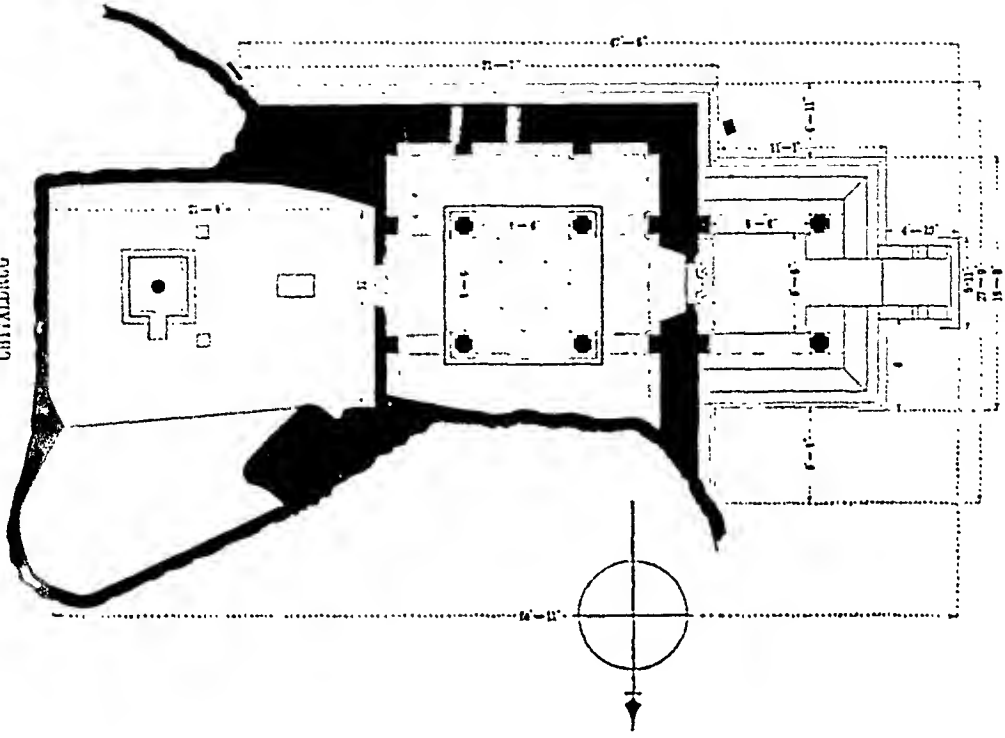
(3) Kâma, Krôdha, Lôbha, Môha, Mada and Mâtsarya.

(4) The Disobedient.

(5) Vedic : upavid : invostigate, enquire into. See Monier Williams' Sans. Eng. Dictry. page 168.

(6) The text here is very corrupt and the meaning is not clear.

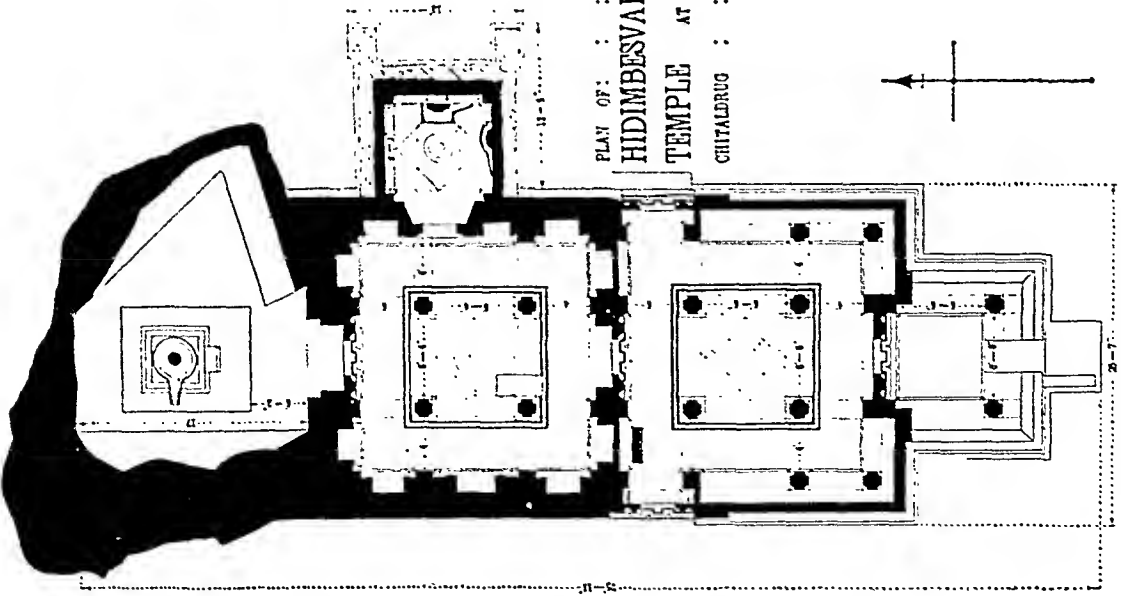
PLAN
OF
PHALGUNESVARA TEMPLE
CHITALDRUG



SCALE OF FEET
0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

(p. 22).

PLAN OF:
HIDIMBESVARA
TEMPLE AT -
CHITALDRUG : : :



SCALE OF FEET
0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

(p. 19).

be brought (to the present gift). For, thus sayeth the lord Manu :
 The bestower of lands enjoys bliss in heaven for sixty thousand years. The destroyer
 (of such gift) and his abettor dwell in Hell for as many years. Quoth Vyâsa, the
 classifier of the Vedas : The earth has been enjoyed by many kings like Sagara.
 Whoever has (possession of) the land, he gets the fruit thereof. Oh Yudhishthira,
 protect thou to your best such land as has been granted to the Dvijas. Oh great
 king, better than making a gift is its continuation.

At the orders of the king, this was written by Dêvādatta, lord of Paṇḍara, in
 the sixteenth year of the reign. named Bhâdrapada, on the fifth day of the dark
 half of Kârtika.

NOTES.

I. DESCRIPTION.

These copperplates were in the possession of the patel of a village near Kolhapur
 from whom Professor Kundanagar of the Raja Ram College, Kolhapur, obtained them
 on loan and gave them to Professor Heras of St. Xavier's College, Bombay, and the
 latter scholar sent them to the Mysore Archaeological Department. The plates are now
 read and published for the first time. The record consists of three plates each measuring
 7·8" × 3·6" and weighing on the average 4·3 oz. or about 10½ tolas. The three plates
 with the seal weigh 36 tolas. The plates are smooth and rimless and are thick enough
 not to allow the inscription on one side to appear through on the reverse. The engrav-
 ing is badly done as portions of several characters and several necessary strokes cannot
 be seen. The lower half of plate 2 (b) is worn and many characters are effaced while
 a part of 3 (b) has been damaged though the letters can be clearly recognised. The
 ring is oval being ¼" thick and 2·7" to 2·1" in diameter. It had not been cut when
 received in this office. The seal which is a thick and flattened part of the ring itself
 measures 0·9" × ½" on its outside and is oblong in shape. In it is a maned lion stand-
 ing to left (proper right) with the right fore limb lifted up and thrust forward, head raised
 and tail arched over the back. It is a fine animal and is different from the couchant
 lion appearing on the seal of the Uṇṭikavâtika grant of Abhimanyu.¹ The plates
 contain two records, the second being a Kannaḍa confirmation grant in 3 lines which
 will be commented on at the end of this note. The other remarks made here apply to
 the first inscription which is the original record occupying sides I (b), 2 (a), 2 (b)
 and 3 (a) of the plates.

(¹) Ep. Ind. VIII, p. 164.

II. CONNECTED INSCRIPTIONS.

The inscriptions connected with a study of the present grant are :—

- (1) The Uṇṭikavâṭika grant of Abhimanyu Râshṭrakûṭa (Ep. Ind. Vol. VIII, p. 163.)
- (2) The Khariar plates of Sudêvarâja (Ep. Ind. Vol. IX. p. 170).
- (3) The Râyapur plates of Sudêvarâja (Fleet's Gupta Inscriptions, p. 196).
- (4) The Arang plates of Jayarâja (Fleet's Gupta Insc., p. 191).
- (5) The Kauṭhem grant of Vikramâditya V. (Ind. Ant., Vol. XVI., p. 17).
- (6) The Aihole inscription of Pulakêśi II (Ind. Ant., Vol. V, p. 68).

III. PALEOGRAPHY.

The characters of the inscription belong to the western Indian variety of the southern class described by Buhler ¹ and figured in column III and other columns of his plate VII as belonging to the 5th and 6th centuries A.D. ² Paleographically the alphabet of these plates comes midway between the Maṇḍasor *prasasti* of Kumâragupta and the Uṇṭikavâṭika grant of Abhimanyu. It is very different from the square variety with the outline box head found in the Khariar plates and also from the true box-headed characters of the Vākāṭaka and Kadamba inscriptions like the Tāla-gunda inscription of Śāntivarman. Its proto-type appears to be the alphabet of the Maṇḍasor inscription of Kumâragupta. A cursive form of this alphabet is found in the Uṇṭikavâṭika grant. The Pāṇḍurangapalli plates show slight differences with both the above. While the Maṇḍasor inscription has finely formed neat characters with true nail heads, and similar nail heads in a degenerate form appear occasionally in the Uṇṭikavâṭika plates, the Pāṇḍurangapalli plates have the outline nail heads appearing occasionally. Further, the present plates have some remarkable characteristics. Plate 2 (a), where the calligraphy and the inscribing have both been careful, shows the writing as it ought to be. The rest of the inscription has been badly written, the characters being not uniform in size and the tops of the letters falling into irregular lines; portions of the characters are sometimes highly cursive or so carelessly inscribed that some parts do not show themselves on the plates. Thus some of the characters are puzzling; often a curve is represented by two or three straight strokes meeting at right angles. On merely calligraphical grounds the doubt at first arises whether the plates are genuine at all. But as the paleography is consistent and historically the document is not incorrect it may be accepted as a genuine grant. It is possible that the engraver who perhaps belonged to the present Shôlâpur District was not himself acquainted with the western Indian alphabet in which the draft of the grant was written and which he has perhaps carelessly copied. In some places strokes are added without definite significance and in a few of the ligatures the consonants are difficult to distinguish.

(1) Ind. Ant. 1904. Supplement, p. 63.

(2) Buhler : Indian Paleography ; plates.

IV. LANGUAGE.

The language of the inscription is throughout classical Sanskrit with a mixture of prose and verse in imitation of the Gupta inscriptions of the period, without their literary excellence. The record begins with a prose sentence after which are a verse in the Vamśastha metre and a Ślōka verse followed by two stanzas in the Indravajrā metre and two Ślōkas. Then occur three long prose sentences followed by four Ślokas quoted from sacred works. The last sentence in prose records the date of the inscription. The language is not without defects and the rules of classical Sanskrit grammar appear to have been overlooked in a few places.

The inscription abounds in orthographical errors due partly to careless engraving like *Dharānah* for *Dharāyāh* and *īlāsritāt* for *īlāsritah*.

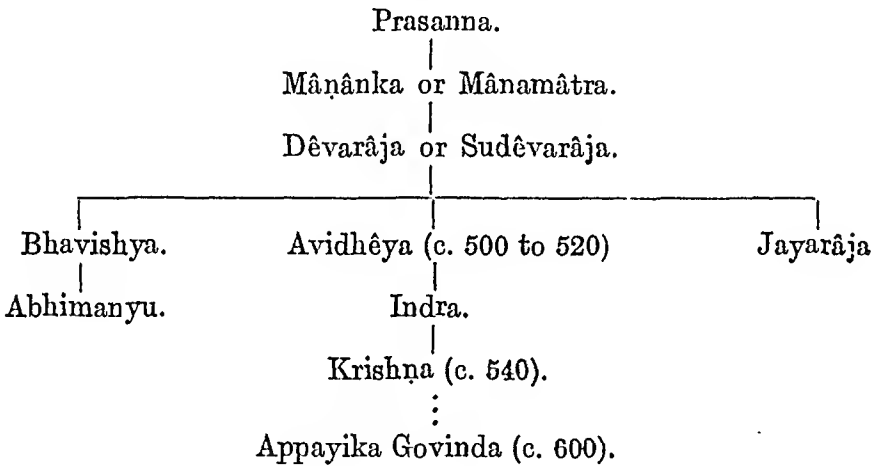
V. CONTENTS.

The main purpose of the inscription is to record a grant made by a king named Avidhēya to a certain Brahman, of the village of Pāṇḍurangapalli along with four other villages namely, Anevari, Chāla, Kandaka and Duddapalli (?). It begins by mentioning that there was a king of the Sātkunta country by name Mānārka, a conqueror of Anga, Vidarbha, and Āsmaka. After his praises, his son Dēvarāja is described as a great king; then comes his son, the donor of the grant, Avidhēya, whose valour and generosity are extolled. In the prose passage which follows, Jayadvitṭha of the Bhārgava-gōtra is mentioned as the grantee, the five villages named above constituting the gift. Then follow some verses soliciting future rulers to continue the gift and threatening them as usual with imprecations if they interfere with the charity. The last sentence informs us that the grant was written out at the king's commands by an official named Dēvadatta on the 5th day of the dark half of Kārtika in the year Bhādrapada to corresponding to the 16th year of the king's reign.

VI. AUTHOR.

From the inscription we gather that the grantor was a king ruling over the modern Shōlāpur district and that he was the son of a king Dēvarāja who was himself the son of Mānārka. (Plate XII, map 2.) The latter was the lord of the country near the Sātkunta (Satkutta ?) or the Satpura mountains and had overcome the rulers of Anga, Vidarbha and Āsmaka. The name of Avidhēya has not appeared before in any historical record, but his father and grand-father are known to us by the Uṇṭikavāṭika grant of Abhimanyu. The latter, while making the grant from Mānāpura in the Hoshangabad District of the Central Provinces situated between the Mahadev hills branch of the Satpura range and the river Narmada, states that he is the son of Bhavishya who was one of the three sons of Dēvarāja whose father was Mānārka, an ornament of the

Râshtrakûṭa dynasty. There can be little doubt now that Avidhêya was a brother of Bhavishya and was thus the grand-son of Mânânka, the founder of the first known independent Râshtrakûṭa kingdom. The third of the three brothers might possibly have been Jayarâja of the Arang copperplate inscription¹ issued from the town of Śarabhapura, an unidentified place near the Mahânadi river. That Jayarâja was a son of Dêvarâja has been inferred from the fact that the Râypur copperplate inscription which has been closely imitated in most respects by the Arang plates was issued by Sudêvarâja also from Śarabhapura. That this Sudêvarâja was the son of a king named Mânāmâtra who was descended from Prasanna is gathered from the legend on the seal of the Khariar copperplates². Thus we see the genealogy of this early Râshtrakûṭa dynasty and the position of Avidhêya in it.



It may also be noticed that at the time of the grant, Avidheya was a king and that he had ruled for over 15 years.

VII. DATE.

It has been already stated that the inscription is dated in the 16th year of the reign presumably of Avidhêya. Another view that might be taken is that the dates mentioned in the inscriptions of the dynasty refer to an era founded on the accession to the throne of the first king of the dynasty possibly Prasanna. This would be improbable because after Mânânka and Dêvarâja reigned, the empire appears to have fallen into three pieces under three different rulers who probably formed a confederation. The period of 16 years would in the ordinary course be too short for the occurrence of

(¹) Fleet's Gupta Ins. p. 191.

(²) Ep. Ind. IX p. 170. See Ep. Ind. XI, p. 172, for the identification of Mânanka with Mânāmâtra.

these events and for the spread of the Râshtrakûta empire from the Mahânadi and the Narmadâ to the banks of the river Bhîmâ. Further the use of regnal years for dating purposes was not uncommon during the period as is seen from other inscriptions like those of the Vâkâtakas¹. Thus it may be taken that the present plates were issued in the 16th year of Avidhêya's reign.

From the Râypur grant we learn that it was issued in the 10th year of Dêvarâja. As both Dêvarâja and his father Mâhânka were great conquerors and builders of a large empire their reigns may be assumed to have been of the usual length of about 20 or 25 years. Thus the date of the present grant appears to be about 40 or 50 years after the founding of the kingdom by Prasanna. The latter who is mentioned on the seal of the Râypur plates was perhaps a subordinate ruler under the last great Vâkâtaka, Harishêpa, whose Ajanta inscription is attributed to circa 465 A. D.²

A very suitable date for the present record would be in the middle of November 516 A.D., for the following reasons:--

1. The characters of the inscription, as already seen, resemble most those of the Mandasor inscription of Bandhuvarman which is dated in the Mâlava year 530, equivalent to A.D. 473-474³. The characters of the Pâṇḍurangapalli plates differ from those of the Mandasor inscription in details like the occasional occurrence of the outline nail-head in place of the regularly occurring true nail head. But these differences would not place the present plates beyond about 50 years after Bandhuvarman's time. Fleet's view that the characters of the Uṇṭikavâṭika plates belong paleographically to the 7th century cannot be accepted as final. They may safely be placed in the middle of the 6th century and definitely before the period of Harshavardhana and Pulakêśi II.

2. The form of the inscription which has not yet developed the elaborate invocatory stanzas is also noteworthy. It resembles the Gupta and Vâkâtaka inscriptions of the fifth century more than those the records seventh century like the Aihole inscription of Pulakêśi II.

3. In the Aihole inscription of Pulakêśi, it is definitely mentioned that he defeated a Râshtrakûta by name Appâika Gôvinda who invaded his territories from the north⁴. In this war Pulakêśi gained the sovereignty of the three countries called Mahârâshṭraka containing 99,300 villages. This reference to a Râshtrakûta king and to the three Mahârâshṭras extending over a vast country would be meaningless unless the passage is taken to refer to a large empire called Mahârâshṭra which had fallen into 3 parts before the time of Pulakêśi II in the early part of the 7th century.

(1) Fleet Gupta Ins. P. 243 i J. R. A. S., 1914, P. 320.

(2) Arch. Sur. of West India IV, P. 128.

(3) Fleet: Gupta Ins. P. 80; P. 83, line 19.

(4) Ind. Ant. V., P. 72.

As stated above, the accession of Mānāka took place about two generations before the Pāṇḍurangapalli plates were issued. But Mānāka could not have conquered the Vidarbha and Āśmaka (or the Berar and Khandesh) areas and extended his kingdom to the banks of the Bhīmā so long as the Vākāṭaka empire was powerful. It is known that the Vākāṭaka Harishēṇa was a powerful ruler who made extensive conquests and perhaps ruled for a long time¹. Harishēṇa is credited with having conquered the Kuntala, Avanti, Kalinga, Kōsala, Trikūṭa, Lāṭa and Andhra countries². It is evident that Mānāka could not have built up a large and independent kingdom during the period of Harishēṇa's greatness which has been assigned the date 465 A.D.³. The rise of Mānāka cannot have taken place before about 470 A.D. On the ground that the plates were issued about 40 or 50 years after the rise of Mānāka, their date is very likely to fall between 510 and 525 A.D. In line 28 of the plates the date of the grant is given as the 5th day in the dark half of the month Kārtika in the year Bhādrapada. The name of the year suggests the use of the Jovian 12 year cycle⁴. According to this system the year is named after the constellation in which Jupiter takes his rise. Each such year is about 13 months and a few days in length. This reckoning is even now found in connection with the Mhā-māgha festival observed at Kumbhakōṇam and other sacred places in India. Inscriptions bearing similar year names have been

(¹) Rapson, *Ind. Coins* p. 27.

(²) *J. Bo. Br. R. A. S.* XII, p. 213.

(³) Fleet's *Dyn. of the Kan. Dts.*, p. 343.

(⁴) *Ep. Ind.* III, p. 129.

(⁵) *Ar. Sur. West Ind.* V, p. 127.

(⁶) *Jour. Roy. As. Soc.*, 1914, p. 328.

(⁷) See *Ind. Ant.*, XVII, p. 6, table.

found in considerable numbers in Bâghelkhand during the 5th and 6th centuries A.D. The Khoh grant of Parivrâjaka-mahârâja Hastin bears the date Mahâ-vaiśākha corresponding to the year A. D. 476-77¹. A second copperplate of the same king from the same place is dated in the "Mahâ-âsvâyujâ samvatsara" corresponding to A. D. 482-83. Mahârâja Sankshôbha's grant from the same locality has the year Mahâ-âsvâyujâ corresponding to 528-29 A.D. The Majhgawam grant of Hastin has the date Mahâ-chaitra, *i.e.*, 511-12 A.D. The Bhumara pillar inscription of Hastin and Sarvanâtha has the date Mahâ-mâgha commencing on 6th October 520 A.D.

From the above it is clear that the Bârhaspatya or Jovian year names were in common use in Central India during the early part of the 6th century. The Mahadev Hills and the Sâtpura area where Mânânka appears to have established his power are not far removed from Baghelkhand of the early 6th century either in time or in distance. Thus the same system appears to have been followed by Avidhêya though the latter was governing a province farther south. We have already noted the possible limits of the date of the Pândurangapalli plates as 510—525 A.D. In this period the year Mahâ-bhâdrpada commences somewhere about the 10th (?) of April 516 A.D. The Kârtika-bahula Panchami of that year would naturally be about the early part of November 516 A.D. This appears to be a possible date of the Pândurangapalli plates. It is found suitable on a consideration from all points of view.

As the plates were issued in the 16th year of Avidhêya's reign the accession of that king appears to have taken place in A.D.e. 500. Thus the period of rule of Mânânka and Dêvarâja would be in the last quarter of the 5th century while it is possible to place the Râshtrakûṭas Indra and Kṛishṇa and the Châlukya Jayasimha between the date of the present plates and 550 A.D., the date of the rise of Pulakêsin I.

4. A possible objection to this conclusion may be answered here. The antiquity of God Viṭṭhala of Pândurangapalli or Pandharpur, whose namesake is mentioned in the plates as the grantee may be doubted. This is also a point which ought to be taken into consideration in determining the date of these plates. From the two-handed akimbo posture and the Gupta form of dress worn by the Viṭṭhala image and its resemblance to the Udayagiri cave sculptures near Bhilsâ, it has been inferred that the image belongs to a period earlier than the 6th century A.D.². The date now assigned to the plates.

5. The form of the name 'Avidhêya' with its similarity to the Ganga names 'Avinîta' and 'Durvinîta' suggests a probability of contemporaneity. These two Ganga rulers reigned in about the first half of the sixth century, and it is likely that Avidhêya was not far removed from them in time. Sankshôbha the Parivrâjaka, is another contemporary with a peculiar name belonging to the same class.

(1) Ind. Ant., XVII, p. 331, ff.

(2) Bom. Gaz. XX, p. 424.

GEOGRAPHY.

Eleven geographical names are mentioned in the inscription of which the following identifications may be attempted.

1. SÂTKUNTA.—The word 'kunta' has been given the meaning "name of a mountain" in Monier Williams' Sanskrit Dictionary. This appears to be a rare meaning and it is not clear whether it refers to any definite mountain or is only a general name for a particular class of mountains. Sâtkunta may however be taken as referring to Sâtpura or Satpuda mountains. A part of this range known as the Mahadev hills figures prominently in Fleet's identification of the town Mânâpura occurring in the Uṇṭikavâṭika plates. Whether Mânâpura was the capital of the empire or not, it may be conceded that the Sâtpura range was under the sway of Mânânka and was possibly the original centre of the kingdom.

2. PANDARANGAPLLI.—The famous place of Pânḍuranga worship in the Dekkhan has been for a long time Paṇḍharpur, the sacred town on the banks of the Bhîma river in the Shôlâpur District of the Bombay Presidency. Though there is a strong tradition that the image of Pânḍuranga was brought from Dvâraka to Paṇḍharpur, the date of this transfer is not known. The fact that the second inscription on the back of plate III is issued by a later Rashtrakuta ruler in Kannaḍa and refers to the Belgaum and Shôlâpur Districts and the country further south, helps the identification of Pânḍurangapalli with the modern Paṇḍharapur.

3. ÂNEVARI appears to stand here for Ânevali or Ânevali, a village about four miles to the south-east of Paṇḍharpur on the left of the road from Paṇḍharpur to Mangalvêḍha.¹

4. CHÂLA is the same as the modern village of Châla on the right bank of the river Bhîma five miles directly to the east of Paṇḍharpur.

5. KANDAKA is probably Kondarki, a village just to the southwest of Châla and on the way to Anevali. The grant evidently mentions a set of Pancha-grâmas or five villages situated close to each other on the banks of the Bhîma river, the chief of them being the modern town of Paṇḍharpur. Thus we ought to seek for the other two villages in the neighbourhood of that town.

6. DUDDAPALLI.—No village of this name appears to the south-east of Paṇḍharpur. It is possibly some village which was situated in the same area.²

7. VIDARBHA.—This country included the Berars and the neighbouring districts in Hyderabad and the Central Provinces.

8. ANGA.—This refers to Bengal generally.

(1) See Survey of India Map: No. 47-0—2 and 6.

(2) The reading is not beyond doubt.

9. **AŚMAKA.**—It is the same as Asaka mentioned in the Prākṛit inscriptions and has been identified with the country around Khandesh. It had its own independent king, probably just before the rise of Māhānka¹.

10. **MAHĀDĒVAGIRI.**—Is the name of the mountain range which includes Mahā-balēśvar. To the east of the range at some distance, is Paṇḍharpur. It may possibly have been named after the Mahadev hills of the Satpura range. The name is not clear on the plate.

11. **PANDARA.**—Evidently the same as Paṇḍharpur.

POLITICAL HISTORY.

The Pāṇḍurangapalli plates, when studied along with the Uṇṭikavāṭika plates, and the other inscriptions mentioned above, supply information highly important for the history of the Dakhan in the sixth century A.D. It is now seen that between the decline of the Vākāṭaka empire in the second half of the fifth century A.D. and the rise to greatness of the early Chālukyas in the early years of the 7th century, a dynasty of Early Rāshtrakūṭas ruled over a considerable part of Northern Dakhan, instead of being a central Indian power confined only to the fastnesses of the Sātpura mountains. Dr. Von Konow suggests that Prasanna, Mānamātra and Sudēvarāja of the Khariar plates and Jayarāja of the Arang plates are identical with the early Rāshtrakūṭas, two of whom are mentioned in the Uṇṭikavāṭika plates². We now see that Avidhēya, another son of Dēvarāja, was ruling as king over the modern Shōlāpur District. It is evident that he held a considerable extent of territory to the north of that area, presumably continuous with the territories of Abhimanyu or of his son. The early Rāshtrakūṭas are thus shown to have been in possession in the early part of the sixth century of a great area comprising even more than the present day Marathi-speaking country. For the first time the greatness of the early Rāshtrakūṭas is discovered. The history of this dynasty may thus be reconstructed from the materials available to us.

Somewhere about the seventies of the fifth century A.D. the Vākāṭaka empire began to decline. At this time Prasanna, possibly an officer in the newly reconquered Vākāṭaka province on the banks of the Tapti, or his son Māhānka, founded a kingdom in the mountainous country of the Sātpuras.³ No information has been available as to whether they were Rajputs or Dakhanis and what their original home or language was. Māhānka was however a distinguished person among the Rāshtrakūṭas. Māhānka was lord of the Sātpura area and claimed to have conquered the countries of Anga, Vidarbha and Aśmaka. His son Dēvarāja appears to have inherited the kingdom and widened it also with the help of his three sons until it extended from the Mahānadi and the Tapti to the Bhīma river. After his death, the empire was divided among his three sons each of whom became ruler of an area called a Mahārāshṭra. It is not known

(1) Ar. Sur. of West India, IV. p. 132. (2) Ep. Ind. XI. 172.

(3) A silver coin of this ruler is mentioned by Mr. L. P. P. Sharma in paper No. 163, Proc. of the Fifth All-India Oriental Conference, Lahore.

SOCIAL CONDITIONS.

The present record confirms the information already obtained from the published records about the social and economic conditions of the period. Classical Sanskrit language had already come into extensive use and had become established as the vehicle of governmental orders. The God Pâṇḍuranga or Vishṇu in that form was already famous at Pâṇḍharpur on the banks of the Bhîma river, and children born in the locality were sometimes named Viṭṭha after him. Vedic sacrifices were common, and sacrificial officials like the 'Upavid' and the Chhandôga, were highly honoured. It was considered meritorious for a king to give a set of Panchagrâmas or five villages as a gift to brahmîns. It was usual for kings to use regnal years in official documents. The record appears to belong to a time of comparative peace.

Pandurangapalli Confirmation Grant of Sarbarasa.
ON THE COPPERPLATES OF AVIDHĒYA IIb.

Text.

1. Kannavâḍa Gaṅgavâḍa Baḷeyavâḍa Rernâḍâḷa
2. Siyalâra sâmi Sarbarasa koṭôr Sîntarge-â¹ Śem².
3. bâja geyôdam.

Translation.

This grant was made by Sarbarasa, lord of Kannavâḍa, Gaṅgavâḍa, Baḷeyavâḍa, Rernâḍâḷa and Siyalâra. The plates were prepared by Śembâja of Sîntarge.

Note.

Description.—This short confirmation grant has been engraved on the back of the third plate of the Pâṇḍuraṅgapalli grant of AvidhĒya Râshṭrakûṭa³. It is in three lines, a small portion of each of which is slightly damaged. But as the engraving is deep, and the characters are comparatively large, the inscription can be clearly read. The lines are nearly eight inches long, the longer sides of the larger characters being about '5" in length. (For other particulars see AvidhĒya's grant *supra*: No. 116.)

Paleography.—The characters of this grant resemble the Kannaḍa characters of the Râshṭrakûṭa inscriptions of the 8th century A.D. more than any others, while there are distinct traces of contemporary northern influences. A few characteristics may be noted:—

The loops of *ka* and *ra* have joined the cross lines while *va* and *ba* appear both with and without their tops open. *Ba* is generally closed, though the sides are definitely indented. The tail of *ḍa* is curved up. The left hook of *ya* is yet a single curve. The medial *i* is both partly opened and fully closed, while the medial *e* appears either to the left or above the character. The circular old Kannaḍa *r* occurs once. On the whole the characters may, on paleographical grounds, be assigned to the early part of the 9th century A.D.

Language.—The language of the grant is Kannaḍa apparently of a form intermediate between that described by Mr. Rice as Pûrvada-haḷa-kannaḍa and the classical language of Haḷa-kannaḍa. 'Koṭôr' is an old form which is not frequently found after the 8th century. The verb 'geyôdam' is peculiar and is different from the earlier form 'geyidôn' or 'gaidôn' and the later 'geyidam' or 'gaidam'. The intermixture of the old and new forms allows us to suggest the early part of the 9th century as a possible date for the grant.

Geographical Terms.—Kannavâḍa or the Kanna country has been referred to in an inscription of Vikramaditya I Châlukya and appears to have included the village of Kandugul near Sholapur and the neighbouring districts of Bombay and Hyderabad.

(¹) Perhaps Sindagi in the Bijapur District. See Bombay Gazetteer, Vol. I, Part II, page 455.

(²) The reading of this letter is doubtful. (³) See *supra*, p. 197.

Gangavâḍa is no doubt the country of the Gangas comprising the neighbourhood of Mysore. It was subordinate to the Râshtrakûṭas in the 9th century A.D.

Baḷeyavâḍa.—This country has been assumed to be near Balagrâma identified by Fleet¹ with the modern Belgaum Tarhala, near Nasik. This was also under the sway of the Râshtrakûṭas in the 9th century. A fortress by name Baḷeyapaṭṭana is mentioned along with Uchchangi, Hombucha and other places as having been conquered by Vishnuvardhana Hoysala,² and was probably situated in the Tungabhadra basin. It is possible that the country around it had the name Baḷeyavâḍa and is mentioned here. Palenâḍ was one of the 18 *Kampanas* of the Chandragutti Province in 1382 (E. P. Carn. VIII, Sorab, 428.)

Rernâḍala is evidently the country around Renadal, a place near Kolhapur.³

Siyaḷâra or Silahara has till now been known only as the name of a dynasty of kings. Here it appears to refer to the country to which they belong, namely, the neighbourhood of Kolhapur and the Konkan.

Author.—The confirmation has been made by a ruler of the name Sarbarasa, which evidently stands for Śarva. This latter appears to have been the proper name of the great Râshtrakûṭa emperor famous under the titles of Amôghavarsha I or Nṛipatuṅga. It is well known that this emperor ruled for more than 62 years a vast empire extending from the Kâvêri to Central India. He is definitely named Sarva or Śarva in several inscriptions, and whatever doubt there might be about his proper name, there can be little doubt that the present grant is his⁴.

Date.—Once the identification of Sarbarasa with the great Amôghavarsha is accepted, the date of the grant can be easily assigned to the 9th century A.D. The fact that no titles of the king are mentioned and that his conquests like those of Mâlva and Vengi are not mentioned would perhaps indicate that the confirmation was made in the earlier part of his reign, perhaps c. 820 A.D.

Importance.—The inscription is useful in that it adds weight to the view that the real name of Amôghavarsha was Śarva, and that he confirmed the grant made three centuries before by Avidhêya who was probably an ancestor of his. In the history of the Kannaḍa language the continued use of 'Pûrvada Haḷa-kannaḍa' forms in an inscription of Amôghavarsha's time is noteworthy, specially because from this reign comes down to us the first extant Kannaḍa work, the 'Kavirâjamârḡa'. It is interesting to note that the author refers to a form of Kannaḍa earlier than the one used by him.

(1) Fleet. Bom. Gaz. Vol. I, Part II, page 185.

(2) Ep. Car. Vol. II (revised) Sravana Belgola 132.

(3) Fleet Bom. Gaz. Vol. I, Part II, page 528.

(4) I. A. Vol. XII P. 183, L. 25; XIII P. 57, L. 6; XIV P. 199, L. 11. See also Bombay Gazetteer Vol. I, Part II, pages 199 and 401.

Texts of the Inscriptions in Kannada and other Characters.

ಚಿತ್ರದುರ್ಗ ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು.

1

ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಲ್ಲೇಗೊಂದಿ ಸಿದ್ಧೇಶ್ವರನದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ
ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಬ್ರಾಹ್ಮೀ ಲಿಪಿ—ಪ್ರಾಕೃತ ಭಾಷೆ.

- ¹ ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಮಣಾ ವಿಣಮ್ಮಿ ಅಂ
- ² ತಟಾಕಂ ದೂದ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
- ³ ಯಾತ್ರಿಕ ಸಕನ್ಯಾ [ನ] ಸಯಿನ್ನಕ ಪುಣಾಟ ಮೋಕರಿ [ಣಾ]
- ¹ कदंवाणं मयूर शम्मणा विणिम्मिअं
- ² तटाकं दूम त्रेकूट अभिर पल्लव पारि
- ³ यात्रिक सकन्था [न] सयिन्दक पुणाट मोकारि [णा]

2

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಚಂದ್ರವಳ್ಳಿ ಬೈಲಿನ ಅಂಜನೇಯನ ಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ
ಸುಮಾರು ನೂರುಗಜಗಳ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಈ ಕಲ್ಲು ಒಡೆದಿದೆ. ಒಂದು ಭಾಗದಲ್ಲಿ ಮಾತ್ರ ಅಕ್ಷರವಿದೆ)

- | | |
|---|---|
| ¹ ಶ್ರೀ | ⁸ .. ಳಗದಕೆಯನು ಅಣವಟಗೆಯ ಬಳಿ |
| ² ॐ (?) | ⁹ ರಾಜ್ಯದ ದಮತುರನಾಡಿಗೆ ಸಲುವ..... |
| ³ ಹಾನಡ ಪ್ರಬು | ¹⁰ ಮಯಲಿಯ ಮುಟಗಾಳಗವ ಕಾದಿದೊ |
| ⁴ ಪ ಶ್ರೀಮನುನಾಡ ಪ್ರ | ¹¹ ಧರ್ಮವನೂ ಅಳಿವಿದವ ಗಂಗೆಯ ತಡಿಯ |
| ⁵ ಗಾ ಉಡನಾಯರಾಪುತನ | ¹² ಕವಿಲೆಯ ಕೊಂದ ಪಪದಲ ಮೋಹನೂ |
| ⁶ ....ನಾಗ ಗಾಂಡನು ತನ ಕೊಡಗಿಯ | ¹³ ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| ⁷ [ಗ] ರಡಿಯ ಪುಂಬಳಿಯ ಬುಮಿಯಲ ಯೆ | |

3

ಅದೇ ಚಂದ್ರವಳ್ಳಿಯಲ್ಲಿರುವ ಬರಗೇರೆಯಮ್ಮನ ಗುಡಿಯಮುಂದೆ ಬಿದ್ದಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಎಡಭಾಗದಲ್ಲಿ.

- | | |
|-----------------------|-------------------------|
| ¹ ಬರಗೇರಮ್ಮ | ⁴ ಕೋಳದ ನಂ |
| ² ನ | ⁵ ಗಮ್ಮನ ಸೇವೆ |
| ³ ಸೇವೆ | |

4

ಚಿತ್ರದುರ್ಗದ ಬೆಟ್ಟದಮೇಲೆ ಹಿಡಿಂಬೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿರುವ ಸಣ್ಣ ಗುಡ್ಡದ ಶಿವಾಲಯದ
ಒಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಉತ್ತರದಕಡೆ.

- ¹ ಮಡೆಹಳ್ಳಿ ರುದ್ರಪನ ಮಗ ಯಿರಪ ಮಾಡಿದ ಶಿವ ಆಲಯ

5

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಧವಳಪ್ಪನಗುಡ್ಡಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ ಗುಹೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 3'-9" × 2'-9"

- ¹ ಶ್ರೀ ಸಿವ ಶಿರಿ
- ² ಕೋಳಾಳ ಸಿ
- ³ ದ್ವಿ ಧಕ್ತರು ಕರ್

- ⁴ . . . ಓಸಿದ
- ⁵ ಬಾರಜ

6

ಅದೇ ಧವಳಪ್ಪನಗುಡ್ಡವನ್ನು ಏರುವಾಗ ಅರ್ಧದಾರಿಯಲ್ಲಿ ಗಣೇಶನ ಎದುರಿನಲ್ಲಿ ಇರುವ ಪಾವಟಿಗೆಯ ಮೇಲೆ.

- ¹ ಶ್ರೀ ಪ್ರೇಮಸಿಂಗ

- ² ಪನ ಹೆಶರು.

7

ಚಿತ್ರದುರ್ಗದ ಊರಿನಲ್ಲಿರುವ ಮ|| ರಾ|| ರಾಯರ ಶ್ರೀನಿವಾಸಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ (ಒಂದು ಹಲಗೆ).

ಪ್ರಮಾಣ 8" × 5"

(ಮುಂಭಾಗ)

- ¹ ಶ್ರೀಮದ್ಭಕ್ತಪಾಲ ಶ್ರೀ ವೇಣುಗೋಪಾ
- ² ಲ ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುಧಯಾ | ಶಾಲ
- ³ ಪಾಹನ ಶಬಿ ವರುಷಂಗಳು ೧೫೯೫
- ⁴ ಣಿ ಪ್ರಮದಿಚಿ ನಾಮಸಂವತ್ಸರ
- ⁵ ದ ಶ್ರಾವ ಶುಭ ೫ ನೋಮವಾರದ
- ⁶ ಳ್ಲಾ ಶ್ರೀಮಂತ್ರಿಹಾನಾಯಕ ಕಾಮಗೇರಿ ಕೊ
- ⁷ ಮಾರ ಮೆದೆಕೆರಿನಾಯಕರೂ ಶ್ರೀ ಪೊ
- ⁸ ಂದೊಳಲ ಗೋಪಾಲಸ್ವಾಮಿ ರಘೋತ್ಸವಕ್ಕೆ ಬಂ
- ⁹ ದಲ್ಲ ದಾಸಪೂಳಿಗೆ ಯಾರೂ ಯಿಲ್ಲವೆಂದು
- ¹⁰ ಆಚಾರರು ರಂಗಪತಿಆಚಾರ್ಯರೂ ಹೇ
- ¹¹ ಳರಾಗಿ ವಿಚಾರಿಸಿ ತಿಂಮ್ಮಳಯ್ಯನ
- ¹² ಸನ್ನತಿಯ ಹೆಳೆಹಳೆಯ ಕುಂಚಿ
- ¹³ ಟಿಗರ ಪಾರಿಕ್ಲದಾಸನ ಮಗ ತಿಂಮ
- ¹⁴ ದಾಸನ ಮಗ ಲೋವಿದಾಸಗೆ ಶ್ರೀಸ್ವಾಮಿ
- ¹⁵ ಯವರ ಪಾರಿವೂಳಿಗೆ ಶಂಬು ಜಾಗಟಿ
- ¹⁶ ಗುಡಿಕಾವಲು ಅದ್ವಿತಮುದ್ರೆ ಸಹ ಅಪ್ಪಣಿ ಪಾ

- ¹⁷ ಲಿಸಿ ಧರ್ಮಕೊಟ ಸ್ವಾಸ್ತಿಗೆ ಸರಿಕಟ್ಟಿ ಮುಂ
- ¹⁸ ದಣಿ ಪೊಲ ರ|| ಬಿಜವರಿಯಂಟು
- ¹⁹ ಸೇರಿನ

(ಹಿಂಭಾಗ)

- ²⁰ ಮಾನದ ಮೊರವ
- ²¹ ತ್ರಮೆಟಿಕೊಳಗ ಸಂತೆ ಪಸಿಗೆ ಗುಡಿ
- ²² ಮುಂದಣ ಮನೆವಾರ ಸಪ || ನಡ
- ²³ ಸ ಹಳಿ ಶಾನುಧಾವ ಹಳ್ಳಿ ತಿಂಮಪಗೆ
- ²⁴ ಗಾಡ ಜಾಗಯ್ಯ ತಳವಾರ ಚಿಣಗೆ
- ²⁵ ಸಹ ತಾಕಿತಿ ಮಾಡಿಸಿ ದಯಮಾಡಿ ಬ
- ²⁶ ರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಾ ಯೀಧ
- ²⁷ ಮ್ಹಕ್ಕೆ ಯಾರು ಅಳುಪಿದರೂ ಅನೇಕ
- ²⁸ ಪಾತಕಕೆ ಹೊಗೊರು ಸರ್ವಮಾನ್ಯ ಪಾಲ
- ²⁹ ನೆ|| ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ ವಿಪ್ರದತ್ತಾ
- ³⁰ ಸಹೋದರಿ | ಅನ್ಯದತ್ತಾಚಿ ಮಾತಾ
- ³¹ ಚಾ ದತ್ತಧೂಮಿ ಪರಿತ್ಯಜೇತ್.

ಹಾಸನ ದಿವ್ಯ ಕ್ಷಿಪ್ರ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

8

ಬೇಲೂರಿನ ಕೇಶವದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನ.

- 1 “ ಮುಷೂರ್ತಮುಖ ಜೀವೇತ ನರಶ್ಚಕ್ಷೇನ ಕರ್ಮಣಾನಾಕಲ್ಮಷ
- 2 ಏ ಕ್ಷೇನ ರೋಕದ್ವಯವಿರೋಧಿನಾ||ಇನ್ನೀಮರ್ಯ್ಯಾದಯಂ ಶ್ರೀಕೇ
- 3 ಶವಪುರದೊಳಗೆ ಜೀವಿತವರ್ಗದೊಳಗೆ ಒಂದು ಹಣವಾದಡಂ ಪ್ರ
- 4 ನಾದದೊಳಗೊಪ್ಪಿದವಾದಡಂ ಬೆನ್ನಿಯೂರು ಮುಗುಳಿಯೊ
- 5 ಳಗೆ ನೂಟುಕಂಬವಾದಡವನುಧವಿಸುವ ಪುರುಷನಾದೊಡಂ
- 6 ಸ್ತ್ರೀಯಾದೊಡಮವಶ್ಯಕಾರ್ಯಮುಂತಾಗೆ ಯೂರಿಗೆ ಹೋದದಿ
- 7 ವನಮುಂ ಪ್ಯಾಧಿಯಾಗಿದ್ದರವನಮುಂ ಹೊಜಗಾಗಿ ಶ್ರೀಕೇಶವ
- 8 ದೇವರಿಗೆ ನಿತ್ಯಸೇವೆಯಂ ಮಾಡದಿದ್ದಡೆ ತಮಕುಲದಿಪ್ತತೊಂದು
- 9 ತರೆಯುಪಿತ್ಯಗಳಂ ಸ್ವಹಸ್ತದಲು ವಧಿಯಿಸಿದ ದೋಷ ಸತ್ಯಂ
- 10 ಸತ್ಯಂ ಪುನಸ್ಸತ್ಯಮುದ್ಧೃತ್ಯ ಧುಜಮುಚ್ಯತೇ ವೇದಶಾಸ್ತ್ರಾತ್
- 11 ರಂ ನಾಸ್ತಿ ನದ್ಯೈವಂ ಕೇಶವಾತ್ಪರಂ ಶ್ರೀನಾರಾಯಣಾಯನಮಃ

9

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಎಡಗಡೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

೧ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ| ತ್ರೈ
- 2 ಯರೋಕ್ಯನಗರಾರಂಭಾ ಮೂಲಸ್ತಂಧಾಯಷಂಧವೇ ||೧|| ಅರುಣಸರಸಿ
- 3 ಜಶ್ರೀ ಸೋದರೈರತ್ಯದಾರೈಃ ಅಖಿಲಭುವನರಕ್ಷಾದೀಕ್ಷಿತ್ಯೈದ್ರುಪ್ತಿಪಾತ್ಯಃ ತರುಣತುಲ
- 4 ಶಿಮಾರಾಲಂಕ್ರತೋರಸ್ಥಲಶ್ರೀ ಕರುಣಯತು ಸದಾ|ವಃ ಕೇಶವೇಶಃ ಕೃಪೇಶಃ ||೨|| ಪಾಂತುಪೋಜ
- 5 ಲದಶ್ಯಾಮಾಶ್ಚಾಂಗರಾಜ್ಯಾಪಾತಕರ್ಕಶಾಃ|ತ್ರಯರೋಕ್ಯಮಂಟಪಸ್ತಂಧಾಃ ಚತ್ವಾರೋ ಹ
- 6 ರಿ ಬಾಹವಃ ||೩|| ಸ್ತಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಾ ಶಾಲಿವಾಹನಶಕವರಾಷ ೧೪೧ನೆಯ
- 7 ಸಂದವರ್ತಮಾನ ಶುಕ್ಲಸಂವತ್ಸರದ ಶ್ರಾವಣಶುಭ ೧೧ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾ
- 8 ಜಪರವೇಶ್ವರ ರಾಜಕುಲತಿಲಕಚೂಡಾಮಣಿ ಪೂರ್ವ ಪಶ್ಚಿಮ ದಕ್ಷಿಣೋತ್ತರ ಸಮುದ್ರೈಕನಾಯ
- 9 ಕ ಧರಣೀವರಾಹ ಮೇದಿನೀಮೀನಯರಗಂಡ ಕಠಾರಿಯ ಸಾಳುವ ಶ್ರೀವೀರಪ್ರ
- 10 ತಾಪ ವಿಜಯ ಸದಾಶಿವ ಮಹಾರಾಯರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ಪೃಥ್ವೀರಾ
- 11 ಜ್ಯಂಗೈಯ್ಯುತಿರ್ಪಲ್ಲ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಕುಲದೇವತಾ ಚತು
- 12 ರ್ದಶ ಧುವನಾಧೀಶ್ವರಾ ಧಕ್ತಜನಧಯುಧಂಜನ ಪಾಂಚಜನ್ಯಧರಣೀಧರ
- 13 ಸರ್ವದೇವತಾಮುನಿಜನಸ್ತೋಮಾ ಆಕ್ಷಯಪಾತ್ರಹಸ್ತ
- 14 ವಿಶಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ
- 15 ಕಮಲರೋಚನ ಕಮಲಸಂಭವಶಿವಾ ನಾರದಾದಿ ಮುನಿನಾಥವೇದಗಿರಿವೀಶಾ
- 16 ಧೀಶ್ವರ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲಕ ಅಖಿಲವ (ಅಭಿನವ) ಕ್ಷೋಣೀವೈಕುಂಠವೆನಿಪ ವೇ
- 17 ರಾಪುರದ ಶ್ರೀಚೆನ್ನಿಗರಾಯರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀವೀರಸ
- 18 ದಾಶಿವರಾಯರ ಹಡಪದ ದವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವರಾಧೀಶ್ವ

- 19 ರ ಸಿಂಧು ಗೋವಿಂದ ಸಿತಕರಗಂಡ ಬರಿದ ಸಪ್ತಾಂಹರಣ ತುರಕದಳವಿಭಾಡರಾ
20 ದ ಕಾಶ್ಯಪಗೋತ್ರದ ಯೆಜ್ಯಪ್ಪನಾಯಕರ ಕೊಮಾರ ಶ್ರೀವೆಂಕಟಾದ್ರಿನಾಯಕ
21 ರ ಹೆಡಪದ ಪಾಪತಿಂಮನಾಯಕರ ಕೊಮಾರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ
22 ಹೆಸರ ವೆಂಕಟಂಮನೂ ತಂಮ ನೇವೆಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
23 ಕೃಷ್ಣಪ್ಪನಾಯಕರಿಗೆ ಧರ್ಮಪಾಗಬೇಕೆಂದು ವೆಂಕಟಪನಾಯಕರಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂ
24 ದು ಸ್ವಾಮಿಯ ಅಮೃತಪಡಿಗೆ ಮಧ್ಯಾನ್ಹದ ಅವಸರಕ್ಕೆ ದಿನ ರಕ್ಕೆ ಹರಿವಾಣ ರಕ್ಕೆ ಅಕ್ಕಿಪಡಿ
25 ಲೂ ಹರಿವಾಣ ರಕ್ಕೆ ಪಡಿ ರಂಕೆ ಅಕ್ಕಿ ಮಣುಗುಲ್ ೨ಕ್ಕೆ ನೆಲುಬು 10 ರಲೂ ತಿಂಗಳು ರಕ್ಕೆ
26 ನೆಲುಬು ೭೭ಲೂ ತಿಂಗಳು ೧೨ ಅವರುಶ ರಕ್ಕೆ ಮಣುಗುಲುಂ ಕ್ಕೆ ಗ ೧೦೦ ನೂ ನಾ
27ಗ ೧೨ ಭಟಾರಾಧ್ಯರಿಗೆ ಗ ೨ ವೇದಾಂತಿಗಳು ಗ ೨ ಅ(1).....ಗ ೧೦೭ ಕೆ
28ನೆಲುಬು ೬೦ಕ್ಕೆ ವಸ್ತಾರೆಯ ಸೀಮೆಗೆ ನಲುಪಡೆವಣಿ

ಎನೆಯು ತುಂಡಿನಲ್ಲಿ.

- ೨ ಗೆ ನಾಡೊಳಗಣ ದಣಾಯಕನಹಳ್ಳಿಯಗ್ರಾಮ ವೆಂಕಟಾದ್ರಿ ನಾಯಕಯ್ಯನ
 ೩ ವರು ತಮ ತಂದೆ ಪಾಪತಿಂಮನಾಯಕರಿಗೆ ಉಂಬಳಿಯಾಗಿ.....
 ೪ ಪಾಪತಿಂಮಾಪುರವೆಂಬ ಪ್ರತಿನಾಮಧೇಯವನೂ ಮಾಡಿ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರಿಗೂ ತಮ
 ೫ ತಂದೆ ಪಾಪತಿಂಮನಾಯಕರಿಗೂ ಪುಣ್ಯವಾಗದೇಕೆಂದು ಶ್ರೀ ಚೆನ್ನಿಗರಾಯ.....[ಕಿ]
 ೬ ರಂಜೋದಕದಾನಧಾರಾಪೂರ್ವಕ.....ಶಯದಿಂ ಸಮರ್ಪಿಸಿದ
 ೭ ಧರ್ಮಶಾಸನಾ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಚತುಸೀಮೆಯ ವಿವರ ಕೊರಟಿಕೆರೆ F ಗ್ರಾಮದ
 ೮ ಲಸೀಮೆಯುಂಪಡುವಲೂ ಯೆಗಟಿನದಿಯಿಂದ ಮೂಡಲು ಚಕ್ಕಬೇಡಗರೆ F ಹೆ
 ೯ ರುಬಿಹಳ್ಳಿಯಿಂದ ಬಡಗಲೂ ಕನಯಕನಹಳ್ಳಿಯಿಂದ ತೆಂಕಲು ಯೇಚತುಸ್ಸೀ
 ೧೦ ಮೆಯೊಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ನಾಡ್ಯಂಗಳೆಂಬ
 ೧೧ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮೃವನು ಸ್ವಾಮಿಯ ಶ್ರೀ ಪಾದಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ
 ೧೨ ಯಧರ್ಮಶಾಸನದಲಿಬರೆದ ಹರಿವಾಣ ಗಂಕ್ಕೆ ವೆಚ್ಚನಿರ್ವಯ
 ೧೩ ಊ|| ಚೆನ್ನಿಗರಾಯರ ಊಳಿಗದ.....
 ೧೪ ದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಸಲುವಹರಿವಾಣ
 ೧೫ ಕಣದನೇರು.....ಗಕೆ ಹರಿವಾಣ ೧ ಲೆಖದಲಿ ಹಂಚಿಕೊಂಡು
 ೧೬ ಣ್ಣ ಪ್ಪುಣ್ಣ ಯೇಧವ ಸವಿವರು ತಮ ತಾಯತಂದೆ ಗುರುನಹೋ
 ೧೭ ನ್ನ ಶುಧ್ಧವರ್ಯಕೆ ಅರು.....ಪ್ಪಕ್ಕ ಹೋಗುವರು
 ೧೮ ಹೋಗುವು.....ನುಪಾಲನಂ ದಾನಾತ್ಯೈರ್ಗ
 ೧೯ ದರನೂ ವಾರಣಾಸಿಯಲಿ ಪಡಿಸಿದ.....ನುಪಾಲನಂ ದಾನಾತ್ಯೈರ್ಗ
 ೨೦ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾತ್ಯೈರ್ಗ.....ನುಪಾಲನಂ
 ೨೧ ಮವಾಪ್ಪೂತಿ ಪಾಲನಾದಕ್ಕುತಂ ಪದಂ ಸ್ವದತ್ತಾ.....ನುಪಾಲನಂ
 ೨೨ ಪರದತ್ತಾಪಕಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಧವೇತ್.....ನುಪಾಲನಂ
 ೨೩ ಪುಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಪಿಃ.....

10

10
ಅದೇ ಜೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಕಪುರಿ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವಾಲಯದ ಬಳಿ
ನಟ್ಟ ಕಲ್ಲು.
ಪ್ರಮಾಣ 3' x 2'

- 1 ಬಿ ಚಂದ್ರಹಾಮರಚಾರವೇ
2 ಕ್ರೈಶೋಕ್ಯ ನಗರಾರಂಭ
3 ಮೂಲಸ್ತಂಭಾಯಾ ಸ್ವಸ್ತಿಸಕ ವ
4 ರಿಸ ಸಾವಿರದಾಜನೆಯ ದುರ್ಮತಿನಂ
5 ವತ್ಸರದ ಚೈತ್ರ ನು ೧ ಲು ಕಪುರಿಯ ತಳಾರಿ
6 ತಗರೆಯ ಪೆಂಡಿರುಡೆ ಚಿಣ್ಣಗ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

11

ಅದೇ ಕಪುರಿ ಗ್ರಾಮದರ್ಲಿ ರಾಮೇಗೌಡನ ಗವೈಯಲ್ಲಿ ಹೂತಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6" × 2'-6"

- 1 ಕಾಳದೂತ ನ ಉದಭವದ ಚಮು
- 2 ತ್ರ ಶುಂಠಿ ಲಿ ಶ್ರೀಮತು ವೆಂಕಟಪ
- 3 ದ್ವಿನಾಯಕಾರ ಕಾರ್ಯಕ ಕರ್ಕರಾದ
- 4 ಪನತಂದುನಾಯಕರು ಕುಲಕ ರಾ
- 5 ಮನ ಗವೈದಗೆ ಕೊಟ್ಟ ಹುಲ್ಲುಕೊಡ
- 6 ಗಿ ಉರಕೊಡಗಿ ನಾಲು ನೇಸಗೆ ಕೊಟ್ಟಂ
- 7 ದ ಗವನು ಪುರು ಉಂಬಳಿ ಪಾಕಿಸಿ ಕಾ
- 8 ರಬಾಗಿಲ ಕಾಟನಾಯಕರ ಮಗ ಕಪುರೆ
- 9 ಯ ರಾಜವಗಾಲುಬುಗಲ ವರಿತ ನೇನವೋವ
- 10 ಬಕ್ಕರನಯರಾಬರವ

12

ಅದೇ ದೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಹಳೇಬೀಡು ಕೆರೆಯ ಹೊದಲನೆಯ ತೂಬಿನ
ಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 1' × 4'

- 1 ಸ್ವಸ್ತಿ ಸಕವರ್ಧ ಕಲಕನದು ಸುಬಕ್ಷ ಶ್ಲಂಘರಂ ಪ್ರವರ್ತಿಸೆ ಅನುವಮನಿಸಿದ ನೃಪಕಾಮನಾಮ ಪೂಯ್ಯ
ಳವ ನನ್ನನಂ
- 2 ಜಗದವಿಕಂ ಸಿನೆಮಾದಿತ್ಯಂ ಪೂಯ್ಯಳವೆನಿಸಿ ಬಿರಂ ಗಂಗವಾಡಿಪುಂ ಪಾಳನುಪುಂ! ಅವತಂ ಹೋರನಮುದ್ರದೊಳ್ಳ
- 3 ಮುಡಿಪೋದ್ದೇಶ ಶ್ರೀನದಾಲಂಕಾರಾಮೃದಮಂ ಸಪ್ತವನಂಕಪಾದಿನವದಿಂ ರಾಜ್ಯಂಗೆಮುತ್ತಿಟ್ಟು ಬೀವ ದ
- 4 ಮೋಪೇಶಮವಗ್ರವೈರಿಬಳ ನಗರ್ವತಂ ದಿಶೇಷ ಪ್ರಜಾಸ್ವರೂಪ ಕುಂಬನುವಾಪ್ತನಿಕ್ಕಿಸವನಾಚಂಪ್ರಾಕ್ಯ
- 5 ಕಾರಂಬರಂ! ರಕ್ತಸಪ್ತೇಮ್ಯಳನುಗ್ರಹಕ್ಕಂ ಯಾದವಕುಳಂಬುಡಾಕ್ಯಂ ಮುದದಿಂಡಿಕ್ಕಿಸಿದ ನೆನೆ
- 6 ನಿನಂ ಮೇಲಕ್ಕಮನೀಕೆಚೆಗೆ ರಾಜವಗಾಂನಾಶನೃಪಂ! ಬಿತ್ತಪಟ್ಟಮಂ ಮೇಲಕ್ಕಕ್ಕೆಟ್ಟಂ ||

13

ಅದೇ ಹಳೇಬೀಡು ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಚಪ್ಪಡಿಕ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಮಾಪ ಬ ೧೧ ಬಂಟೇಶ್ವರವ ಮಲ್ಲದುಬೀ
- 2 ಯನಾಯಕ ಥಂಡಾರಿ ನಾರಣಜೇವ
- 3 ಮಾಡಿ ತಕುಕಾರೊಟಿಶ ಸೋಪಮನು ಬೀರು
- 4 ರ ಮುಂದಿಟ್ಟು ಅ ಬಂಟೇಶ್ವರವ ಮಲ್ಲಬೀಯು ದರ್ಮ
- 5 ಕೆ ಆರುಬಂದು ಕೊಡಂಕಿದೊಡಂ ಅ ಮಲ್ಲಬೀಯು
- 6

14

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯಪೇಳಗೆ ನ್ಯಾನಮಂಟಪದರ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- 1 ಶ್ರೀಮದ್ವೇದಾನುರಾಧೀಂದ್ರಪೂಜಿತಶ್ಚಾಂಗಜನ್ಮ ಜಿವ್ವೇವಃ ಶ್ರೀ
- 2 ವೀರಶೇಖರೇಶಃ ಪಾಯಾದ್ವಬ್ಬಜನಬ್ರಹ್ಮಾನ್ || ಶ್ರೀಮಶ್ಲೋಕೈಕವಿಶ್ವಾ
- 3 ತಮೂಲಸಂಪೂರ್ವಿರಾಜತೇ ಕೊಣ್ಣ ಕುನ್ಯಾನ್ಯಯಸ್ತತ್ರ ದೇಶೀಯಾಬ್ಬಗಣಾ
- 4 ಗ್ರಣೇ || ಶ್ರೀವೀರಣಂದಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ಯನುಬೋಮಹಾನ್ ಶ್ರೀಮದ್ವಾ
- 5 ಪುಬಲೇನಾಮ ಮುನಿಃ ಸಿದ್ಧಾನ್ತಪಾರಗಃ || ಸಕಳಜ್ಞ ಪ್ರತಿಪಾದಿತೋಧಿಯನಯಾ

- 6 ಭಿಕ್ಷಾ ನಸಂಪನ್ನ ಕೋ ಮದನೋದ್ಯದ್ಧ ವದಾವತೋಯದವಿಧುಸ್ಸದ್ಧ ಮರಕ್ಷಾಮಣಿಃ ದಳಿತಾ
7 ಪ್ಲಾದಶ ಸತ್ವದಾತ್ಮನಿಪುಣಃ ಪಡ್ಧೈವೈದೀ ಜಯತ್ಯವಿಳೋಬ್ಧೀನುತಚಾರುಬಾಹುಬಲಸಿದ್ಧಾನೀಶ್ವರ
8 ಃ ಸನ್ಮನಃ || ತಸ್ಯಾಗ್ರಶಿಷ್ಯೋಬಿಳಶಬ್ದಶಾಸ್ತ್ರಪಾರಂಗಮಃ ಸ್ವಾತ್ಮಸುಖಾನುವರ್ತೀ | ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಕುಶ
9 ಲೋವಿಭಾತಿ ಕಾಮಾಂಬುಜೇನ್ದ್ರಃ ಸಕಳೇನ್ದ್ರಯೋಗೀ||ಅರ್ಹಣ್ಣಿಮುನೀಂದ್ರಾಣಾಂ ಚಾರಿತ್ರಂ ವಿಸ್ಮಯಾವಹಂ
10 ತೇಷಾಂ ಪ್ರಣಯಿನೀ ವಾಣೀ ತಸ್ಯಾಸ್ತನ್ಮನಯಃಪ್ರಿಯಾಃ || ಜಲ್ಪವಿತಂಡಕಥಾಸು ಚ ಶಬ್ದಾಗ
11 ಮಜಿನಮುಖೋತ್ಪಪರಮಾಗಮಯೋರುನ್ವಿದ್ರಂ ಯಚ್ಚಿತ್ತಂ ಸತ್ತ್ವವಿದ್ಯಾರುಹೋರ್ಹಣ್ಣಿ
12 ಮುನಿಃ | ಏಷಶ್ರುತಗುರುರ್ಯಸ್ಯ ಸಕಳೇನ್ದ್ರಮಹಾಬ್ರತೇಃ | ತಸ್ಯವಿದ್ಯಾಮಹಾಪ್ರಾಧಿಮ್ಯಾ
13 ದೃಶ್ಯವ್ಯಣ್ಣ್ಯತೇಕಥಂ||ಇತ್ಯಂಧೂತೋಯಮೀಶೋವರಜಿನಮುನಿ ಸದ್ವೃಂದಮಧ್ಯೇ ವಿರಾಜತ್ ಪಡ್ವಿಂಶತ್ಕರ್ದ್ಧಿ
14 ತೋರೂಚ್ಚಿ ತಚರಿತಪರಃ ಸಪ್ತತತ್ವ ಪ್ರವೇದೀ ಪ್ರಾಯಶ್ಚಿತ್ತಾದಿಷಟ್ಕದ್ವಿಗುಣಿತ ಸುತಪಾಶ್ಚರ್ಯ್ಯ
15 ವರ್ಯ ಪ್ರಸಿದ್ಧೋ ದ್ವಾತ್ರಿಂಶದ್ವ್ಯಾಗಸದ್ವ್ಯಾವನಯುತ ಸಕಳೇನ್ದ್ರಬ್ರತೀನ್ದ್ರೋ ವಿಭಾತಿ || ಏವಂಕತಿಪಯ
16 ಕಾರೇ ಪ್ರವರ್ತೀತೇ ಗ್ರಾಮನಗರಖೇಡೇಷು ತತ್ರತ್ಯಾಭಿಷ್ಠೋತ್ಪಳವಿಕಾಶಯನ್ ಸಕಳಚ್ಛ್ರಮು
17 ನಿರಾಯಾತಿ || ಸತ್ಪಾಂಡ್ಯದೇಶಮಧ್ಯಸ್ಥಿತ ಬಿಳಿಚಾಗ್ರಾಮಚೈತ್ಯಗೃಹಮಾಸಾಧ್ಯ ಜ್ಞಾತ್ಯಾ ಸ್ವಾನ್ವಯಂ
18 ತ್ರಿದಿನಾದನಶನವಿಧಿನಾ ತ್ರಿವಿಷ್ಣುಪಂ ಸಂಪ್ರಾಪ್ತಃ || ಸಪ್ತಾಗ್ರಬಾಣೇನ್ದ್ರಶಬ್ದಮಾಬ್ದಶಬ್ದಾಖ್ಯೇ ಮ
19 ನೃಥವತ್ಸರೇಡ | ಸತ್ಪಾಲ್ಗನೇ ಶುದ್ಧತ್ಯತೀಯಕೇನ್ದ್ರವಾರೇಽಗಮತ್ ಶ್ರೀಸಕಳೇನ್ದ್ರದೇವಃ ಅರುಹನ್ಮಮಃ
20 ಶ್ರೀಮದ್ವೀರಣ್ಣಿಸಿದ್ಧಾನುಚಕ್ರವರ್ತಿ ಸರ್ವಮೃರಪ್ತ ಬಾಹುಬಲಸಿದ್ಧಾನಿ ದೇವರೇ ದೀಕ್ಷಾ
21 ಗುರುಗಳ್ ಶ್ರೀಮದರ್ಹಣಂದಿತ್ಯವಿದ್ಯದೇವರ್ ಶ್ರುತಗ ರುಗಳಮಪ್ತ ಶ್ರೀಸ
22 ಕಳಚ್ಛ್ರಮುಧಚ್ಚಾರಕದೇವಗ್ನೇ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋರಸಮುದ್ರದ ಸಮಸ್ತಭವ್ಯ
23 ನಗರಂಗಳ್ ಪರೋಕ್ಷವಿನಯಾರ್ತ್ವವಾಗಿ ಮಾಡಿಸಿದ ನಿಶಿಧಿ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

15

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯ ಕಟ್ಟೆಯಲ್ಲಿ ಸ್ನಾನಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಗನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾ ಮಣ್ಣಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
2 ತಳಕಾಡುಗೊಣ್ಣ ವೀರಗಂಗ ಹೊನ್ನಣದೇವರು ದೋರಸಮುದ್ರ
3 [ದ] ಲು ಸುಖಸಂಖತಾವಿನೋದದಿಂದ ರಾಜ್ಯಂಗಯುತ್ತವಿರೆ ಮದ
4 ನು ತಗರ್ತಿ ಕೊಲೆಯಹತ್ತಿ ಹೆಂಗಳಿಕ್ಕೂಡೆ ಹೇಟಾಳ
5 ವ ಮಾಡುತ್ತವಿರಲು ಹೊನ್ನಣದೇವರು ಕಂಡು ವರುಡೆಚಾಯ
6 ಯನಾಯಕನಂ ಕರದು ಬೆಸ [ನಿ] ದೊಡೆ ಅಣತಿಯ ಪಣದೆ ಚಾ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-9" × 2'-0"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ನೊಳಂ
2 ಬವಾಡಿ ಬನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂಡ ಭುಜಬಳವೀರಪ್ರತಾಪ ಹೊಯ್ಸ
3 ಳ ವೀರಬಲ್ಲಾಳದೇವನು ದೋರಸಮುದ್ರದ ನೆರವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋ
4 ದದಿಂದ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯುತ್ತಮಿರಲು ಸಾವ್ಯರಿ ಸಂವತ್ಸರದ ಮಾ
5 ಗ್ಗನಿರ ಬಹುಳ ದಶಮಿ ಅದಿವಾರದಂದಂದು ಆ
6 ನಂದರೆಯಾ ಹ [ವದಲ] ಹೆಂಗೊನುನೊಡೆಯಂ ಬೂವರಿ [ಗಾ] ಪುಂಡ
7 ವಿಜಯನ ಅಣ ರೇಶನು ಸುರಲೋಕ ಪ್ರಾಪ್ತ
8 ವಿಜಯ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು ||

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-9"

- 1 ಜನನಾತ್ಮೀಯೇಷ್ವದಯ್ಯಂ ನಿಜಗುರು ನಯಕೀರ್ತಿಬ್ರತೀಶಂ ಲಸದ್ಭೂವಿ
2 ನುತಂ ತಾನುಕ್ಕಿ ಸೆಟ್ಟಿಪ್ರಭು ಪಿತೃ ತನಗೇಕವೈತಾಯಂದೊಡ್ಡಿನೀ ವನ

- 3 ಧಿ ವ್ಯಾವೃತ ಧಾತ್ರೀತರದೊಳದೊಂ ಭನ್ನೋದ್ಭವ ಬ್ರಾತದೊಳೊಡಿ ನಿತಾಂ
 4 ತಂ ನಾಮಿಸೆಟ್ಟಿನ್ನುಟವಿಶದಯುರೋಲಕ್ಷ್ಮಿಯಂ ತಾನೆವೆತ್ತಂ ||೧೧||
 5 ಅನಾತಂ ವ್ಯವಹಾರದಿ.....ಮತ್ತ.....ವಿಕ್ರಮಾಕ್ರಾಂತ.....
 6 ಳವೇವ.....ಮಾನಾತಂ ದೊ.....
 7 ಕೊಂಡು.....ಸ್ವಾಂತಂವಿಶ್ವತನಾ
 8 ಮಿಸೆಟ್ಟಿದವದೊಳ.....ಕೈವಲ್ಯಮಂ ತಾಳಿದಂ ||

ಕೆಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

18

ವನ್ನಾರೆ ಹೋಬಳಿ ಕೊಡುಪಳ್ಳಿ ಆಗ್ರಹಾರದಲ್ಲಿರುವ ಪಟೇಲ್ ಸುಬ್ರಾಯಪ್ಪರಾಣೀಕರಲ್ಲಿರುವ
ನನ್ನ ಬಿನ ಕೈಬರಹದ ಪ್ರತಿ.

- 1 ಹುಪ್ಪರ ಮಹಾರಾಮರು ಶೃಂಗೇರಿ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಳ್ಳಿಗ್ರಾಮ
 2 ವನ್ನು ಉತ್ತರವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಈ ಗ್ರಾಮವನ್ನು ಮಠದವರು
 3 ಅನುದವ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳಿಗೆ
 4 ಶೃಂಗೇರಿಯಲ್ಲಿ ಪಟ್ಟವಾದ್ದರಿಂದ ಅವರ ಪೂರ್ವಾಶ್ರಮದವರಿಗೆ ಈ ಗ್ರಾಮ
 5 ಮದ್ದಲ್ಲಿ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದು || ತಾನುಗೊಡಿಗೆಯಲ್ಲಿ ಗದ್ದೆ ೨ ರಕ್ಕೆ
 6 ಸಿನ್ನು ಗ ೮ ಗುಟ್ಟುಬದುಲಲ್ಲಿ ಗದ್ದೆ ೨೦ | ೧೦ | ಗೆ ಸಿನ್ನು ಗ ೧೦ ಬ
 7 ೨.11. ಚಿಕ್ಕಮಕ್ಕಿಯಲ್ಲಿ ಗದ್ದೆ ೨೦ ೨ ಕೈ ಸಿನ್ನು ಗ ೨ ಅಂತು ಗದ್ದೆ ೨೦
 8 ೨೧ | ಕೈ ಸಿನ್ನು ಗ ೨೦ ೨.11.ಸ್ವಾಸ್ತಿಯನವದುಬರುತ್ತಿದ್ದಲ್ಲಿ
 9 ಈ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳು ಸ್ವರ್ಗಸ್ವರಾಜಮೇಲೆ ರಾಮಚಂ
 10 ದ್ರಧಾರತಿಗಳಿಗೆ ಪಟ್ಟವಾದ್ದರಿಂದ ಪ್ರಾಕೃತದ್ದ ಪೂರ್ವಾಶ್ರಮದ
 11 ವರ ಬದುಕು ಮನ ಯಾವತ್ತು ಮಠಕ್ಕೆ ಸೇರಿದ್ದರಿಂದ ಈ ಸ್ವಾಸ್ತೆ
 12 ಗ ೨೦ ೨.11. ದೊಡ್ಡಿಯನ್ನು ಈ ರಾಮಚಂದ್ರಧಾರತಿಗಳ ಪೂ
 13 ರ್ವಾಶ್ರಮದವರು ಅರಗದ ಕಲ್ಲನಾಥಧಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿ
 14 ಧಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಅನುಭವಿಸಿಬಂದರು
 15 ಮೇರಾಗಿ ಈ ಗ್ರಾಮದ ಧೂಮಿ ಯಾವತ್ತು ಮಠಕ್ಕೆ ನಡೆದುಬರು
 16 ತ್ತು ಶ್ರೀಮಠದಲ್ಲಿ ಬ್ರಹ್ಮನಾಥವೇವರ ಉ
 17 ಪದ್ಧ ಬಹಳವಾಗಿ ದನಾ ಕೊಲ್ಲುತ್ತಿದ್ದಲ್ಲಿ ಈ ಮಲ್ಲಿಧಟ್ಟರ ಮು
 18 ವಾನ್ತ್ರ ಪಂಚಾಕ್ಷರಿ ನರಪರಿಧಟ್ಟರ ಕರನಿಕೊಂಡು ಈ ಉಪದ್ರವ ನಿಲ್ಲಿ
 19 ಸಿ ಕೊಡದೇಕು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದ ಈ ನರಪರಿಧಟ್ಟರು ಶ್ರೀಮ
 20 ಠದಲ್ಲಿ ಕುಳಿತು ಬ್ರಹ್ಮನಾಥವೇವರ ಕುರಿತು ಪುನಶ್ಚರಣೆಮಾಡಿದ್ದರಿಂದ
 21 ಅವರಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾದ್ದರಿಂದ ಈ ದೇವರಿಗೆ ಮುಂದೆ ನಡೆಕೊಂಬುಗೈ ಕ
 22 ಟ್ತಮಾಡಿ ಗೊತ್ತಿಗೆ ನಿಲ್ಲಿಸಿ ಈ ದೇವರ ಉಪದ್ರವ ಪರಿಹರಿಸಿದ್ದರಿಂದ
 23 ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಸಂತೋಷಪಟ್ಟರಾಗಿ ಈ ಕೊಡುವಳ್ಳಿ ಗ್ರಾಮ
 24 ದ್ದಲ್ಲಿ ಮಲ್ಲಿಧಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಧೂಮಿ ಹೊರತಾಗಿ ಮೇರಾ
 25 ದ ಧೂಮಿ ಯಾವತ್ತನ್ನು ಇವರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಕೊಂಡ

- 26 ನಪಳ್ಯಯಲ್ಲಿ ಮನೆ ಕಟ್ಟಿಕೊಂಡು ಈ ಸ್ವಾಸ್ಥ್ಯವನ್ನು ಅನುಭವಿಸಿ
 27 ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಈ ಗ್ರಾಮಕ್ಕೆ ದೇವರ ಮಕ್ಕಳು ಕುಳಿಗಾರರಾಗಿ ಇ
 28 ವರಿಗೆ ಗಡಿಸುತ್ತಿಗೆ ಭತ್ತವನ್ನು ಹಗಲು ಅಳಕೊಟ್ಟು ರಾತ್ರಿಕಾಲದ
 29 ಲ್ಲ ಪುಂಡುಗಾರರಾಗಿ ಇವರ ಮನೆಮುತ್ತಿ ತಾಪು ಅಳಕೊಟ್ಟು ದ
 30 ತ್ತವನ್ನು ಪುನಃ ತಮ್ಮ ಮನೆಗೆ ಹೊತ್ತುಕೊಂಡುಹೋಗುತ್ತಾ ಇದರು
 31 ಈ ಪ್ರಕಾರ ಕೆಲವು ದಿನ ನಡೆದುಬಂತು ಇದೇ ಪ್ರಕಾರ ಒಂದು ವರ್ಷ
 32 ಭತ್ತವನ್ನು ರಾತ್ರಿಕಾಲದಲ್ಲಿ ಹೊತ್ತುಕೊಂಡು ಹೋಗುವಾಗ್ಯೆ ಭತ್ತದ
 33 ಮೊಟ್ಟೆ ತೂತಾದ್ದರಿಂದ ದಾರಿಕಡೆಗೂ ಚಲ್ಲಿದ್ದರಿಂದ ಸುರಕ್ಷಾ
 34 ದಯವಾದದ್ದೇರೆ ಈ ಚೆಲ್ಲಿದ ಭತ್ತದ ದಾರೀ ಹಿಡಕೊಂಡು ನೋಡು
 35 ವಾಗ್ಯೆ ಇದೇ ಗ್ರಾಮಕ್ಕೆ ಬಂದದ್ದರಿಂದ ಇವರುಗಳು ಪುಂಡರು
 36 ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಎಂಬುದ ಕಂಡು ಶ್ರೀ ಸ್ವಾಮಿಯವರ ಸನ್ನಿ
 37 ಧಾನಕ್ಕೆ ಹೋಗಿ ಇದು ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಈ ಗ್ರಾಮವನ್ನು
 38 ವೃತ್ತಿಶಾಖೆಮಾಡಿ ಅಗ್ರಹಾರವಮಾಡಿ ತಮ್ಮ ಹಸರಲ್ಲು ದಾನಶಾಸನ
 39 ಬರಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರೇರಣಿಸಿದದ್ದರಿಂದ ಶ್ರೀ ರಾಮಚಂದ್ರಭಾರತಿ
 40 ಸ್ವಾಮಿಗಳವರು ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೧೩ನೆ ವರ್ಷಮಾನಕ್ಕೆ
 41 ಸುರುವ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ಕಲ್ಲು ದಾನಧಾರಾಪೂರ್ವ
 42 ಕವಾಗಿ ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ನಿರ್ದೇಶವಮಾಡಿ ಬರಿಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
 43 ೧ಕ್ಕೆ ಈ ಗ್ರಾಮ ಒಂದಕ್ಕೆ ಸುರುವ ಗದೆ ಖಂ ೧೫೭ಕ್ಕೆ ವೃತ್ತಿ ೧ಕ್ಕೆ ಗದ್ದೆ
 44 ೫ ೪೧. ನಾಲ್ಕುಕಾಲು ಬಂಡುಗ ಗದ್ದೆ ಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಮಾಡಿದ
 45 ವಿನಿಯೋಗ ಭಾರದ್ವಾಜನಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಕಲನಾ
 46 ಥಾ ಧಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೫ ಭಾರದ್ವಾಜನ
 47 ಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಪಂಡಾಕ್ಷರಿ ನರಪರಿಧಟ್ಟರ ಮಕ್ಕಳು
 48 ನೀಲಿ ನರಸಿಂಹಧಟ್ಟರಿಗೆ ವೃತ್ತಿ (ನಾಲ್ಕುವರೆ) ೪ .೧೧. ಪರಿಶಸಗೋತ್ರದ
 49 ಆಶ್ವರಾಯನಸೂತ್ರದ ನಾಗೋಪಾಧ್ಯಾಯರ ಮಕ್ಕಳು ಉಪಾಧ್ಯಾಧಟ್ಟರಿಗೆ
 50 ವೃತ್ತಿ ೧೧ ಅವರ ತಮ್ಮಂದಿರು ಕೃಷ್ಣಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಶ್ರೀವತ್ಸಗೋ
 51 ತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ನರಪರಿಧಟ್ಟರ ಮಕ್ಕಳು ನಾರಸಿಂಹ
 52 ಟ್ಟರಿಗೆ ವೃತ್ತಿ .೧೧. ಕಾಶ್ಯಪಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ನರಪ
 53 ರಿಧಟ್ಟರ ಮಕ್ಕಳು ಜನ್ಮವಾಧ್ಯರಿಗೆ ವೃತ್ತಿ ೧ ಭಾರದ್ವಾಜನಗೋ
 54 ತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಯಜ್ಞೇಶ್ವರಧಟ್ಟರ ಮಕ್ಕಳು ೨೦
 55 ಕರದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ಬೋಧಾಯನ ಸೂ
 56 ತ್ರದ ನಾರಾಯಣಧಟ್ಟರ ಮಕ್ಕಳು ಅಪ್ಪಣ್ಣಾಹಿತಾಗ್ನಿಗಳಿಗೆ
 57 ವೃತ್ತಿ ೧ ಜಾಮದಗ್ನ್ಯಾವತ್ಸ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಸ್ವಾ
 58 ಮಿಧಟ್ಟರ ಮಕ್ಕಳು ಗಣೇಶದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಸಗೋ
 59 ತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಲಕ್ಷ್ಮೀಕಾಂತಧಟ್ಟರ ಮಕ್ಕಳು
 60 ರಾಮಾಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕೌಸಿಕಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ
 61 ಹರಿಧಟ್ಟರ ಮಕ್ಕಳು ಅನಂತಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಿಷ್ಣುವರ್ಧನ
 62 ಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಶಂಕರಧಟ್ಟರ ಮಕ್ಕಳು ಗು
 63 ಡ್ಯ ವಿಷ್ಣುಗಳಿಗೆ ವೃತ್ತಿ ೧೧ ಕೌಶಿಕಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ
 64 ರಾಮಾಧಟ್ಟರ ಮಕ್ಕಳು ಪೆರಮಾಳುಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಶ್ಯಪ
 65 ಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಮುಕುಂದಧಟ್ಟರ ಮಕ್ಕಳು ದೇ
 66 ವರಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂ
 67 ತ್ರದ ಮಾಧವಧಟ್ಟರ ಮಕ್ಕಳು ದೇವೇಂದ್ರಪುರಾಣಿಕರಿಗೆ ವೃತ್ತಿ ೧
 68 ಭಾರದ್ವಾಜನಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ನಾರಸಿಂಹಧಟ್ಟ
 69 ರ ಮಕ್ಕಳು ಅಚ್ಯುತಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧೧ ಗೌತಮಗೋತ್ರದ ಜೈಮು
 70 ನಿ ಸೂತ್ರದ ತಿರುಮಲಧಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಧರಧಟ್ಟರಿಗೆ

- 71 ವೃತ್ತಿ ಂ ಆತ್ಮೀಯನಗೋತ್ರದ ಆತ್ಮರಾಯನಸೂತ್ರದ ದೇವರಥಟ್ಟಿ
 72 ರ ಮಕ್ಕಳು ನರಸಿಂಹಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಂ ಕಾಶ್ಯಪಗೋತ್ರದ ಆತ್ಮರಾ
 73 ಯನ ಸೂತ್ರದ ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಕಾಂತ ಭಟ್ಟರಿಗೆ
 74 ವೃತ್ತಿ ಂ ಹರಿತಸಗೋತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ನಾಗಾಭಟ್ಟರ ಮಕ್ಕಳು ಶಂಕರ
 75 ಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಂ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ಪದ್ಮನಾಭಭಟ್ಟರ
 76 ಮಕ್ಕಳು ಕೇಶವಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಂ ವಸಿಷ್ಠಗೋತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ
 77 ಸುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಮಕ್ಕಳು ನಾಗೇಂದ್ರಗಳಿಗೆ ವೃತ್ತಿ || ಮಪುಷ್ಪಗೋತ್ರದ
 78 ಆತ್ಮರಾಯನ ಸೂತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಭಟ್ಟರಿಗೆ ವೃ
 79 ತ್ತಿ ಂ ಮಾನಿಭಾರ್ಗವಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ದಕ್ಷಿಣಾಮೂರ್ತಿಗಳ ಮಕ್ಕಳ
 80 ಕಪಡೆ ಮಲ್ಲಭಟ್ಟರಿಗೆ ವೃತ್ತಿ || ಆತ್ಮೀಯನಗೋತ್ರದ ಆತ್ಮರಾಯನ
 81 ಸೂತ್ರದ ಲಿಂಗಣ್ಣಗಳ ಮಕ್ಕಳು ಗೂಳಪ್ಪಗಳಿಗೆ ವೃತ್ತಿ .||. ಮಹಲಕ್ಷ್ಮೀದೇವ
 82 ರಿಗೆ ವೃತ್ತಿ ||| ಸೋಮೇಶ್ವರ ದೇವರಿಗೆ ವೃತ್ತಿ ಂ ಗಾಯತ್ರೀ ಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ |||
 83 ಅಲ್ಲಹಾಳೊಳಗೆ ಹಳ್ಳಿಮಕ್ಕಗೆ ಚಿಂಕರಾಗಿ ದೊಡ್ಡ ಕಲ್ಲಮಕ್ಕೀಮೇಲೆ ಚಿಂ
 84 ಕನೀರುಪರಿಯಾಗಿ ನೀಲಿ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಬಿ ಬಾಸಿರಿಕಟ್ಟಿಗೆ
 85 ಚಿಂಕರಾಗಿ ಉಪಾಧ್ಯಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಬಿ || ಜಟ್ಟಿಗನ ಕಟ್ಟಿಗೆ ಚಿಂಕ
 86 ನೀರುಪರಿಯಾಗಿ ಪ್ರಥಮಸ್ಥಳದಲ್ಲಿ ಕಪಡೆ ಮಲ್ಲಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ
 87 ಬಿ ಂ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ ನಾಗಣ್ಣಗಳಿಗೆ ಸಾಧ್ಯ ಬಿಂ ಂ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ
 88 ಆಚ್ಯುತಭಟ್ಟರಿಗೆ ಬಿಂ ಂ ಮೇಲಾದ ಸಾಧ್ಯಭೂಮಿ ಯಜಮಾನಾದಿ
 89 ಸರ್ವಸ್ವಾಮ್ಯವೂ ಈ ಆಗ್ರಹಾರ ಮಾಡಿಸಿದಮೇಲೆ ನರಸಿಂಹಭಟ್ಟರಿಗೆ
 90 ಈ ಗ್ರಾಮಕ್ಕೆ ಸಲ ವ್ಯವಹಾರಾಮುಕ್ತೇತ್ರ ಗಡ್ಡೆಪದ್ದಲು ಮೊದಲಾದ ಸಿದ್ಧ
 91 ಸಾಧ್ಯಂಗಳಿಂ ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಅನುಭವಿಸಿಕೊಂಡು
 92 ಬಹರಿಯೆಂದು ಒಪ್ಪಿಕೊಟ್ಟ ದಾನಶಾಸನ ಪ್ರಕಾರಕ್ಕೆ ಗಡ್ಡೆ ಬಿಂ ೧೪೭
 93 ಕೈ ವಳಗೆ ಬಂದ ಪ್ರಕಾರ ವೃತ್ತಿ ಂ ಕೈ ಗಡ್ಡೆ ಬಿ ೪| ರಲ್ಲು ವೃತ್ತಿ ೩೧ಕೈ ದ
 94 ಬಿ ೧೩೧|| ದೇವರವೃತ್ತಿ ೨ ಕೈ ಬಿ ೮|| ಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ ||| ಕೈ
 95 ಬಿ ೩| ಅಂತು ವೃತ್ತಿ ೩೩|| ಕೈ ಗಡ್ಡೆ ಬಿ ೧೪೩| ಮಧ್ಯಕಕ್ಕೆ ನಿಂತದ್ದು ಬಿ
 96 ೩|| ಮೂರೂವರೆ ಬಂಡಗವನ್ನು ಕುಳಗಾರರು ದೇವರ ಮಕ್ಕಳಿಗೆ ರಸ್ತೆ
 97 ಕೊಡಗಿ ಬಗ್ಗೆ ಹಾಕಿಕೊಟ್ಟದ್ದರಿಂದ ಈ ದೇವರಮಕ್ಕಳು ಕೆಲವು
 98 ದಿವ್ವ ಉಂಬಳಿಯಾಗಿ ಅನುಭವಿ ಆಮೇಲೆ ದೊಡ್ಡಣ್ಣಭಟ್ಟ ಎಂಬವಗೆ
 99 ಈ ದೇವರ ಮಕ್ಕಳು ಗೌತಮೇಶ್ವರದೇವರಲ್ಲು ಮನ್ತ್ರಪುಷ್ಪದ ಉಪಾಧಿಯಂ
 100 ತ ಮಾಡಿಕೊಟ್ಟು ಈ ಗಡ್ಡೆಯನ್ನು ಈತಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಕೆಲವು ದಿವ್ವದಮೇಲೆ
 101 ಈ ದೇವರ ಮಕ್ಕಳು ಕುಳನಪ್ಪವಾಗಿ ಹೋದರು ಆಮೇಲೆ ಈ ದೊಡ್ಡಣ್ಣ ಭಟ್ಟನು
 102 ಈ ಉಪಾಧಿಯನ್ನು ಮಾಡಿಕೊಂಡು ಭೂಮಿಯನ್ನು ಅನುಭವಿಸಿಬರೆತ್ತಿದ್ದ
 103 ಲ್ಲ ಸಿಂಗಾಪುರದ ಗಿರಿಭಟ್ಟರು ಯೆಂಬವರು ಈ ದೊಡ್ಡಂಣಭಟ್ಟಗೆ ಹತ್ತು
 104 ಇಪ್ಪತ್ತುಹಣ ಕೊಟ್ಟು ಈ ಭೂಮಿಯನ್ನು ಅಡವಮಾಡಿಕೊಂಡು ಅ
 105 ನುಭವಿಸಿದ್ದದನ್ನು ಈ ದೊಡ್ಡಣ್ಣಭಟ್ಟನು ಅಪುತ್ರನಾಗಿ ಮೃತ
 106 ನಾಗಿ ಹೋದನು. ಈ ಭೂಮಿಯು ಸಿಂಗಾಪುರದ ಗಿರಿಭಟ್ಟರ ಬುಡದವ
 107 ರಿಗೆ ನಡವಬಂತು ಇತ್ತರಾಗಿ ಅವರು ಅಪುತ್ರರಾಗಿ ಮೃತವಾಗಿ
 108 ಹೋದ್ದರಿಂದ ಚಿತ್ರಧಾನುಸಂವತ್ಸರದಾರಧ್ಯ ಉಪಾಧ್ಯರನಾರಿಸಿದೇ
 109 ವರ ಮನೆಯವರು ಅನುಭವಿಸುತ್ತಾರೆ ಈ ಭೂಮಿಯು ಮಧ್ಯಕಕ್ಕೆ
 110 ನಿಂತದ್ದು ಶ್ರೀಮಠಕ್ಕೆ ಬರದೇಕು
 ಉಭಯಮಂ ಗಡೆ ಬಿಂ ೧೪೭ ಸಾಧ್ಯಭೂಮಿ
 ಬು|| ಉಭಯ
 ಬಿ ೧೫೩ || ಕೈ ಸಿನ್ನು ಗ ೧೫೭|| ಇತ್ತರಾಗಿ ಹೆಚ್ಚಿದ್ದು ೪|

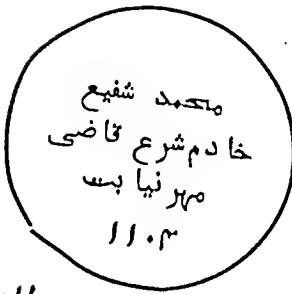
ಕೋಲಾರ ದಿವ್ಯ ಕೈನ ಶಾಸನಗಳು.

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

19

ಕೋಲಾರದ ಕೃಷ್ಣ ಶಾಸ್ತ್ರಿಗಳು ಹಾಜರಮಾಡಿದ ಅವಣಮಠದ ಗನೆಯ ನನ್ನದು
ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ

قدر قدرت



مطابق و اصل

مرتبست

...

15

...

- (1) پروانه بهر درگاه قلی خان از قرار بتاریخ پانزدهم شهر ربیع الثانی سنه جلوس والا.
(2) متصدیان (Sic) ومهمات حال واستقبال پرگنه کولار کرناٹک صوبه دارالظفر بیجا پور بدانند چون موضع هونین لی سمت حویلی طرف.
(3) متفرقات عمله پرگنه مذکور در وجهه مدد خرچ سنکری مته بدستور سابق حسب الضمن بحال ومقررگشته باید که موضع مسطور را.
(3) درو بست واگذارند که بتصدق فرق هبارک حضرت حاملات آنجا سال بسال برای خرچ.
(5) سنکری مته جاری دارند وسند مجدد طلب ندارند درین باب تاکید اکید دانسته حسب المسطور بعمل آرند.

(Back—konn)

- (1) شرح ضمن موضع هونین لی سمت حویلی طرف متفرقات.
(2) عمله پرگنه کولار سرکار کرناٹک صوبه دارالظفر بیجا پور در وجهه مدد خرچ.
(3) سنکری مته بدستور سابق بحال ومقررگشته.

- (۳) . . . ے مواضع -
 (۵) . . . اصلی داخلی -
 (۶) . . . موضع مواضعان -
 (۷) . . . معہ جمع کامل -

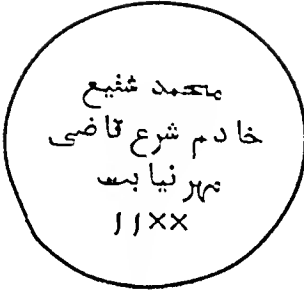
لم ۵-۷ جن

20

ಅವಣಿಮಠದ ೨ನೆಯ ಸನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ-ಫಾರ್ಸಿ ಭಾಷೆ.

ع-7



مطابق واصل

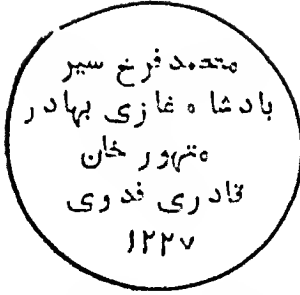
بعرض

- (۱) پروانہ بمہر شہامت و مرتبت طاہر محمد خان از قرار بتاریخ چہارم شوال سنہ ۱۱ جلوس معلیٰ .
 (۲) عاملان حال واستقبال پرگنہ کولار سرکار کرناٹک دارالظہری بیجاپور بدانند .
 (۳) درین ولا موضع ہونین ہلی طرف متفرقات سمت حویلی عملہ پرگنہ مذکور .
 (۴) دروجہ مدد خرچ سنکری متہم بتصدق فرق مبارک بموجب اسناد سابق .
 (۵) حسب الضمن مقرر گشت باید کہ موضع .
 مسطور را دروبست واگذا رند (Sic)
 (۶) کہ تا حاصلات آن براے خرچ سنکری متہم ہمیشہ جاری دارند .
 (۷) درین باب تاکید دانستہ حسب المسطور بعمل آرند .

ಅವನುನುರದ ಇನೆಯ ನನ್ನದು.

ಪರ್ವ ಲಿಸಿ---ಪರ್ವ ದಾಷಿ.

قدر قدرت .



- (۱) شاملان حال واستقبال پرگنه کولار سرکار کرناٹک دارالظفر بیجاپور بدانند.
- (۲) درینو لا موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه مذکور.
- (۳) در وجہ مدد خرچ سنکری متہم بتصدق فرق مبارک.
- (۴) حضرت حسب الضمن مقرر گشتہ باید کہ.
- (۵) موضع مسطور را درو بست واگذارند کہ.
- (۶) تا حاصلات آن برائے خرچ سنکری متہم ہمیشہ.
- (۷) . . . دراینباب تاکید دانستہ حسب المسطور.
- (۸) بعمل آرند تحریر . . . بیض سنہ.

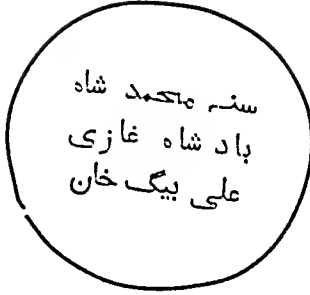
(Back—bottom)

ضمن نویسند.

- (۱) . . . شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه کولار.
- (۲) سرکار کرناٹک دارالظفر بیجاپور در وجہ مدد خرچ سنکری متہم مقرر گشتہ.
- سے مواضع.
- اصلی داخلی.
- موضع مواضعان.
- . . . جمع کامل.

ಆವಣಿಮಠದ ೪ನೆಯ ಸನ್ನದು.
ಪಾರ್ಸಿ ಲಿಪಿ-ಫಾರ್ಸಿ ಭಾಷೆ.

قدر قدرت



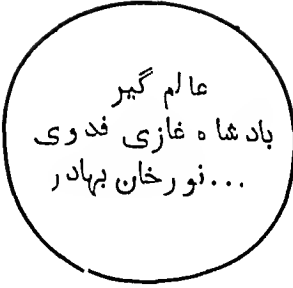
- (۱) متصدیان و مهمات حال و استقبال پرگنه کولار سرکار کونالک صوبہ دارالظفر بیجاپور بدانند.
- (۲) چون موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه مذکور در وجہ مدد خرچ سنکری متہم بدستور سابق حسب الضمن بحال و مقرر گشتہ.
- (۳) باید کہ موضع مسطور را در وبست واگذارند کہ بتصدق فرق مبارک حاصلات آنجا سال بسال برائے خرچ حضرت.
- (۴) سنکری متہم جاری دارند و سند مجدد طالب ندارند درین باب تاکید اکید دانستہ حسب المسطور بعمل آرند.
- (۵) تحریری التاریخ پانزدہم^{۱۵} شہر ربیع الثانی سنہ جلوس والا.

(Back—copy)

- (۱) شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه کولار.
 - (۲) سرکار کونالک صوبہ دارالظفر بیجاپور در وجہ مدد خرچ سنکری متہم بدستور سابق بحال و مقرر گشتہ.
 - (۳) ۷ مواضع اصلی داخل مواضع موضع جمع کامل
- لہ عنہ جن .

ಅವಣಿಮಠದ ಜನೆಯ ನನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ,



- (۱) متصدیان مہمات حال واستقبال و دیسمکھان و دیسپانڈیان و پٹواریان و مزارعان .
- (۲) پیرگنہ کولار سرکار کوناٹک صوبہ دارالظفر بیجاپور بدانند موضع ہونین ہلی .
- (۳) وغیرہ دیہات پیرگنہ مذکور ذریعہ انعام باسم سنکر بہاری بموجب اسناد .
- (۴) حکام پیشین مقرر و جاریست درینولا نیز بدستور سابق حسب الضمن .
- (۵) بحال داشتہ شد باید کہ دیہات مسطور مصرف مشارالیه واگذارند کہ حاصلات انجا را معیشت خود نموده بدعائے دولت ابد مدت مشغول باشد .
- (۶) وسند مجدد سال بسال درخواست نکنند درین باب تاکید .
- (۷) اکید دانستہ حسب المسطور بعمل آرند تحریر فی التاریخ .
- (۸) بست ششم شہر شعبان المعظم سنہ ۱۱۶۷ بیض .

(Back—copy)

ضمن بنویسند

- (۱) شرح ضمن انکہ موضع ہونین ہلی وغیرہ دیہات پیرگنہ کولار دروجہ انعام باسم سنکر بہاری .
- (۲) بموجب اسناد حکام پیشین مقرر گشت درینولا نیز بدستور سابق بحال دارند .

کا مل .

*

مہم .

موضع .

اصلی داخلہ .

عہدہ .

سمت حویلی سمت مولباکل موضع شکرى .

* کامل کامل

اصلی داخلی .

مواضعان مواضعان .

...

...

* کامل لهه کامل .

مواضع داخلی .

مواضعان .

اصلی داخلی .

مواضع موضع .

اصلی داخلی .

مواضعان موضع .

لهه کامل .

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

24

ಮಾಲೂರು ಹೋಬಳಿ ಮೈಲಾಂಡಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ನರ್ಮಾರಿ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

¹ ಸ್ವಪ್ನಿಶ್ವರ ಜಯಾಧ್ಯದಯ

² ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ

³ ಗಳು ೧೪೫೯ನೆಯ ವಿಳಂ

⁴ ಬಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಿ

⁵ ೧ ಲು ಶ್ರೀಮನು ಮಹಾ.....

⁶ ಶ್ವರ ಅಡ್ಕುತರಾಯ ಮ

⁷ ಹಾರಾಯರು ರಾಜ್ಯಂ

⁸

⁹ ಬಯಿರಪಗವುಗ ನೊ

¹⁰ ಣ್ಯಪ್ಪನು ಕಟ್ಟಿಸಿದ ಮಂ

¹¹ ಟಪ ಶುಭಮಸ್ತು

25

ನರಸಾಪುರದ ಹೋಬಳಿ ಶಿವಾರಪಟ್ಟಣದ ವರದರಾಜದೇವಾಲಯದ ತಳಪಾದಿಯ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

¹ ಶ್ರೀಮತು ಸುಕ್ಲಸಂವತ್ಸರದ ಅಸ್ವಿಜ ನು

² ೧೦ ನು ಸಿರಿ ಪರಮಂಗಲ ಪಟ್ಟಣದ

³ ಪರಮಾಳ ಸಿವಾಲ್ಯಕ್ಕೆ ತಳಗೂರನು

⁴ ಅಲಹಳ್ಳಿಯ ಗಪುಡ ಬಬೇರಬೀಯನ

⁵ ಮಗ ಚೊಕ್ಕಬತ್ತಯ್ಯನು ಮುಂನ್ ಬಾ

⁶ ಇವನ

(ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ನೇರಿದೆ.)

26

ಅದೇ ಹೋಬಳಿ ಶಿವಾರದ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಮೇಲೆ ಬರೆದಿರುವುದು.

¹ ಶ್ರೀಮತು ಕರಿಯಪಗವ

² ಸಿನ್ಯ ತಮ್ಮಯನು ಮಾತಾಪಿ

³ ತೃಗಳಿಗೆ ಪುಣ್ಯವಾಗಲ ಯಂ

⁴ ದು ಹಾಕಿದ ಬನಕ್ಕೆ ಮಂಗಳ

27

ಅದೇ ಹೋಬಳಿ ಹುಂಗೇನಹಳ್ಳಿಯ ಊರಬಾಗಿಲಲ್ಲಿ.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

1 ಶ್ರೀಮತು

2 ಸಾಜನ್ಯ ನೀಲರು

3 ಮನ್ನೆಯಮಾಳಿಯ

4 ರುಂ ಪೂರಪಾದಿಸಿರ

5 ರೂ

ಶಿಡ್ಲಘಟ್ಟದ ತಾಲ್ಲೂಕು.

28

ಶಿಡ್ಲಘಟ್ಟಕ್ಕೆ ಸೇರಿದ ಸೆಟ್ಟರ ಬೂದಿಹೊಲದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 1'-8"

1 ಸ್ವಪ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲ

2 ಪಾಪನಶಕ ವರುಷಂಗಲು

3 ಗಿಣ್ಣಿನೆಯ ಬರಸಂವತ್ಸರ

4 ದ ಚೈತ್ರ ಸು ೧ ಲು ಶ್ರೀಮತು

5 ಮಹಾರಾಜಾಧಿರಾಜ ವೀರಪ್ಪ

6 ತಾಪ ಶ್ರೀ ವೆಂಕಟಪತಿಬೇವರು

7 ಪೃಥ್ವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು

8 ಅವರ.....ರಾದ ಅವತಿನಾಡ

9 ಪ್ರಭು ಹೈರೇಗೌಡರ ಪುತ್ರರು

10 ಯಿಂಮಡಿ ದೈಚೆಗಪುಡರು

11 ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ

12 ವಡಿಗೇಹಳ್ಳಿಯ ಸ್ಥಳಕ್ಕೆ ಸಲ್ಲುವ....

13 ಕೆರೆ ಗ್ರಾಮಪೊಂದನ್ನು ಶ್ರೀಮತು

14 ನಿಪಾಚಾರ ಸಂಪನ್ನ ಶ್ರೀ ಲಂಗ

15 ಶಕಿ.....ಕೊಟ್ಟ.....

29

ಅದೇ ಶಿಡ್ಲಘಟ್ಟದ ಹೋಬಳಿ ಹುಣಸೇನಹಳ್ಳಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗಮರಗಳ ಕಾನಿನಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 1'-8" × 1'-8"

1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ

2 ಭಾದ್ರಪದ ಶು ೧ ಲು ಶ್ರೀ

3 ಮತ್ತು ಸೊಣ್ಣಪ್ಪಗಪುಡರು

4 ಮುದ್ದಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಮಾ

5 ನೃದ ಹೊಲ ಬದಕೆ ತವಿದ

6 ವರು ತಾಯಿತಂದೆ ವಧಿಸಿದ

7 ಪಾಪಕೆ ಹೋಹರು

30

ಜಂಗಮಕೋಟೆಯ ಹೋಬಳಿ ಜಂಗಮಕೋಟೆಯ ಬಳಿ ಚಾಡೇಶ್ವರಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" × 2'-6"

ಜಂಗಮಕೋಟೆ

ಬಂಮನಾಯ

ಕನಸನಯಂತೆಂ

ಮಾನ್ಯಹೊಲ ತ

ತೆಂಮ ಗುರು ಮಾ

.....ಸ ಐಮೇಳಿಪ ?

ಪಾಪಕೆ ಹೋ

ಹರು ಶ್ರೀ

31

ಅದೇ ಹೋಬಳಿ ರಂಗನಾಥಪುರಕ್ಕೆ ದಕ್ಷಿಣ ನಾಯಕರ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಮಾಸ
- 2 ಶುದ್ಧ ೧೫ ಸೋಮವಾರ ಸು
- 3 ಗುರು ಚಿತ್ರಾಯ ನಂಜ
- 4 ಪಗವುಡರು ಬಿಟ್ಟದಹಾಳ
- 5 ರಾಯ ಪೊಡೆಯ ದೇವರಿಗೆ

- 6 ಎತ್ತಿನಪೊಡೆಯ ದೇವರಿಗೆ
- 7 ಏರುಗಾಣಿಕೆಯನು ಬಿಟ್ಟು
- 8 ಕೊಟ್ಟರು ಮಹಾಜನರ ಪೊಪ್ಪ
- 9 ಶ್ರೀ ಶ್ರೀ

32

ಅದೇ ರಂಗನಾಥಪುರಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ದಿನ್ನೆಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ
- 2 ಜಯಾಧ್ಯುದಯ ಶಾಲ
- 3 ವಾಹನಶಕ ವರುಷಂ
- 4 ಗಳು ೧೪೦ನೆಯ ಸಂದ ವಿರೋ
- 5 ಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು
- 6 ೧೫ ಯಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
- 7 ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 8 ಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮ
- 9 ಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆ
- 10 ಯುತ್ತಿರಲು ರಾಮಯ ಒಡೇರ ಅ
- 11 ಯ್ಯನವರಿಗೆ ಅಚ್ಯುತರಾಯ ಮಹಾರಾ
- 12 ಯರು ನಾಯಕತನಕ್ಕೆ ಪಾಲಿಸಿದ ಜೇಲೂರ

- 13 ಚಾವಡಿಗೆ ಸಲುವ ಕೋಳಾಲ ಸೀಮೆ
- 14 ಪೊಳಗಣ ಅರಮಾಲದಹಳ್ಳಿಗೆ ಸಲುವ ಶಿವ
- 15 ಯನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವನು ಅ
- 16 ರೆಮಂಗಲದ ತಿಮ್ಮಪ್ಪಗೌಡರಿಗೆ
- 17ದಂಡಿಗೆ ಉಂಬಳಿಯಾಗಿ
- 18 ಕೊಟ್ಟಿತ್ತು ಯಾಗ್ರಾಮವನು
- 19 ಮಾನ್ಯವಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರಿ
- 20 ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸು
- 21 ಬದಲಿ ಅನುಭವಿಸುವುದು ಯಿದಕೆ ತಪಿ
- 22 ದವರು ಕಾಶಿಯಲಿ ಕವಿರಯ ಕೊಂಡ ಪಾಪಕೆ
- 23 ಹೋಗುವರು ತಂದೆತಾಯಿ ಕೊಂಡ
- 24 ಪಾಪಕೆ ಹೋಗುವರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

33

ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಮುದ್ದೇನಹಳ್ಳಿ ಜೋಡೀದಾರರ ಬಳಿ ಇದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ |
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಕೃಷ್ಣರಾಜಯ್ಯನವರು
- 4 ವಿಜಯನಗರದಲ್ಲಿ ರಾಜ್ಯಂ ಗೈವಲ್ಲಿ ರುದ್ರಯ್ಯ
- 5 ನ ಕೊಮಾರ ದೇವಯ್ಯನು ತನ್ನ ಮಾತಾಪಿತೃಗಳಿಗೆ
- 6 ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಮಾರ್ಗಶಿರ ಶುದ್ಧ ಪಾರ್ವ
- 7 ಮಾನ್ಯದಲ್ಲೂ ಸೋಮೇಶ್ವರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲಿ
- 8 ಕೃಷ್ಣಪುರವೆಂಬ ಗ್ರಾಮವನು ಆಪಸ್ತಂಬಸೂತ್ರರಾದ
- 9 ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಭಾರದ್ವಾಜಗೋತ್ರದ
- 10 ತಿಪ್ಪಂಭಟ್ಟರಿಗೆ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾ
- 11 ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಿದ್ದು ಈ ಗ್ರಾಮವನು ನೀವು ಪುತ್ರ
- 12 ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಕೊಂಡು
- 13 ಸುಖದಲ್ಲಿಹುದು ಯೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ
- 14 ದಾನ ಪಾಲನೆಯೋರ್ಮುಖ್ಯ ದಾನಾಚ್ಛೇದೋನುಪಾಲ
- 15 ನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

34

ಅದೇ ಜಂಗಮಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಜೊಕ್ಕಂಡಹಳ್ಳಿಗೆ ಸೇರಿದ ಪಾಳುಮಿಟ್ಟಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ನಂದನ ಸಂವತ್ಸರದ ಮಾ
- 2 ಗೌರ ಬ ೨ ಲು ಶ್ರೀಮತು

- 3 ಸೋಣಪಗುಡರು ಲಿಂ
- 4 ಗಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಕೆರೆಯ ನಾ

ಸನಪೆಂತಂದರೆ ನೀನು ಯಿಲ್ಲ
⁶ ಕೆರೆಯನು ಕಟ್ಟಿಸಿಕೊಂಡು
⁷ ಭೂಮಿಯನು ಆಡಂದ್ರಾಕ

⁸ ವಾಗಿ ಅನುಭವಿಸುವುದೆಂ
⁹ ದು ಬರಸಿಕೊಟ್ಟ ಶಿರಾಶಾ
¹⁰ ಸನ ಮಂಗಳ.....

35

ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಭದ್ರ ನಕೆರೆಯಕೆಳಗೆ ಎಲೆತೋಟಕ್ಕೆ ಬಲಭಾಗ ಬಾವಿಬಳಿ ಬಿದ್ದಿರುವ
 ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 2'-3"

¹ ಪ್ಲವನಂವತ್ಸರದ ಭಾದ್ರಪದ
² ಶು ೭ ಗುರುವಾರದಲು ಸು
³ ಗುಟೂರ ಮುಂಮಡಿ ಚಕರಾ
⁴ ಯ ನಂಜಪಗೌಡರು ಮಾದಯ

⁵ ನ ಮಗ ಬಾಲಯಗೆ ಕೊಟ್ಟನೆ
⁶ ತ್ತರು ಕೊಡಗಿ ಮಾನ್ಯಗದ್ದೆಂ 10
⁷ ಇದಕೆ ತಪ್ಪಿದರೆ ತಂದೆತಾಯ
⁸ ಕೊಂಡಪಾಪ ಶ್ರೀ

36

ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಘಟಮಾರನ ಹಳ್ಳಿಯಬಳಿ ಪಟೇಲ್ ಪಿಳ್ಳೆಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

¹ ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತ ಪಚ್ಚ
² ಮಹಾಶಬ್ದ ಶ್ರೀ ಪಲ್ಲವ
³ ನೊಂಬ್ಬರಸರು ಊರ

⁴ ಜನಲುಂ ಮಡುವಬ
⁵ ರಸಗೆಪಾವ್ವರ್ಗ್ಗಲುಂ
⁶ ಕೊಟ್ಟ ಮಣ್ಣು

37

ಸಾದಲಿ ಹೋಬಳಿ ಸಾದಲಿಗ್ರಾಮದಬಳಿ ಇರುವ ಈಶ್ವರ ದೇವಾಲಯದ ಸಮೀಪ ಹಳ್ಳದಲ್ಲಿ
 ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಕಲ್ಲು.

(ಹಳೆಗನ್ನಡಕ್ಕರ)

ದುರ್ಗಮಾರರಾಪಡೆಯು.....
ಅವಮ್ಮ ಗನ್‌ರಣದೇವಿಯಮ್
ಉದಮಾರ್ಗಮ್

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

38

ಕಡಕೊಳದ ಹೋಬಳಿ ಮರಸೆಗ್ರಾಮದ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

1 ನ್ನಸ್ತಿ ಶ್ರೀ ಬಿ

2 ಬಯಕನು ಮಂಡು

3 ನೆಯೊಳ ದಗವತಿಯಂ

4 ಪದಿವ್ವಗೆಯ್ದೊಡೆ

5 ಪದ್ಯಾಡಿಗಾಧ್ಯಾಸು

6 ಸಾಸಿರ್ವರ ಆರತ

7 ರಾ ಶ್ರೀಕರಣಮುಮಿಬ್ಬ

8 ಕೊಟ್ಟಮುಗ್ಗುವಳದ

9 ಬದಗಣಕೆಮರು ದ

10 ಗವತಿಗೆ ಕೊಟ್ಟಮುಗ್ಗ

11 ಇದವವೊಂಪನ್ನ

12 ಮಹಾವಾತನಪ್ಪೊನ

39

ಅದೇಗ್ರಾಮದ ಉರವಾಗಿಲ ಬಳಿ ಪಟ್ಟೆಲ ಸಿದ್ಧನಾಯಕನ ಹೊಲದ ಯಲಚೀಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ
ಬಿನವಿಗ್ರಹದ ಸೀಲದಲ್ಲಿ.

1 ಶ್ರೀಮದ್ರಾವಿರಸಂಪೇನ್ನಿನ್ನಂದಿಸಂಪೇನ್ನೈರುಂಗಳ: ಆ

2 ನ್ನಯೋದಾತಿ ಯೋಶೇಷಶಾಸ್ತ್ರವಾ

3 ರಾಶಿವಾರಗೈ:

40

ಅದೇ ಮರಸೆಗ್ರಾಮದ ಚೆನ್ನಿಗರಾಯದೇವರ ಗುಡಿಯ ಮುಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 2'-6"

1 ಶ್ರೀ

2 ಸ

3 ೧೧೧೩೩

4 ದ ಕಾರ್ತಿಕ ಶು

5 ಅನುರ ಕೆತರೆಗೊ

6 ಣ್ಣ ಭರ್ಯದ ಕಂಪ

7 ಣನ ವಂಸದ ಕೆಸಿಮ

8 ಳಕಗುಂ ನಡದೊವಣಂ

9 ಗೆಯುಂ ಪುಟ್ಟಿದ ಕಂಪಣಂ

10 ಟ್ವಿಯರ ಬಡ್ಡಂಕಂಪಂಣಂ ರ

11 ಳಯುಗೇಟಿಯ ರಂಗಗೌಡರ ಕೊಮಾರ

12 ಕಿತಿಗೇಯುಂ ಹಿರಿಯ ಪರಹಪಗೌಡ

13 ರಿ ಅಂಣ್ಣಯಸಮುದ್ರಕೆ ಸಲುವ ಗೋಡಕಟ್ಟಿ

14 ಮಾಸೆನಾಡಾರ್ವಬಾಡಿಯ ಕೆಪಿಯ ಕೀಳೇರಿಯಲು

- 15 ರದಲು ಮಣ್ಣು ಅಣ್ಣಯ ಸಮುದ್ರದಲು ಗದ್ದೆ ಸಲಗೆಯ ಧೂ
 16 ಕೊಳಗ ಹತ್ತು ಅಮರುವನೆಯ ಮುನ್ನೂಟುಗುಳಿ ಮಂಣ್ಣು
 17 ಕೊಟ್ಟಗರಿಗೆ ಹೊಲವರಹ! ಇ ಸಣ್ಣ ಬೋವಗೆಯುಂ ಹೇಮಬೋವತ್ತಿಗೆ
 18 ಪುಟ್ಟದ ಮಂಡಳಿಕ ಬೊವನುಂ ಅಣ್ಣಯ ಸಮುದ್ರಕೆ ಕರುಪೊ ಇಳ್ಳು ?
 19 ಬಿಟ್ಟ ಕೊಡಂಗಸಲಗೆಯಲೆಟುಗದೆ ವಾರುವನೆಯ ಸಮಸ್ತಗಾಡು[ಗ]
 20 ಳು ಕೂಡಿ ಇಂತಿವರಿಬ್ಬರಾ ಮುಂದಿಟ್ಟು ಕೊಡಂಗೆ ಮಾನ್ಯ ಮಂಡಳಿಕಚಾ
 21 ರಿಗೆ ಗುರಗೂರಲು ಕೊಡಂಗೆಯ ಮಂಣುಕಡವೆಯ ಸರಿಗೆಡೊಳು
 22 ಕೊ ಇಂ ಕಲ್ಲುಕೆಟಿಯಲು ಗದ್ದೆ ಇ ಕೆಸಲೆಗೋಡಿನ ಸವಿಗಾಡಂ
 23 ಗೆಯುಂ ಲೊಕ್ಕಗಾಡಿಗೆಯುಂ ಪುಟ್ಟದ ಕೆಸಿದೇವನ ಮಂಡವಿರನ
 24 ಗಾಡಿಕೆಯಲು ಮಂಡಳಿಕಚಾರಿಗೆ ಕೊಟ್ಟ ಕೊಡಂಗೆ ಮನ್ನಿಯ ಮ
 25 ರುವನೆಯಲು ಇರ್ಕುಳ ಗುಳಿಮಣ್ಣುಂ ಗು ಇಂ ಪಿರಿಯಕೆಟಿ
 26 ಯ ಕೀಳೇರಿಯಲು ಗದ್ದೆ ಕೊಳಗ ಹತ್ತು ಗಂ ಮರುವನೆಯ ಸಮ
 27 ಸ್ತ ಗಾಡುಗಳುಂ ತಂಮೊಳು ಕೂಡಿ ಮಂಡಳಿಕಚಾರಿಗೆಯುಂ
 28 ಮಂಡಳಿಕ ಬೋವಂಗೆಯುಂ ಬಿಟ್ಟು ಕೊಟಕೆಯ ಆಳಿಪ್ಪಿದಂಗೆ ಸ[ಸ]
 29 ರಕವಿಲೆಯ ಕೊಂದ ಬ್ರಂಪತ್ತಿಗೆ ಹೋದ ಸಸಿರವೇದ ಬ್ರ
 30 ನಕೊಂದ ಬ್ರಂಹ್ಮಾತಿಗೆ ಹೋದ ಸಸಿರವೇದಕ್ಕುಳ ಗಂಗಯತಡಿ
 31 ದ ಬ್ರಂಹ್ಮಾತ್ತಿಗೆ ಹೋದ ಸುದತ್ತಂ ಪರದತ್ತಂವಾಯೋ ಹರೇಣವ
 32 ಸಪ್ಪಿಬ್ಬರವನಶ್ಯರಣವಿಷ್ಣಯಾಂ ಜಾಯತ್ತ ಕ್ರಮಿಃ ೦|೧|
 34 ಮುದ್ರಮಂಡಳಿಕಚಾರಿಗೆ ಯೆರಡು ಎ೨ ಹಂಗ
 34 ಚರಿಗೆ ಒಂದು ೧ ಮಂ

41

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇರವಾಲ ಹೋಬಳಿ ಸಾಗರಕಟ್ಟೆ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ
 ಹೊಸ್ತಲಕಲ್ಲು. ಈಗ ಇದು ರೈಲ್ವೆಸ್ಟೇಷನ್‌ಬಳಿ ಬಿದ್ದಿದೆ

ಪ್ರಮಾಣ 6 $\frac{1}{2}$ ' × 1 $\frac{1}{2}$ '

- | | |
|------------------|-------------------|
| 1 ಶ್ರೀಮದ್ರಾವಿಳಶಂ | 9 ವರು ಹೊಯ್ಸಳ |
| 2 ಘದ ಅರುಂಗಳಾ | 10 ಕಾರಾಲಯದಲು |
| 8 ನ್ನಯದನನ್ನಿಗಣ | 11 ಅಗ್ರಗಣ್ಯರು ಸ |
| 4 ದ ಶಾಸ್ತ್ರಮು | 12 ನೈಸನಡಿ ಮುಡಿ[ಪ] |
| 5 ನಿಗಳ ಶಿಷ್ಯಸನ್ನ | 13 ದರ' ಅವರಶಧ |
| 6 ತಿ ಶ್ರೀವಾದಿರಾ | 14 ಮರು ಕಮಳದೇ |
| 7 ಜದೇವರ ಶಿಷ್ಯರು | 15 ವರುನಿಶಿದಿಯಂ |
| 8 ಶ್ರೀವರ್ಧಮಾನ ದೇ | 16 ನಿಪುನಿದರ' |

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

42

ಚಂದಕವಾಡಿ ಹೋಬಳಿ ಮಲದೇವನಹಳ್ಳಿಯ ಹಳೇಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯಬಳಿಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 4'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರ ರಾಜ್ಯದಲು ಮಲೆಗೂರ ವೀರಪದೇವರು
 2 ಊರತುಟುವನೂರೆಕೊಳ್ಳಾಗ ಪಲರನಿಡಿಚ್ಚಿಕೊಂಡು
 3 ಸುರಲೋಕಕೆ ಸಂದೊಡೆ ಆತನ ಸತಿ ಮಾಸತಿಯಾದಳು ಶ್ರೀ

43

ಅದೇ ಮಲದೇವನಹಳ್ಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನಗುಡಿಯ ಬಳಿ ಇರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 2'-3"

- | | |
|-------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ | 7 ಬ ೧೨ ಲೂ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ |
| 2 ಧ್ಯುದಯ ಶಾಲವಾ | ರಾಜಪರಮೇಶ್ವರ |
| 3 ಹನಶಕ ವರುಷಂಗಳು | 8 ಶ್ರೀವೀರಬುಕ್ಕಂಜೊ[ಡ]ೆಯರು |
| 4 ೧೨೭೩ನೆಯ ಶ್ರೀಮು | 9 ಪೃಥ್ವಿರಾಜ್ಯವ |
| 5 ಖ ಸಂವತ್ಸರದ | 10 ನಾಳುವಲ್ಲ |
| 6 ಭಾದ್ರಪದ | |

44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಸಂಪಗಾಡನ ಕೆರೆಯಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- | | |
|------------------------------------|----------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾ | 6 ರುಷ ದಳವಾಯಿ ದೊಡ್ಡಯ್ಯನವರ |
| 2 ಹನಶಕ ವರುಷ ಸಾ ೧೭೭೭ನೆ ವರು | 7 ಪಾಪ್ರರಾದ ವೀರರಾಜ್ಯಯ್ಯನವರ |
| 3 ಪ ಸಂದವರ್ತಮಾನವಾದ ಕೃತ್ಯರನಾಮ | 8 ಪುತ್ರರಾದ ಕಳೆ ನಂಜರಾಜ್ಞೆ |
| 4 ಸಂವತ್ಸರದ ಮಾಘ ಶು ೫ ವರೆಗೆ ಕಲಯುಗ ವ | 9 ಯ್ಯನವರ ಮನೆವಾರ್ತ ವೀರೈ |
| 5 ಪರ್ವ ಸಾ ೪೮೭೮ ವರುಷ ಪ್ರಭವಾದಿ ಹನೊಂದ | 10 ಯ್ಯನವರ ಧರ್ಮಕ ಯೀ ಕೆರೆಕಟಿ |

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು.

45

ದೊಡ್ಡ ಕಾಲಂದೇ ಹೋಬಳಿ ಹೆಡತೆಲೆಗ್ರಾಮದ ನಗರೇಶ್ವರ ದೇವಾಲಯದ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. (ಕಲ್ಲು ನಾಲ್ಕುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ.)

ಪ್ರಮಾಣ 3'-0" × 2'-0"

(ಹಳಗನ್ನಡ ಅಕ್ಷರ)

- | | |
|--|-------------------------|
| 1 ಶ್ರೀ ಶಕ ನೃಪಕಾರಾತೀತ..... | |
| 2 ಶುದ ತದನಾಂತರದ ಭಾದ್ರಪದ..... | |
| 3 ಮಣ್ಣಿನ.....ಸ್ವಸ್ತಿ ನಿತಿ ವಾರ್ಗಕೊಬ್ಬು..... | |
| 4 ಪು.....ರನನ್ನಗಿರಿನಾಥ | |
| 5 ದೆ.....ನಡಿಗ | |
| 6 ನಾಬುತ್ತಿರೆ..... | |
| 7 ದ.....ವಾಗಿನಾ | 10 ಕೆ .....ಸರ್ವಪ.....ಹಾ |
| 8 ಇಟ್ಟು .....ದಿಜ್ಜಿತ್ತುಕಿ..... | 11 ..ಇದನಚಿ [ದೊ] ಬಾರಣ ರಾ |
| 9 ಸ್ತ..... [ಪೆ] ಮರ್ವನಡಿಗಳ | |

46

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮತ್ತೊಂದು ತುಂಡುಕಲ್ಲು.

- | | |
|-------------------|--------------|
| 1 ಲಕ್ಷ್ಮಿಮಿಕಾಂತದೇ | 4 ರದ ತೆಂಕಲುಂ |
| 2 ದುವಲು ಯಡತ್ತಲೆ | 5 ಮಯವಟ |
| 3 ಬಡಗಲು ಸಂಕ ? | 6 ಡಿ |

47

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮಾದಿನಾಯಕನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

(ತವಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ)

- 1 ಉಂವಸ್ತಿ ಶ್ರೀ ಕೊಲ ಕಣ
- 2 ತ್ತು ಮಣ್ಣಾ ಬ್ರಾಹ್ಮಣ
- 3 ಳ್ ತೇವನ್ ಮಕ್ಕಳು ಅಲ್
- 4 ಲಾಗ ತೇವನ್ ವಿಮೆ
- 5 ಬೈಯನ್ ನಾರಣನ್ ಕೊಣ್
- 6 ಡಾಯನ್ ಶ್ರೀ ಕಾತ್ತು ಬ

- 7 ರತ್ತು ಅಲ್ಲರಾಣ ಬೆರೂಮಾಣ
- 8 ಳ್ವ ಮುತ್ತುಕ್ಕು ವಿಟ್ಟ ಕಪ್ಪ
- 9 ಳಿ ಕೃಷಿ ೧೧ ಕೊತ್ತಿ ಳಮ್
- 10 ವತ್ತು ಳರಾಣ ಮೇಷ ಮಾ
- 11 ಳತ್ತು ವಿಟ್ಟತ್ತು.

48

ಅದೇ ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಕನಬಾಗ್ರಾಮದಲ್ಲಿರುವ ವರದರಾಜ ದೇವಾಲಯದ ಒಳಪ್ರಾಕಾರದ ಮೇಲಣ ಹೊದಿಕೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

- 1 ಅಥ ಸುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
- 2 ಲ ವಾಹನ ಶಕವರುಷ ೧೫೫೬ ಸಂದ ಭಾವ ಸಂ
- 3 ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೦ ಲ ಶ್ರೀಮನ್ ಮಹಾದೇವ
- 4 ದೇವೋತ್ತಮ ಶ್ರೀ ಆರಾಧನಾಥಸ್ವಾಮಿಯವರ ಪದ
- 5 ಕೆ ಬಸವರಾಜೋಡೆಯವರು ಸರ್ವಮಾನ್ಯವಾ ||

49

ಅದೇ ಹೋಬಳಿ ಜೋಡಿಕಾಟೂರ ಕೆರೆಯತೂಬಿನ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಲಿ ಸೋಮಸಮುದ್ರಾವನು
- 2 ಪ್ರಮಾದಿತಿ ನೃಪಣ ಬ ೫ ಲಿ ಮಾದಣಿಯ ತುಂಬಕಟದನು

50

ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಮಾರೀಚಾವಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 5'-0"

- | | |
|--|---|
| <ol style="list-style-type: none"> 1 ಂ ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಆನಾಡ ಸುದ ೧೦ ಲೂ ಮಾದ 2 ಂ ಣ ನಾಯಕರೂ ದೇವಸಮುದ್ರ 3 ಂಸನದ ಕ್ರಮ ಪೆಂತಂದಡೆ 4 ಂಧರ್ಮವಾ | <ol style="list-style-type: none"> 5 ಂ ಗ ಬೇಕೆಂದು ನಂಮದಾ.....ಕಣಯಲ 6 ಂನಿರುತ್ತಳದ ಮೂತವಾಡಿಯ 7 ಂ ನೈ ವಾಗಿ ಕೊಟ್ಟಿವು |
|--|---|

(ಉಳಿದಕ್ಷರಗಳು ಸವೆದಿವೆ.)

51

I. ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿಯ ಚಾಕಟ್ಟಿನ ಹೊರಭಾಗದ ಅಡ್ಡ ಪಟ್ಟಿಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 1'-3"

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೀಶ್ವರ ಶ್ರೀಭವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಡ್ಡಂಗಿ ಗಂಗವಾ

- ² ಡಿ ನೋಣಂಬವಾಡಿಗೊಂಡ ಭುಜಬಳಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ ಚಲದಂಕ ರಾ
³ ಮ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ವೀರ ಬರಾಳ ದೇವರು ದೋರನಮುದ್ದದ ವೀಡಿನೊಳು ನೀ ಸುಕಸಂಬತಾ [ವಿ] ನೋದದಿಂ
 ಪ್ರಿಥಿ ರಾ
⁴ ಜ್ಯ ಗೆಯ್ತರಲು | ಸ್ವಸ್ತಿಶ್ರೀ ಸಕವರಿಷ ೧೦೨೦ ಸಂದ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬಹುಳ
⁵ ಪಂಚಮಿ ೫ ಸನಿವಾರದಂದು || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನ ಸರ್ವಾಧಿಕಾರಿ ಹಿರಿಯಧಾನ್ಯಾಯ

II. ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ಬಾಗಿಲ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁶ ಕ ಗೌಡಯ್ಯಂಗಳ ಅಧಿಕಾರದಲು ನುಗುನಾಡ ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರ ಕೊಲದಮು
⁷ ತಮುತ ನಾಲ್ವರುಂ ಕಟ್ಟಿಸಿದ ಕೆಜಿ ಎತ್ತಿಸಿದ ದೇವಾಲಯ | ಈ ದೇವಾಲಯಕೆ ಕಾಟೂರ [ಬಿ]
⁸ ಟ ಮಣ್ಣುನಿಚಲು ನಿವೇದ್ಯಕೆ ಮುಗೊಂಡುಗದ ಬೆದೆಯಗದ್ದೆ || ೧೦೦೦ ಸವಿರ ಗುಳಿಯ ಮಣ್ಣು ವಕೊ (?)

III. ಸುಕನಾಸಿಯ ಎಡಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁹ ಲ ಗೌಡ ಸೋವಗೌಡನವರ ಮಕಳು ಮುದ್ದಗೌಡ ಕಲಗೌಡ ಚಾವಾಡಿ ಆಯ್ತುಗೌಡ ಇವರು
¹⁰ ಹುಟ್ಟಿದ ತಮ್ಮಡಿ ರಾಯಾಂಡೆ ಈ ದೇವಾಲಯಕೆ ತಾಣಿಕದ ಹೊನ್ನು ಸಮ್ಯಭಾಗ ಈ ದೇವಾಲಯಕೆ ಬಿ
¹¹ ಡಿ ಸುವಂ[ತು] ಧಾರಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಕಿಡಿಸಿದರು ಗಂಗೇಯತಡಿಯರಂಗೇಳ
ಯ ಕೊಂ

IV. ಸುಕನಾಸಿಯ ಬಲಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹² ದ ಪಾಪದಲು ಹೋಹರು ಕೆಜಿಯುಂ ದೇವಾಲಯುಂ ನೊಡೆಯಹೊಯ್ದ ಪಾಪದಲು ಹೋಹರು ತಂದೆ
¹³ ಯ ಕೊಂಡು ತಾಯಕ್ಕೊಡಿದವನ ಗತಿಗೆ ಹೋಹರು || ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರಹಳಿ
¹⁴ ಯರು ಹೆಮಡಿ ಅಚರಿ ಹೆಮಡಿಅಚರಿಯಮಮ್ಮ ಚಾಕಚರಿಯುಂ ಕಂಬಾಚರಿ ಕಂಬಾ

V. ಸುಕನಾಸಿಯ ಬಾಗಿಲ ಒಳಗಡೆಯಲ್ಲಿರುವ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹⁵ ಚರಿಯ ಮಗ ಹೆವಾಚರಿ | ಮಳದೊವಿಯ ಮಕಳು ಕಾಟೂರ ಚಾವದೊವ

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಸಾಗರದ ತಾಲ್ಲೂಕು.

52

ಸಾಗರದ ಹೋಬಳಿ ನಾಡಕಲಸಿಗ್ರಾಮದ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಸ್ಥಾನದೊಳಗೆ ಒಂದು ಗೂಡಿನಲ್ಲಿರುವ
 ಪಾರ್ವತೀಪರಮೇಶ್ವರವಿಗ್ರಹದ ವಿರಲದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

(ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.)

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಕುನ್ದ ನಾಡಮಾವಂತ ಕೆತರೆಮನ್ನಾಕರನಿ [ಗಿ]
² ಯುಂ ಪುಟ್ಟಿದ ಪ್ರಭುಸಿರಿಗೊಣ್ಣನಪುತ್ರನಾನ್ತಗಾಲುಣ್ಣನ ತಮ್ಮ[ನಿ]ರಿಗಾಲುಣ್ಣ
³ ನುಲವರದ ಸಿವರಜೋಗೋಜನ ಪುತ್ರ ಗುಲುಗೋಜನ ತಮ್ಮ ಚಂದೋಜ ಬರ
⁴ ಮನೋಜನ ಮಗ ದಾಸೆಯ ಪೂಗೋಡ ಚಂದೋಜ ಪ್ರತಿಷ್ಠಿಸಿದಂ

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು.

53

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವಂ ರಾಜ್ಯಂ
- 2 ಗೆಯ್ಯುತ್ತಿರೆ ಶ್ರೀಮತ್ಕುಂದರಾಜಂ ಬನ
- 3 ವಾಸಿ ಪನ್ನಿಚಾರ್ಪಿಸಿರಮುಂಸಾನ್ನಳಿಗೆ ಸಾ
- 4 ಯಿರಮುಮನಾಳುತ್ತಿರೆ ಶಕವರ್ಷ ೯೪೧
- 5 ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಉತ್ತರಾಯ
- 6 ಣ ಸಂಕ್ರಾಂತಿಯೊಳ್ ಹಳ್ಳಿಯಾಚ್ಚನ ಜಕ್ಕ

- 7 ಧೈಯ ಮಗಂ ಬಿಯಳಂ ಬನ್ನಯೂರ
- 8 ಮಹಾದೇವಗ್ಗೇ ನಿವೇದ್ಯಕ್ಕಂ ಒಮ್ಮತ್ತ
- 9 ಲೈಯ್ಯನ್ ಕೊಣ್ಣು ಬಿಟ್ಟಂ ಅಚಂದ್ರಾರ್ಕ್ಕ ತಾ
- 10 ರಮುಳ್ಳಿದ ನಟದಂಗೆ ಕವಿಲೆಯು ಲಂ
- 11 ಗಮು ಕೊನನ್ನೊ ದೋಷ ಕಾದೋಂಗನಂತ್ಯ
- 12 ಪುಂಜಮಂಗಳ ಮಹಾ

54

ಅದೇ ಹೋಬಳಿ ಹಳಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀಪಲ್ಲ
- 2 ಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭ
- 3 ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾ
- 4 ಧರಣ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರ ವಿಜೆ
- 5 ಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ವರ್ಧಪ್ರಮಾನ ಮಾ
- 6 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತವಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪ
- 7 ಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪ
- 8 ತಿ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾಯಕಂ ವಿಬ್ರವರದಾಯಕಂ
- 9 ಗೋತ್ರಪವಿತ್ರ ಜಗದೇಕಮಿತ್ರ, ನಿಜವಂಶಾಂಬುಜದಿವಾ
- 10 ಕರಂ ನೂತ್ತಿರತ್ತಾಕರ ವಿವೇಕಬ್ರಹ್ಮಸ್ವತಿ ಸಾಚ ಮಾ
- 11 ಹಾಬ್ರತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳ
- 12 ಗುಣ ನಿವಾಸ ಉಧಯ ರಾಯಸಂತೋಸಂ ಶ್ರೀಮ
- 13 ತೈಳೋಕ್ಕಮಲ್ಲ ವೀರನೊಳಂಬ ಪಲ್ಲವಪೆಮ್ಮಾನಡಿ ಜಯ
- 14 ಸಿಂಗದೇವ ವಿಗ್ರಹ ಹಣ್ಣ ರಿಪುಬಳಕೃತಾನ್ತ ನಾಮಾ
- 15 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮದ್ವಿಜಯನಾಯಕ
- 16 ತಂಬರಸರು ಬನವಾಸಿ ಪನ್ನಿಚಾರ್ಪಿಸಿರಮುಂ ಸಾನ್ನಳಿಗೆ ಸಾಸಿ
- 17 ರಮುಮಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯುತ್ತವಿ
- 18 ರೆ ಚೈಳುಬ್ಬ ವಿಕ್ರಮವರಿಷ ಜನೆಯ ರಾಧ್ರಿ ಸಂವ
- 19 ತ್ವರದ ಮಾಘಸುದ್ಧ ೧೦ ಸೋಮವಾರದನ್ನಸ್ವಸ್ತಿ
- 20 ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮಾ
- 21 ನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪರನೇಕ ತ
- 22 ಕ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂ ರಾಜ
- 23 ಳಿಯ ವಶಿಷ್ಠಗೋತ್ರದ ಪದ್ಮನಾಭಯ್ಯಗಳ ಪು
- 24 ತ್ರ ಕಪ್ಪಯ್ಯ ಭಟ್ಟೋಪಾಧ್ಯಾಯರಗ್ರಹಾರಂಬ
- 25 ನಿ ವೂರಲು ಸೋಮೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾ
- 26 ದಿವ್ಯಗ್ರಹಾರಂ ಬನ್ನಿವೂರ ಮಹಾಜನ ದೇವರ ನಿವೇ
- 27 ದೈಕ್ಕೆ ಬಿಟ್ಟುಕೆಯಪ್ಪಹಾರದಕೆಯಿಂ ಮೂಡಲು ದೇ
- 28 ವರಕೆಯಿಂ ಬಡಗಲು ಗುಣಿಗನ ಮತ್ತರ್ ಒಂ

- 20 ದಂ ಇ ಧರ್ಮವ ನಾರೋವ್ವರ್ ಪುರುಸರು ತಮ್ಮ
 30 ಧರ್ಮವೆಂದು ನಡೆಯಿಸಿದವರು ವಾರಣಾಸಿಯ ಕು
 31 ರುಕ್ಷೇತ್ಸದಲು ನಾಯರ ಕವಿರೆಯ ಕೋಡುಕೋಳು
 32 ಗುಮ ಪಂಚರತ್ನಂಗಳಿಂ ಕಟ್ಟಿಸಿ ನಾನಿರಬ್ರಾಹ್ಮಣ
 33 ರಿಗೆ ಕೊಟ್ಟಪುಣ್ಯ ಇಧರ್ಮವನಳಿದವನು ಆ ಪುಂ
 34 ಣ್ಯ ತೀರ್ಥಂಗಳಲು ನಾಯರ ಕವಿರೆಯ ನಾನಿರ
 35 ಬ್ರಾಹ್ಮಣರವ ಕೊನ್ನ ಪಾತಕನಕ್ಕುಂ

55

ಅದೇ ಹಳೇಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 [ಸ್ವಸ್ತಿ] ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
 2 [ಪ್ರ]ದ್ವೀ ವಲ್ಲಭ ಮಹಾರಾಜಾ
 3 [ಧಿರಾ] ಜ ಪರಮೇಶ್ವರ ಪರಮ
 4 [ಭಟ್ಟಾರಕ] ಸತ್ಯಾಶ್ರಯ ಕುಳ ತಿ
 5 [ಳಕ] ಚಾಳುಕ್ಯಾ ಧರಣ ಶ್ರೀಮ
 6 [ದ್ಧವನೈಕ] ಮಲ್ಲದೇವರ ವಿಜಯರಾ
 7 [ಜ್ಯಮುತ್ತ] ರೋತ್ತರಾಧಿಪದ್ವಿ ಪ್ರವರ್ಧ
 8 [ಮಾನಂ] ಆ ಚಂದ್ರಾಕ್ಷರತಾರಂಸಲು
 9 [ತ್ವಮಿರೆ] ಸಕವರ್ಷ ೯೦೯ನೆಯ ಪ್ಲ (ಪ್ರ ?)
 10 [ವಂಗ] ವತ್ಸರದ ಪೈನಾಬಿ ಸುದ್ದ ೩ ಬೈ
 11 [ಪ್ರಸ್ತ] ತಿವಾರದನ್ನ ಸ್ವಸ್ತಿಯು
 12 [ಮನಿ]ಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾ
 13 [ರಣ] ಮಾನಾನುಷಾನ ಜಪ ಸ
 14 [ವಾಧಿ] ಸಮನ್ವರನೇಕ ಸಮಯತ
 15 ಸ್ತವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರ
 16 [ಹಾರರಾಜ]ಳಿಯ ಮೆಚ್ಚಗೋತ್ರದ
 17 [ಪದ್ಮನಾಭ]ಯ್ಯಗಳ ಪುತ್ರ ಕಪ್ಪಯ್ಯ
 18 [ಭಟ್ಟೋ]ಪಾಧ್ಯಾಯರಗೃಹಾರ ಬನ್ನಿ
 19 [ಯೂ]ರಲು ವಿಷ್ಣು ದೇವರ ಪ್ರತಿಷ್ಠೆಗೆ
 20 [ಯಾದಿ] ಪರ್ವಗೃಹಾರ ಗೌಜ (ಗೌಳ)
 21 [ನಾ] ಗರ ಗೆರೆತ್ತಿದ ಸಾಲಯೂರು ಈ
 22 [ನ] ಪುರವೊದರಾಗಿ ಮೂವತಿಚಾರ್ವಾಸಿರ
 23 ನೆರವಿ ಸಂಪೂಜೆಮಾಳ್ವಲು

- 24 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರ
 25 ಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾಧಿ
 26 ಸಮನ್ವರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂಬನ್ನಿ
 27 ಯೂರ ಮಹಾಜನಂಗಳು ದೇವರ ನಂದಾದೀ
 28 ವಿಗೆಗಂ ನಿವೇದ್ಯಕ್ಕೆಂದು ಬನ್ನಿಯೂರ
 29 ಮೂಡಲು ಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರೆರಡು ಆ
 30 ಗಿಷ್ಟೆಗೆಗೆಯೂರಯಾಗ್ನೇಯದ ಕೋಣಂ
 31 ಟದಿಂ ಪಡುವಲು ಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರೊಂದು
 32 ಸ್ವಸ್ತಿಯಮನಿಯ [ಮ] ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
 33 ನಧಾರಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾ
 34 ಧಿಸಮ್ಪ[ನ್ನ]ರ್ ಷಟ್ಕರ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರ
 35 ಪ್ಪ ಶ್ರೀಮದೀಶಪುರದ ಕೊಮಯ್ಯ
 36 ಭಟ್ಟೋಪಾಧ್ಯಾಯರ ತಮ್ಮಂ ದಾಕ
 37 ಯ್ಯನಮಗಂ ಬಿಯಣಭಟ್ಟರವ
 38 ರ ಮಠವಿಗವರ್ತಕಸಭಾಯ (?)
 39 ದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಮಾಕಯ್ಯಂ ಕೊಟ್ಟ
 40 ಗದ್ಯಾಣ ೧೫ ಕಾಳಯ್ಯ ಕೊಟ್ಟ ಗದ್ಯಾ ೫
 41 ದೇವಯ್ಯಂ ಗದ್ಯಾಣ ೫ ಬಿಟ್ಟಯ್ಯಂ ಗಳ
 42 ನಾವಿಂದನಾಗ ಗದ್ಯಾ ೧ ಅಂತು ೩೦ ಗ
 43 ದ್ಯಾಣಮುಖಿಪರ್ವಣ ವೃದ್ಧಿಯನು ಕೊ
 44 ಡವರೀಧರ್ಮ್ಯಮನನುಧವಣಿಕಾಣಿ
 45 ಪ್ರತಿಪಾಳಿಸುವ

56

ಅದೇ ಕಲ್ಲಿನಲ್ಲಿ ಬಲಕ್ಕೆ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
 2 ಶ್ರೀಪ್ರದ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
 3 ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ ..
 4 ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕು ..
 5 ಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ

- 6 ದ್ವವನೈಕಮಲ್ಲದೇವ
 7 ಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತ
 8 ಪ್ರವರ್ಧಮಾಚಂದ್ರಾ
 9 ಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
 10 ಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾ

- 11 ಮಹಾಪ್ರಚ್ಛಿದ್ಧ ನಾ
- 12 ಯಕ ಶೌಚಗಾಂಗೇಯಕ
- 13 ಧ್ಯಾಯಕಾವ್ಯಕನಕನಕ
- 14 ವಂಜುಳಿ ವರ್ಣಕಲಿಕರ್ಣ
- 15 ತಿಜನ ಮನೋಹರ
- 16 .. ದಿವಸ ನಾಯಕನಾ
- 17 ಚಿನಾಯಕನೇಕವಾಕ್ಯಂ
- 18 .. ಛಗ್ಗಿನದಂಕರಿ
- 19 ಭಕ್ತಿಯ ಮೆಯ್ಯಜಗುರು ಮ
- 20 ಮ್ಮ ಮುಚಿತಚರಿತಮ
- 21 ತನಗೆನಿತಾಂಧನ್ಯತ್ರಿಯ
- 22 — ಭೂಜನಪ್ರೇಚರಾಜಂ || ವ್ಯ || ಭು
- 23 ವನ್ಯಕವಲ್ಲ ನರನಾಥಂ ಚಿತ್ರ
- 24 ಧೈರ್ಯಂಶುಚಿ ಧರಾಪ್ರನಧಿಕ
- 25 ಕರಂಸ್ವಾಮಿಪತ್ನಕನಂದಪ್ಪ
- 26 .. ತಿಗೇಕೂಟಂ ಪ್ರೀತಿಯನೀವಡ್ಡ
- 27 ದ್ರಾವಣಮುಖ್ಯಪುಷ್ಪಬಿಂದು
- 28 ಗಳಂ || ಅಂತು ಪಡೆದುಧರು
- 29 ಚಕ್ರವರ್ತಿಗೆ ಸನ್ನೋಸಮ
- 30 ಕೀರ್ತಿಗಿಂತಮನೆಯ್ಯವಿನದೇ
- 31 ರಾಜ || ಅವಿಧುವಿಬುಧ

- 32 ದಕ್ಕತಾಂಧನೊಂದುದಿವಸ
- 33 ವಳಯದೊಳ ನೆಗರ್ತ್ತೆಯ
- 34 ಪ್ರಸಂಸೆಗೆಯ್ಯವನರ
- 35 ನ್ನಿಪುರಂ ಬುದಿಬ್ಬಪುದುಸಾಲ
- 36 ಯುಲ್ಲ ದಿವಂಸಳಿನೋದರನೀಲಂ
- 37 ಗೃಹಾರಮಿಪುನಬುಪಿಸುತ್ತು
- 38 ಹೋತ್ತದೂಮುಚ್ಚುತಕರನನ್ನಿ
- 39 ಸಾಲಯಕೋತ್ತರಭಿ .. ಸಿ
- 40 ನೆನ್ನಿನಪುರದ ವಣಾನ್ತರದಪೆ
- 41 ಪುರಿಭಟ್ಟಮಯ್ಯನುಂಬಿ
- 42 ದಮ್ಮ ವ್ರಿತ್ತನಪ್ಪಜಿ
- 43 ಯ್ಯಾ ನಿರತನಾಗಿರಕವರ
- 44 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಪುಷ್ಪ
- 45 ಮಹಾರದಂದಿ ನುತ್ಪರಾಯಣ
- 46 ಮಿತ್ರಂ .. ತಿದ್ದು ದೇವರ
- 47 ನಕ್ಕಂದೇವಾಲಯದಬಣ್ಣಸ್ಸುಟ
- 48 ಸ್ವಸ್ತಿಯದುನಿಯಮನ್ನಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
- 49 ಸಂಪೂರ್ಣ ಬಪನವಾಧಿ ಸಂಪನ್ನರಪ್ಪ .. ಪಯ್ಯೋ
- 50 ಬಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಬಿಟ್ಟ .. ಮತ್ತ

57

ತಾಣಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲಿ ಹಡಪದ ಚೆನ್ನಬಸಪ್ಪನ ಮನೆಯಮುಂಚೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲ.

ಪ್ರಮಾಣ 2'-9" × 0'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ
- 2 ನಾರಾಯಣ ಭುಜಬ
- 3 ಛ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀ [ರಾಮ]
- 4 ಚಂದ್ರರಾಜ್ಯದ ವಿಜಯಾ
- 5 ಭೃದಯದ ಖನೆಯ ವಿಜಯ
- 6 ಸಂವತ್ಸರದ ಮಾಘ
- 7 ೧೩ನೋ (?) ಶ್ರೀಮದನಾದಿಯ ಪಟ್ಟ
- 8 ಣಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
- 9 ಮೂಲಸ್ತಾನದ ಭೇರುಂಡ ಸ್ವಾಮಿ
- 10 ದೇವಗ್ಗಿ ಹೆಗ್ಗಡಿಕೆಯಪ್ಪಭೋಗತೇಜ

- 11 ಸ್ವಾಮ್ಯಸಹಿತ ವಯದ್ಯ
- 12 ದಾಸಂಣ್ಣಂಗೆ ದೇವರವರು
- 13 ಪಟ್ಟಣಸ್ವಾಮಿ ಹಲರು
- 14 ಪಂಚಮಲ ಮುಖ್ಯವಾದ ಸ
- 15 ಮನ್ನ ಪ್ರಜೆಬಸವ .. ಗಳು ತಂಮ
- 16 .. ಕೊಟ್ಟ ಧೂ
- 17 ಮಿ ಪ್ರಥಮನೇನ ಬಸದಿಯ
- 18 ಬಯಲಲ ಮತ್ತ ಅಡು ಮಂಗ
- 19 ಛ ಮಹಾಶ್ರೀ ಶ್ರೀ

58

ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲಿ ಕಾಶೀಮಠಕ್ಕೆ ಎಡಭಾಗದಲ್ಲಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳ ದೇವ ವರ್ಷದ ೧೬ನೆಯ ಕ್ಷಯಸಂವ
- 2 ತ್ವರದ ಛಾಪ್ರಪದ ಬ ೧೧ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಮಳನೇನ
- 3 ದೇವರಗುಡ್ಡಿ ಜಕಾವೈ ಸಮಾಧಿವಿಧಿಯು ಮುಡಿಪಿ ಸುಗತಿ
- 4 ಯ ಪ್ರಾಪ್ತಿಯಾದಳು. || ಶ್ರೀವೀತರಾಗಾಯನನೋ ||

59

ಅದೇ ಮಠದ ಇದಿರಲ್ಲಿ ಸಮಯಾಚಾರದ ಮಠದ ಮುಂದೆ ಜೈನವಿಗ್ರಹದ ಕೆಳಗೆ (ಬಲಭಾಗ ಹೋಗಿದೆ.)

¹ ಗಣ ಪ್ರಾಚ್ಯಮಹೀಧ್ಯದರ್ಕ್ಕಃ ಶ್ರೀ

² . . ಭವ್ಯಾಬ್ಧಿವರ್ಧಿಷ್ಣುನಶಾಂಕಮೂರ್ತಿಃ||

60

ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಬಿಡ್ಡೆಕೆರೆ ಏರಿಯಮೇಲೆ ಕಾಳಮ್ಮನಗುಡಿಯಲ್ಲಿ ಕಾಳಿಕಾದೇವೀ ವಿಗ್ರಹದ
ಪೀಠದಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸ್ವಸ್ತಿಸಹಿತಂ ಸಕಳಗುಣಗಣಾಳಂಕ್ರಿತ ಸತ್ಯ ಶಾಚಾಚಾರ ನಯವಿನಯಶೀಲ ಸಂಪನ್ನರುಂ
ಶ್ರೀ ಕಾಳಿಕಾದೇವೀ ಲಬ್ಧ ವರಪ್ರಸಾದಂ

² ಪಂಚಲೋಹಾಧಿಪತಿಗಳುಂ ತತ್ಪುರ ಪರಿರಕ್ಷ

³ ಕರುಮಪ್ಪ ಶ್ರೀಮತು ಕಟಕದ ಮನಣ

⁴

⁵ ಗಾವ ಯೆಮ್ಮೆಯನಟ್ಟಿ

⁶ ತಮ್ಮ ಕೊತ್ತಳಿಯು ಕೋಲಲಿ ಹಾಗವನಾಚಂದ್ರಾಕ್ಷ್ಯಂಬರಂಬಟ್ಟರ್ ಶ್ರೀಮಣಿಪೋಜನಳಿಯ ಮಹಾ
ನಗರದ ಮಗಂ ಕಂಚಿಗಾಟ

⁷ ಯದಮ್ಮಾಡಿದರು

61

ಅದೇ ಕಾಳಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದಲ್ಲಿ

(ಪೇರಲ್ಪಾಗ)

¹ ಶ್ರೀವಿರೋಧಿಸಂವತ್ಸರದ ಮಾಘ ಬ

² ಬೃಹಸ್ಪತಿವಾರದಂದು ಮಹಾನಗರ ಪಂಚಲೋಹಾಧಿ ಪತಿಗಳುಂ ತತ್ಪುರಪರಿ

³ ಬಳ್ಳಿಗಾವೆಯ ಕಾಳಿಕಾದೇವಿಯ ಗೆ ಹೋಹದಾರಿಯಂಬಲ ದಿವೆಯೈತು

⁴ ಗೆಳೆಯೊಂದಂ [ಪೂಜಪುನ]ಸ್ಕಾರ ನಿವೇದ್ಯಕ್ಕಂ

(ಕೆಳಭಾಗ)

⁵ ಗೆಳೆದ್ದು ಪ್ರತಿಪಾಳಪುರು ಬಳ್ಳಿಗಾವೆಯ ನಗರದ ಕಂ

⁶ ಚಗಾಟ ಮಾರೋಜ ಕಾಳಿಕಾದೇವಿಯ ದೇಗುಲವ ಕ

⁷ ಲುವೆಸನಾಗಿ ಮಾಡಿಸಿದ ಈ ಧರ್ಮವ ನಡೆಯಿಸುತಿ

⁸ ಪ್ಪರ್ ಮಂಗಳಮಹಾ ಶ್ರೀ

62

ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಪಡಸಾಲೆಯ ಕೆಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 1'-9" × 1'-6"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ಚಕ್ರವರ್ತಿ ಭುಜಬಳ ವೀ ಬಲ್ಲಾಳ

² ಪ್ಪದ ಫನೆಯ ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು

³ ವಾರ ವೈಶಾಖ ಶಂಕರಾಸ್ತಿ ಶುಭದಿನದ

⁴ ಮದ್ರಾಜಧಾನಿ ಪಟ್ಟಣಂ ಬಳ್ಳಿಗ್ರಾಮಿಯ ಹಿರಿಯಬ

⁵ ಸದಿಯ ಮಲ್ಲಿಕಾರ್ಜುನೇಶ್ವರನಾಥದೇವರ ಆಪ್ತ

⁶ ವಿಧಾರ್ಥ [ನೆ]ಗೆ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ಮಲ್ಲಿ

⁷ ಯಾ ದಂಡನಾಯಕರು ನಾಗರಖಂಡ ಬಿಡ್ಡುಳಿಗೆಯಂತೆ

⁸ ಡೆಪ್ಪತ್ತುಮಂದುಷ್ಕ ನಿಗ್ರಹ] ಶಿಷ್ಯಪ್ರತಿಪಾಳನಂ ಮಾಡುತ್ತಂ

- ⁰ ಸುಖ[ಸಂಕ್ರ]ಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಪಟ್ಟಣದ ಅಧಿ
¹⁰ ಕಾರಿ ಹೆಗ್ಗಡೆಸಿರಿಯಣ್ಣಂ ತನ್ನಂತರಾಳಿಕೆಯ ಮೂರೆವತ್ತ ಮು
¹¹ ಬೃವಾಗಿ ಹೆಚ್ಚುಂಕದಧಿಕಾರಿ ಚಾವುಂಡರಾಯನುಂ ನೋಮದ್ವು
¹² ನುಂ ಮನ್ನೆಯದಕೊಪವಿನದಧಿಕಾರಿ ಮೂಳವೆಗ್ಗಡೆ ಇನ್ನಿನಿ
¹³ ಬರುಂ ತಂತಂಮ್ಮನುಂಕಮುಂ ಎತ್ತಿಪತ್ತತ್ತಕ್ಕಂ ಸರ್ವಜಾಧಾ
¹⁴ ಪರಿಹಾರವಾಗಿ ಸಿರಿಯಣ್ಣಂ ಅಚಾರ್ಯು
¹⁵ ಪದ್ಮಣಂದಿವೇವರ ಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಇಥಮ್ಮ
¹⁶ ಮುಂ ಪ್ರತಿಪಾಳಿಸಿದಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲ ನಾಯಿ
¹⁷ ರ ಕವಿರಿಯಂ ವೇದಪಾಳರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಕೊಟ್ಟುಫಲ
¹⁸ ಮಕ್ಕು

63

ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕ ದೇವಾಲಯದಲ್ಲ ಹಾಸುಗಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 2'-0" × 1'-0"

- | | |
|---|--|
| ¹ ಬಲಪುರದ ತ್ರಿಪುರಾಂತಕ ದೇವರ ಪಾತ್ರ ಪದುಮು | ⁴ ದ ಪದುವಣಕೆಯೊಳಗೆ ಒಡುಬಳಿ ಇದು ಲಗದ ಬ |
| ² ವತಿ ಸೂಳಿಗೆ ತ್ರಿಲೋಚನಪಂಡಿತರ ಪಾಬ್ಬರಿನಂವ | ⁵ ಳಿ ಕಬಲು ಪದುಮಾವತಿಯಮಹುಇದುಹುದುಲ |
| ³ ಛರದಲ ಕೊಟ ಕೆಯಿ ಅದಾವುವೆಂದಡೆ ಬಲ್ಲಕಡೆಯ | ⁶ ಜೆಯ ಮುದ ಶಾಸನ ಇದುಹುದು |

64

ಅದೇ ಗ್ರಾಮದ ಉಡುಗಣ್ ಸಿದ್ದಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 1'-3"

- | | |
|------------------------------------|------------------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ | ⁴ ಗರೆಜದ ಶಾಂತಪ್ಪನವರ |
| ² ಶಾಲವಾಹನಶಬಿ ಪರುಶ ೧೭೪೫ಯ | ⁵ ಮಾವಿನ ಕೊಪ್ಪಲುತೋಟ ಯಂತೀ |
| ³ ಸಂ \|\| ಮಾಘ ಶು ೧೦ ಯಲ್ಲು | ⁶ ಧರ್ಮಕ್ಕೆ ಅಚಂದ್ರಾರ್ಕನಯ |

65

ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯ (ಹನ್ನಿಕಾಳೇಶ್ವರ ದೇವಾಲಯ)ದ ಬಲಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

- ¹ ನಮಸ್ತುಂಗಿರಶ್ಚುಂಬಿ ಚೆನ್ನಚಾರಮರಚಾರವೇ | ತ್ರಿಲೋಕನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ
² ಶಂಭವೇ ಸ್ವಸ್ತಿಪಮಸ್ತ ಧುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲದ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
³ ಶ್ವರ ಪರಮ ಧೃತ್ವಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವರ್ ಮೊ
⁴ ಳಗನೂರ ನೆಲೆವೀಡಿನೋಳ್ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿಬ್ಬ ಸಕವರ್ಷ ೯೪೭ನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ದ
⁵ ಪಞ್ಚಮಿ ಅಡಿಪಾರದನ್ನ ವನವಾಸದೇಶಾಧಿಪತಿ ಕುಸ್ತರಾಜ ವಿಶ್ವಾಪನದಿಂದಂ ಕಲದೇವೇಶ್ವರ ಸ್ವಯಂಭುವೇವರ
⁶ ದೀಪಧೂಪ ನಿವೇದ್ಯಕ್ಕಂ ದೇಗುಲದ ಖಣ್ಡಸ್ತುಟಿತ ನವಕರ್ಮಾದಿ ಬೆಸಕ್ಕಂ ಅಲ್ಲಿಯ ಸ್ಥಾನಾಚಾರ್ಯುರುಂ ಯಮನಿ
⁷ ಧ್ಯಾಯ ಧ್ಯಾನ [ಧಾರಣ] ಮಾನಾನುಷ್ಯಾನ ಜಪನಮಾಧಿ ಸಂಪನ್ನರುಂ ಕಾಳಾಮುಖಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶಿವಶಕ್ತಿ
⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಳ್ಳಿಗಾವೆಯ ತಳದ ಹುಲ್ಲೆಯ ಬಯಲೋಳ್ ಕಟ್ಟವಿಯಗಿಂಬದಗಳೆಯೊಳಗಿದು ಕೊಟ್ಟ
⁹ ಗದ್ದೆ ಮತ್ತರೆರಡು ದೇವರಪುರದೊಡಮಳಿಗೆ ವಜ್ರದಕೇರಿಗೆ ಮೂಡಲು ಬಿದಿರೇಶ್ವರದ ನೀವೆಗಿಡಿ ದೇಗುಲದ ಬಡಗಣ
¹⁰ ಒದಿದಿರೆತ್ತಿಬನ್ನ ಮಧುರಾನ್ನಕಚೋಳನ ಸೈನ್ಯಮೆಲ್ಲಮುಂ ಕಿಟುಡೊಲೆಕಟ್ಟಿ ಗಟ್ಟುವಿನ ಮಳ್ಳುಟಿ ಕೂರನಿಯಿನ್ನ ದುರ್ತು
¹¹ ದೊಟ್ಟ ಕಂಚಿಗುಪುಯಪ್ಪಿನಿಗಂ ದೊಡಟ್ಟ ಚೋಳನಂ ಮೊದನುದಗ್ರಬಾಹುಬಳಮಂ ಜಯಸಿಂಹಮಹಾಮಹೀ
¹² ಭೂಜಂ ||

- 12 ||ಕ|| ಎನಿಸಿದ ಐದುಸಂಪ ಮಹೀಶನ ತನಯಂ ನಿಜಧುರೋಗ್ರಕಾಕ್ಷೇಯಕವಾರಿ ನಿಮಜ್ಜದಖಿ ಸಮದಾರಿನ್ಯಪಂ
ತ್ತೈರೋಕ್ಯ
- 13 ಮಲ್ಲನಾಪಮಲ್ಲ ||ವ್ಯ|| ಅಜಿತಂ ಶ್ರೀಧುವನ್ಯೈಕಮಲ್ಲ ಮಹಿಪಂ ನೋಮೇಶ್ವರಂ ತತ್ತಿಯಾತ್ಮಜನಾಥೂಪನತಮ್ಮನ
- 14 ಸ್ತರಿಶ್ವಧೂಪಂ ವಿಕ್ರಮಾದಿತ್ಯಧೂಧುಜನಾ ಧೂರಿ ಮಹೀಧುಜಾನುಜನರಾತಿಕ್ಷೋಣಿಪಾನೇಕಪವ್ರಜಸಿಂಹಂ ಜಯಸಿಂ
- 15 ಹ ನುದ್ರತರಿಪುಕ್ತಾ ಪಾರಕಾರಾನರಂ ||ಕ|| ಅವರೋಗ್ರಗ ಛಂ ಪರಿಮೂರ್ತಿ ವಿಧೂಜ್ಯಕೀರ್ತಿ ಚಣ್ಣ ದೋರ್ವಿಕ್ರಮ
ಶಾಳಿ ವಿರೋಧಿಶ್ಚರದಂ
- 16 ಘೋಳಿ ವಿಕ್ರಮಾದಿತ್ಯದೇವನದಟರದೇವಂ ||ವ್ಯ|| ಅಲಗಂ ಚೋಳಾವನೀಶಂಗಳನನಣಯರಂ ರಾಳಧೂಪಂಗೆ
ದಾಹಾಬರದಿನ್ದಂ ತೋಜುಮೀಜು
- 17 ತ್ವಜಸುಮಧಯಚಕ್ರೇನಾಮುನ್ತ ದೂಭ್ಯಪ್ಕರಮಂ ತನ್ನೇಖದುಗ್ರೇಧದಿನುಜಪಪಿಪೆಂಕೋಣ್ಣ ಚಾಳುಕ್ಯರಾಜ್ಯೋ
ಜ್ವಳ ಲಕ್ಷ್ಮೀನಾಪ
- 18 ನಾದಂ ಭುವನ ಜನನುತಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಕದಪಂ ಪೇಯ್ಯನ್ನುದಕೈಗೊಳಿಸಿ ತಿಪುಳನಂ ಗಣ್ಣುಮೊತ್ತಾಳ್ವ
ನೊತ್ತಂಬದ ಮೂ
- 19 ಗಿಟ್ಟೇಜುಪಂ ಮಾರವನ ನಿರವ ಸಪ್ತಂಜನಂ ಮುಟ್ಟಿಬಿಟ್ಟಿತ್ತಿದ ನಂಗಾಬೀಶನಂ ರಾಯರನೆ ಬದಿಮೊಲಂಗೊಣ್ಣು ತನ್ನ
ತ್ತಿಯಂ ದೀಪವರಾ
- 20 ದುಮ್ಮಾರ್ದಿ ಕಾರಾಗೃಹಮೊಳಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಧಾರಾನಾವ ಮಹಾಭಯಜ್ವರಕರಂ ಚೋಳೋಗ್ರ
ಕಾಳಾನ್ತ
- 21 ಕಂ ಸಾರಾಚ್ಚಾಂಗ ಕಳಿಂಗ ವಂಗ ಮಗವಾನ್ಶಾವನ್ನಿ ಪಾಂಚಾಳ ನಾನಾರಾಜಾಪಳಮಾಳಿರಾಳಿತವದಂ
ಪೂರ್ವಾಪರಾಂಧೋಧಿ ವೇಳಾರಾ
- 22 ಮಾನ್ತರ ಶೈಕೇಳಿ ವಿಜಯಂ ಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ | ನರಸಿಂಹಾಕಾರದಿಂ ದಾನವಪತಿಮುರವಂ ಸೀರ್ಧನಣ್ಣು
ರುಪ್ಪಂ ಜರ
- 23 ಸಾಕ್ಷೀಶನಮಂ ತೂಗಿದವಳವರಪಾರ್ತ್ವತ್ತಿಯಂ ಚರ್ಮಮಂ ಸೆಟ್ಟಿರದಿನ್ದಂಗಿತ್ತನಾಪ್ಪಾರ್ಪಪಳಧರೆ ಗತಕ್ಷತ್ರ
ಮಪ್ಪನ್ನು ಧಾತ್ರೀಶನಪ್ಪ
- 24 ತೊನ್ನು ಸೂಳಕೊನ್ನನ ಚಲಮಚಲಂ ವಿಕ್ರಮಾದಿತ್ಯ [ವೇವ || ಪು] ದವೇಕನ್ಯಗ್ಗಮಾನೊರ್ವನೆ ತಳೆಯಲಿದಂ
ಸಾರ್ಪನನ್ನಾಪಹಾಕೊಮ್ಮದ
- 25 ಜಿನ್ನಿನ್ದಾದುಜಂಗಾಧಿಪನ ಪೆಡೆಗಳನ್ನಾದಿಕಾಕುಂಜ [ರಸ್ಯನ್ನದಿನಾ] ಧೂಭ್ಯದ್ವರೀಮೂಳದಿ ನಖಧರಾಧಾರಮಂ
ತನ್ನ ವಿಕ್ರಾನ್ತದ ಚೆಲ್ಪಂ ತನ್ನತೋ
- 26 ಲೋ ಪದುಳ ಮಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ||ಕ|| ಕ [ಲವ] ರಿಯರಿಸಪ ಪರಮಹಿಪರ ಬಿರುದಿನ ಗರಿಮ ಮರ
ಗುಂಕರಗುವ ಪೀಡಂ
- 27 ದಿರವೆ ಕರಗುವಿನ ಮುರಿವರಿವರಿದುಮ ತೇಜಂ ಪ್ರತಾಪ ಕಾಳಾನಳನಂ || ಅಣಿಯರಬಿರುದಂ ಚೋಳಂಗಳಣಿಕಾ
ಸನ್ನೋಪವನ್ನೆ ಮುಡಿಯಂ
- 28 ಪೋತ್ತಂ ಕೇಣಯಮನಿಕ್ಕುವನೆನ್ನೆ ಪೋಣವ್ವದಟರು ಮೊಳರೆ ರಾಯಕೋಳಾಪಳನೋ || ಎನಿಸಿದ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
ಧುವನಾಶ್ರಯ
- 29 ಶ್ರೀ ಪೃಥ್ವೀಪ್ಲಧ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧಿಷ್ಠಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳಿತಳಕಂ ಚಾಳುಕ್ಯಾ
ಧರಣಂ ಶ್ರೀಮ
- 30 ಶ್ರೀಧುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ್ಚಾರ್ಕ್ಯಕಾರಂ ಸಲುತ್ರ
ಮಿರೆ || ತನ್ಯಾನುಜಂ ||
- 31 ವಿನಯಕ್ಕಾಸ್ತದಮಾದ ವಿಕ್ರಮನೂಳಂಬಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವನ ಚಿತ್ತಕ್ಕವಳಂಬಮಾದಕೇಳಯಂ ಚಾಳುಕ್ಯರಾಮುಕ್ತಿರೀ
- 32 ಶನಕೋಣ್ಣಾಟದ ಕೂರ್ಮಪತ್ತಣುಗದಮ್ಮಂ ರಾಯಕನ್ನಪ್ಪದೇವನ ಸಮ್ಮೋಹನ ಪುಷ್ಪಬಾಣಮನಲಿನ್ನೇವಣ್ಣಪಂ
ಬಣ್ಣಪಂ||
- 33 ಪೋಗಿಯುತಿರ್ಧ್ವಪ್ಪುದಿನ್ನುಂ ದಪಳಿ ಹಿಮನಗಾರಣ್ಯಮಂ ರಾಳನಿನ್ನುಂ ಪುಗಲೆನ್ನಿರ್ಧ್ವಪ್ಪನಿನ್ನುಂ ನೆಲಿಸದೆ ತಿಪುಳಂ
ಲಂಕೆಯಿಂ ತಂಕ
- 34 ಲೋಡರ್ ಬಗಿಯುತಿರ್ಧ್ವಪ್ಪನಿನ್ನುಂ ಮುಳದಪನೆಮತಂ ಕೊಂಕಣಂ ಸಂಕೆಯಂ ಗೊಡುಗೊಳುತಿರ್ಧ್ವಪ್ಪುದೇಂ ಬಲ್ಲದ
ನೊ ಚಕಿತವಿದ್ವಿಜ್ಞನಂ
- 35 ಬೀನೋಳಂಬಂ ಎನೆ||ನೆಗರ್ಧ್ವ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಸಂಸ್ಕಯಮಾನ ಲೋಕವಿಖ್ಯಾತ ಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ ಮಹೀ
ಪಲ್ಲಧ ಯುವ
- 36 ರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಧರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮಣಂ ಶರಣಾಗತರಕ್ಷಾಮಣಿ
ಚಾಳುಕ್ಯಚೂಡಾಮ
- 37 ಣಿ ಕದನತ್ತಿಣೀತ್ರಂ ಕ್ಷತ್ರಿಯಪವಿತ್ರಂ ಮತ್ತಮೈಗರಾಜಂ ಸಹಜಮನೋಜಂ ರಿಪುರಾಯಕಟಕ
ಸೂಜಿಕಾಪನಣ್ಣ ನಂಕಕಾ

- 88 ಉ ಶ್ರೀಮತ್ಪ್ರೇಮೋಕ್ತಮಲ್ಲ [ವೀರ] ನೊಳಂಬ ಪಲ್ಲವಪೆಮ್ಮಾನದಿ ಜಯಸಿಂಹದೇವರ || ವೃ || ಪುಲಗಿಹುಕನ್ನು
ರೇಳುಮಲೆ ಕಾಸ
- 89 ವಳಂಬವ . ಗಾಗಿ . . . ದಕ್ಷಿಣಪಯೋಧಿವರನೆಲನಾದುದೆಲ್ಲಮಂ ಬಳರನದಿಪ್ಪಿ ಸನ್ನಸದಿನಾಬ್ಧಿಧಿಕಯು
- 90 ವರಾಜರಕ್ಷಿ ವೀರನೊಳಂಬ ಮಹಾಮಹೀಧುಜಂ || ಕ || ತತ್ಪಾದಾಂಬುಜ ಸೇವಾತತ್ಪರನುಜ್ವಳಯ
- 91 ಶಂ ಚಿತದ್ವಿಷದಮೋಘೈಶ್ಚ ತಿನೇನಾಪತ್ಯದ ವಿಕ್ರಾಂತನಿನಿಸಿದಂ ತಂಬರನಂ || ವೃ || ಧುರದೋರ್ ಮಾಟಾನ್ತಚೋಳಾಪನಿ
ಪನ ನನದಟಂಗಿ
- 92 ಲ್ಲವಂ ಸನ್ನ ಕಾಂಟೀಪುರಮಂ ಕೋಪಾಗ್ನಿಯಂ ಸುಟ್ಟವನತುಳಬೋಪೇತ ವೀರಾರಿ ಧಾತ್ರೀಶ್ವರಂ ದೋರ್ಗ್ಗ
ಪ್ಪದಿಂ ಬನ್ನನಪದವಿಯೊಳಯಿಟ್ಟವಂ ಮಾ
- 93 ಕವಾಧೀಶ್ವರನಂ ಬೆಂಕೊಣ್ಣವಂ ಕೇರಳನಲೆದವಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ || ಮಲೆಯೇಳಂ ಕೊಂಬುಕೊಂಬೇಳ್
ಗಳ ನಲೆದುದ್ವೈತ್ತವಿದ್ವಿಷ್ಣುಧೂಪತ್ಯ
- 94 ಕಮಂ ಶಾರ್ಯಾವಳಂಬಂ ವಿಜಿತರಿಪುಬಳಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ ತಲೆಯಂ ಸೆಣ್ಣಾಡುಗುಂ ಕಣ್ಣಮನಿರದೆ
ಮರುಳ್ಳೆ ಕೊಟ್ಟಕ್ಕುಗುಂ ದೋರ್ವ್ವಳ
- 95 ದಿನಾಟನು ಮಾಪ್ಪಾಂಪದಟರೊಳರೆ ಪೇಳ್ವೇಳವಂಗಂಜವಗಂ || ಉದಧಿ ವ್ಯಾಪ್ತಿತೋರ್ವ್ವೀತಳಮನೆಮಗೆ ನಿಷ್ಕಂ
ಚಕಂಮಾಡಿ ಮತ್ತಂ ಕದನಕ್ರೀಡಾತ್ರಿಯಂನೇಪುಣ
- 96 ನನವನತಂ ವಾಡಿ ಚೋಳೇಶರಾಜ್ಯಾಸ್ತದಮಂ ದೋರ್ಗ್ಗವ್ವದಿಂ ಸಾಧಿಸಿ ಪಡೆಯೊಲೊಡಚ್ಚಿಟ್ಟಪಂ ಧಾತ್ರೀಗಲ್ಲಂ
ಪದವಿನೊತ್ತಿತ್ತಪಂ ಕೇವಳಮೆ ಜನನುತಂ
- 97 ತಂಬನೆಯಂ ನೊಳಂಬಂ || ಬಸಕಣ್ಣಾಟಾಂಧ್ರ ವಂಗದ್ವಿವ ಮಗಧ ನೇಪಾಳ ಕಾಳಿಂಗ ಪಾಂಚಾಳ ಸುರಾಷ್ಟ್ರ
ನೇಕ ದೇಶಾಪನಿಪರ ನಲೆದಾಟಂದುಬೆಂಕೊಣ್ಣು ಕೀ
- 98 ತ್ತಿಪ್ಪಸರಂ ದಿಕ್ಪಕ್ವದೋರ್ ವರ್ತಿಸೆ ರಿಪುಗಜವಾರಾಂಗನಾನ್ವಗೊಳೊ ನಿಶ್ಚೈನವಂತೈತ್ತನಾಬ್ಧಿಂಗವಿಳಜನನುತಂ
ತಂಬಕದಣ್ಣಾಧಿನಾಥಂ || ಕ ||
- 99 ತಂಬಂ ನಿಜ್ಜಿತವೈರಿಕದಂಬಂ ಕವಿಗಮಕವಾದಿ ನಳನೀದಿನಕ್ಕಧಿಂಬಂ ತರ್ಪಿತ ಬುಧನಿಕುರುಂಬಂ ಚಾಳುಕ್ಯರಾಜ್ಯ
ಮೂಳಸ್ತಂಧಂ || ಅನ್ನುನೆಗರ್ತ್ತಗಂ
- 100 ಪೊಗರ್ತ್ತಗಂ ನಲೆಯಾದ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಳ್ಳಾಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ವಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛಿದ್ಧ ನಾಯ
- 101 ಕಂ ವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ವಿವೇಕಬೃಹಸ್ಪತಿ ಶೌಚಮಹಾಬ್ರಹ್ಮ ಪರನಾರೀಸಹೋ
ದರ ವಿದಗ್ಧವಿ
- 102 ದ್ವಾಧರ ನಿಜವಂಶಾಂಬರ ದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ಸಕಳಗುಣನಿವಾಸಂ ಉಭಯರಾಯನನ್ನೋಷ ಶ್ರೀಮತ್ಪ್ರೇ
ಮೋಕ್ತಮಲ್ಲ ವೀರನೊ
- 103 ಕಂಬ ಪಲ್ಲವ ಪೆಮ್ಮಾಡಿ ಜಯಸಿಂಹದೇವ ಪೇಸಣ ಹಣುವನ್ನ ವೈರಿಕೃತಾನ್ತ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಹಿರಿಸ್ಥಿ
ವಿಗ್ಗ ಹಿಡಣ್ಣನಾಯಕಂ ತಂಬರಸರ್
- 104 ಸಾನ್ವಳಿಗೆ ಸಾಸಿರಮುಂ ಮಣ್ಣಳಿ ಸಾಸಿರಮುಂ ಜಿಡ್ಡಳಿಗೆಯೆಪ್ಪತ್ತು ನಾಗರಬಣ್ಣವೆಪ್ಪತ್ತು ಎಡೆನಾಡಿಪ್ಪತ್ತು
ಮೊಗುನ್ನ ಪನ್ನೆರಡು ಸಮನ್ನದೇವಭೋಗಂಗಳುಮಂ ದುಷ್ಪನ್ನಿಗ್ಗ
- 105 ಹ ಶಿಷ್ಯಪ್ರತಿಪಾಳನದಿನಾಳ್ವರನುಗೆಯ್ಯುತ್ತಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯೋ ಸುಬದಿದುರ್ಧ ಮ್ಮಪ್ಪನಂಗದಿಂ
ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ ೭ ನೆಯ
- 106 ದುರ್ಮತಿ ಸಂಪತ್ತರದ ಪಾಪ್ಯ ಬಿ ಅದಿವಾರದುತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತಿರೇಕಾತ ತಿಥಿ ನಿಮಿತ್ತ ಕರದೇವೇ
ಶ್ವರ ಸ್ವಯಂಭುದೇವರ ಗನ್ನದೀಪಧೂ
- 107 ಪ ನಿವೇದ್ಯಕ್ಕಂ ಬಣ್ಣಸ್ಥುತಿ ನವಕರ್ಮದ ದೇಸಕ್ಕಂ ಸ್ವಸ್ತಿಯಮನಿಯಮನ್ಯಾಧ್ಯಾಯ ಜಪನಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ
ಶಿವಶಕ್ತಿಪಣ್ಣಿತರ ಶಿಷ್ಯರಪ್ಪ
- 108 ರುದ್ರಶಕ್ತಿ ಪಣ್ಣಿತರ್ಗಿ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವ್ವನಮಶ್ಯಂ ಪುನರ್ವರಣಂ ಮಾಡಿಕೊಟ್ಟ ಪೂರ್ವ್ವವೃತ್ತಿಯಗರ್ಜ್ಜ
ಮತ್ತರೇರದು ಪುರದಲೇರಿಕೀಳೊಂದು ಈದತ್ತಿಯನ
- 109 ನುನಯದಿಂ ಕಾದ ಮಹಾಪುರಷನಮಳ ಗಂಗಾನದಿಯೋ ವೇದವಿದುಗಳಿಗೆ ಸಾಸಿರ ಗೋದಾನಮನಿತ್ತುದೊನ್ನ
ಪದಮಂ ಪಡೆಗುಂ || ಅದಿಲ್ಲದಿನ್ನೀ ಧರ್ಮಮ ನಳಿದವನಾದ್ವಿ
- 110 ಜರುಮನಿತು ಕವಿಲೆಗಳು ಮನಣ್ಣಳಿಯದೆ ತತ್ತೀರ್ತ್ಥಂಗಳೊಳಳಿದ ಮಹಾಪಾಪಿಯಕ್ಕು ಮಕ್ಕು ಮಪೋಳು ||
ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋ ಹರೇತ ವ
- 111 ಸುನ್ನರಾಂ ಪಪ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ || ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುದೇವಸ್ವಂ ವಿಷಮು
ಚ್ಚತೇ | ವಿಷಮೋ
- 112 ಕಾಕಿನಂ ಹೆನ್ನದೇವಸ್ವಂ ಪುತ್ರಪಾತ್ರಕಂ || ಬಹುಭಿರ್ವಸುಧಾ ಧುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯ ಯ
- 113 ದಾಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಳಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

66

ಸಾಲೂರು ಹೋಬಳಿ ಹೋತನ ಕಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹಳ್ಳಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ
ಹೊಲೀಮರದ ಬುಡದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಜಿತ್ತೇನಲ

2ಮೃತೇ

3ಗನಾ

4

5

6 ಅಕ್ಷಯನಂವ

7 ತ್ವರದ ವಯ.

8 ಬ ಸುದ್ದ ೧೨

9 ಗುಡಲು ಮಲ್ಲೆ

10 ಯಡೊಂಮತಂನ

11 ಮೇಲೆಬೂ.....

12 ಪೊಸಮಾದ

13 ಬರೆ

14

15 ರಿಬು.....

16 ದುಕೊಂದ

17

ಸೊರಬದ ತಾಲ್ಲೂಕು

67

ಸೊರಬದ ಹೋಬಳಿ ಚಿಕ್ಕಶಕುನ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಳ್ಳಿ ಊರ ನಿವೇಶನದಲ್ಲಿ ರಾಮನಾಥ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-3"

1 ವಿಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕನು ೧ ಗು ಅಂಡಿಕಿಯ ದೊಂಮ

2 ಗುಡನಪಳಿ ಚಿಕ್ಕನಕುನದ ಮಾರಗುಡ ರಾಮನಾತವೇವ

3 ರ ಕಲ್ಲ ನಿಲ್ಲಬಿಟ್ಟ ದೇವರ ಸಂನಿಧಿಯ ಆಕೆಯವಹದ (1) ಬ ೨

4 ಮುಂದೆ ಅರುಬಂದವರು ಯೂಥಮ್ನಕ್ಕೆ ಅಳುಪರಾಗದು ಶ್ರೀ ಶ್ರೀ

68

ಅದೇ ಹೋಬಳಿ ಉದ್ದರೆ ಗ್ರಾಮದ ಕೆರೆಯ ಎರಿಯಮೇಲೆ ಗಂಧದಮರದ ಕೆಳಗೆ ಲಿಂಗದ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 0'-9"

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯಾದಾ

2 ಮೋಘರಾಂಧನಂ | ಬೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾ

3 ಧನ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸ್ವಪ್ತಿಶ್ರೀಮತು

4 .. ವಿಜಯಕೀರ್ತಿಭಾರರ

69

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲರ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'-6" × 1'-6"

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀ|| ಪುಷ್ಪಿಶ್ರೀ ಶಕು ೧೧೬೮ ವರ್ಷೇ ಧಾತಾ ಸಂವತ್ಸರೇ ಮೈನಾಪೇವದಿ ೧೧ ನೋ

2 ಮೇ ಅಧ್ಯೇಹ ಶ್ರೀಮತ್ಪ್ರಾಧಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀಮಪ್ಪ ಭುವನಾಶ್ರಯ

3 ಶ್ರೀ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಮಾಹೇಶ್ವರ ಪರ

4 ಮ ಭಟ್ಟಾರಕ ಪ್ರತಾಪಲಂಕೇಶ್ವರ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ವಿಷ್ಣುವಂಸೋ

5 ದ್ವಪ ಜಾದವಕುಲಕಮಲ ಕಲಿಕಾವಿಕಾಸ ಭಾಸ್ಕರ ಅಹಿತ

- 6 ರಾಜಗುರನಲ ಗುರ್ಜರರಾಯವಾರುಣಾಂಕುತ ತೆಲಂಗರಾಯಶಿ
 7 ರ ಕಮಲ ಕಂದಮೂಲ ನಾಲೋತ್ಪಾಟನಕರ ಉದ್ಭಟವರಾಟಧೂ
 8 ಪತಿಕಾಕಲದೇವಗಿರಿಂದ್ರನಿರ್ದಲನದೋದ್‌ದೇದೀಪ್ತಿಕರ್ಕಶಕ್ಯ
 9 ಪಾಣಕುಲತಥರಾಖಂಡಲ ಕ್ಷಿಣ್ಣೋಣೋವಲಭಜಾಜಲ
 10 ದೇವಕರಿಘಟನಂಘಟನ ದುರ್ಧರರಾಜ್ಯಹರ ತುರುಕೋಪಪ್ಲವ ಮೇದಿ
 11 ನಿ ಸಮುಧರಣ ಮಹಾವರಾಹ ದುರ್ಗಮಗಿರಿದುರ್ಗಪ್ರನಾಲ ನಿಲಯ
 12 ಪ್ರಬಲ ಧೂ [ಭೋ] ಜ ಧೂಪಾಲ ವಿದ್ರವಣವಿಹಂಗರಾಜ ಹೋಸಾಲಬರಾಲಲ
 13 ತಾಲಕ್ಷ್ಮಿ ಕಂದನಂದೋಹ ಮರ್ದನಗಜಹರ್ಷನ ಮಾಲವೀ ಕ್ಷಿತಿಪತಿಮತಮಾ
 14 ತಂಗಮದದಲನ ಪಂಚಾನನ ಗಂಭಿರಾಭಿಧ ಪ್ರಚಂಡ ಪೆಂಡಾರನಿಖಲಕುಲ ಕಾಂತಾರ
 15 ವಂಸಾವಲ ದಹನಮಹಾಮದೇಕನಲ ಪ್ರಾರಂಭರಾಮ ಪ್ರತಜ್ಞಾಪರನರಾಮ ರಾಯನಾರಾ
 16 ಯಣ ಇತ್ಯಾದೀ ಸಮಪ್ತರಾಜ [ಪ] ದವೀ ವಿರಾಜಮಾನ ಶ್ರೀಮತು ಪ್ರಾಥಪ್ರತಾಪ ಚಕ್ರವತ್ತೀ

70

ಅದೇ ಸೊರಬದ ಹೋಬಳಿ ಎಡಕೊಪ್ಪ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-2" × 1'-3"

- | | |
|---|---------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕವಿಕ್ಯ .. | 16 ವಯ್ಯತ್ತು ಅನ್ನು ಮತ್ತಲೊಂದುಮಂ |
| 2 ಪ್ಪದ ಸಕ ವರುಷಂ .. | 17 ಕೊಟ್ಟರೀಧಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು |
| 3 ಯ ಏಕ್ರಮ ಸಂವತ್ಸರದ ಪೈಶಾಖ | 18 ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಕವಿರೆ |
| 4 ಪುಣ್ಣಮ ಬ್ರಹ್ಮವಾರ ವ್ಯತಿಪಾತ | 19 ಯ್ಯವೇದಪಾರಗರಾಗಿರ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೆ |
| 5 ಮನ್ನಹಾ ಮಣ್ಣಳೇಶ್ವರ ಎಕ್ಕಲ [ರಸರ] | 20 ಕೊಟ್ಟ ಫಲವಾರಾನು ವಿದನಳಿದವರು |
| 6 ಜಿಡ:ವಳಿ ಯೆಡನಾಡುವಂ ಸು [ಬ] | 21 ವಾರಣಾಸಿಯಲು ಅನಿಬರು ಬ್ರಾ |
| 7 ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ[ಮಿರ] | 22 ಹೈಣರು ಮನನಿತು ಕವಿರೆಯುಮಂ |
| 8 ಲು ಹೆಗ್ಗಡೆ ರಾಜಮನ ಮಗಂ ಹೆಗ್ಗ [ಡೆ] | 23 ಕೊನ್ನ ಪಾತಕರಪ್ಪರು \| ಸ್ವದತ್ತಂ ಪರ |
| 9 ತಿಂಮಣನುಂ ರಾಯಣನ ಮಗಳು | 24 ದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾ\| ಸ |
| 10 ಹೆಗ್ಗಡಿತಿ ಚೆನ್ನವೆಯುಂ ಆಸರೆಯ ಹ | 25 (ತ')ಪ್ರಿರ್‌ವರ್ಷ ನಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ |
| 11 ಸಕಳೇಶ್ವರ ದೇವರ ದೇವಾಲಯಂ ಮ[ಡಿನ್] | 26 ಜಾಯತೇಕ್ರಿವಿಃ \| ಸಕಳೇಶ್ವರದೇವರಾಚಾ |
| 12 ಕಳಸವಿಟ್ಟು ಬ್ರಾಹ್ಮಣ ತಪೋಧ[ನರಾ] | 27 ಯ್ಯುಜ್ಞಾನರಾಶಿಪಣ್ಣಿತಸ್ಥಾನಮಂ |
| 13 ಹಾರದಾನಂ | 28 ಸ .....ಕೆ .....ವಿರೋಜ ಅ |
| 14 ದೇವರ ಸ್ಥಾಲೀ ನಿವೇದ್ಯಕ್ಕೆ ಆಸರೆಯುಥಾವಿ [ಯ] | 29 ಟ್ಕದ ಬಂವೋಜ ದೆಸಂಗೈದೋರ್ ಮಂ |
| 15 ಕಳಗೆ ಗದ್ದೆ ಕಮ್ಮವಯ್ಯತ್ತು ಬೆದ್ದರೆ ಕಮ್ಮ | 30 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

71

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಳೆದಬಳಿ ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-2" × 2'-2"

- 1 ಶ್ರೀ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗ
 2 ರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ
 3 ವಿಜಯಾಧ್ಯುದಯ ಶಾಲ್ಯವಾಹನ ಶಕ ವರುಷಂ
 4 ಷ್ಕ ಯಾಶ್ವರ ಶಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಿ ೩೦
 5 ಉಳವಿ ಬಸವಣ್ಣನಾಯ್ಕನು ಕಣಕಲಗೌಡಗೆ ಬರನಿ ಕಳುಹಿಸಿದ ಕಾ
 6 ಗದ ಉದ್ರೆಯ ಲಂಗಯ ತಾಲ್ಲೂಕು ದೊರೆಗಳ ದಂಡಿನಲ್ಲಿ
 7ನಾನು ಕಪ್ಪಪಟ್ಟಿಧೇನೆ ಉಂಬ
 8 ಇ ದಯಪಾಲಿಸದೇಕೆಂದು
 9

- 10 ಗಳಂ ಹೇಳಿಕೊಂಡ ನಂಬಂಥ ಉದ್ರಿಸೀಮೆಯ ಉದ್ರಿಗ್ರಾ
- 11 ಮದ ವೇಳಗೆ ಗಧೆ.....೨೪.....ಕಲ್ಲು
- 12 ಲಂಗಯ್ಯಗೆ ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟು
- 13 ಯಾ ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹಾಕಿಸುವಹಾಗೆ ಹುಜು
- 14 ರ್ಲಿಂದ ಬಂದ ಉಳಿದ ಮಲ್ಲನ ಕಳುಹಿಸಿಧೇನೆ ಚ
- 15 ಉಗ್ರಾಮವವರ ಕರಸಿಕೊಂಡು ಗಡಿ ತಕ್ರಾರು
- 16 ಬಾರದ್ರೀತಿ ಯವರ ಮುಂದಿಟ್ಟು ಕೇವೆ ಪ್ರ
- 17 ಮಾಣು ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹೂಳಿಸಿಕೊಟ್ಟು
- 18 ಯುಕಾಗವವ ಸೇನದೋವನ ಕಡಿತಕೆ ಬರ
- 19 ಸಿ ಲಂಗಯ್ಯನಕ್ಕೆಯಲ ಕೊಡುವದು
- 20 ಉದ್ರಿ.....
- 21

72

ಅದೇ ಸೊರಬ ತಾಲ್ಲೂಕು ಕುವ್ವಗಡ್ಡೆ ಹೇಳಿಬಳಿ ಕುವ್ವಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ
ಅಶ್ವತ್ಥಮರದ ಬಳಿ ನಟ್ಟಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-2"

- 1 ನಮಸ್ತುಂಗ ಶರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
- 2 ಲಸ್ತಂದಾಯ ಶಂದವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕ ವರೂಪ ೧೧೭೫ ನೆಯ ಪ್ರಮಾ
- 3 ದಿ ಸಂವತ್ಸರದ ಮಾಪ ಸುದ್ದ ೧೦ ಬ್ರಹ್ಮವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನಿ (ಸ).
- 4 ಸಹಿತಂ ಶ್ರೀಮತು ಮಹಾಮಂಡಲೇಶ್ವರಂ ಆರಸಂಕರಗನಂ ಬಿರುದರಂಕುಸಂ
- 5 ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಶ್ವಾಸಪಲ್ಲದಂ ಶ್ರೀಮತು ಬಿಲ್ಲೇಶ್ವರ ವೇವರ ದಿಬ್ಬಶ್ರೀವಾದ ಪ
- 6 ದ್ವಾರಾಧಕಂ ಪರಬರನಾಧಕಗಳ ಗಂಡಗತ್ತರಿ ಮಂಡಳಕ ಬೀರವೇವರನರು ಸಕಳ ಸಾಮಗ್ರ್ಯ
- 7 ಸಹಿತಂ ಬಿದಿರೂರ ಈಡು ಸಾವಂತನಮೇಲಿ ಯೆತ್ತಿ ನಡೆದಲ್ಲ ಕಳಕುಳಂಮಾಡಿ ಸಮಸ್ತ ಸಂಪತ್ತುವಂ ನೂ
- 8 ಟಗೊಂಡು ಕಾದುವಲ್ಲ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಕುವ್ವಗಡೆಯ ಪಾರುನೊಜನ ಮಗ ಮಾಣಿಯ
- 9 ನ ಒೊಂಪುಡ ನಾಯ್ಕನ ಮಲಗಿ ವೀರವಾಳನು ಮಾಡಿದ ಪರಾಕ್ರಮನೆಂತೆಂದೆ | ಬಿರುದರಬಿಂಕಮಂ ಮುಖ
- 10 ದು ಬಿಂಕದಗಂಡರ ಸೂಕ್ತಿಲಿಕ್ಕಿ ಸಂಗರದಡೆಯಲ್ಲಿ ಮಾಷ್ಕರ್ಲವ ವೈರಿನಿರಂಗಗಳ ಸೆಂಡನಾಡಿ ತತ್ತರಗ ಖು
- 11 ರ ಪ್ರಪಾತದಡ ತೂಳ್ಳಿ ತೆರಳಿದರೆ (ನಂ 1) ದು ಮೆಟ್ಟಿ ಧಾರಿಣಿ ಪ್ರೋಗಲೈ ವೀರವಿರನಗ್ಗದ ಮಾಳಿಗನಾಜಿ
- 12 ರಂಗದೊಳು || ಅಂತು ಪಲರಂ ಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಮಂಗಳಮಹಾ ಶ್ರೀ.

73

ಅದೇ ಕುವ್ವಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಾದಂಬಿ ಚಕ್ರವರ್ತಿ ಕಾವದೇವರನರು ಕೇನವದೇವ
- 2 ಒೊಂಪುಯ ಮುಖ್ಯವಾಗಿ ಪಲರಂ ನಾಯಕರಂ ಬಾಳೆಯಮಕ್ಕ
- 3 ಸೋದಿಯಮೇಲೆ ದಂಡಂ ಬೀಳಜೇಳಲೇಖಿಬಂದು ಪರಿಗೆಯಬಯಲ
- 4 ಲಿ ಬೀಡಂಬಿಟ್ಟು ಸಕವರನ ಸಾಸಿರದ ನೂಜಿ ಮೂವತೊಂಬತನೆಯ ದಾ
- 5 ತರ ಸಂವತ್ಸರದ ವೈಸಾಖ ಸುಧ ದನವಿ (1) ಬುಧವಾರದಲಿ ಮಹಾ
- 6 ಬವರಮಾದಲ್ಲಿ || ಬಿಟ್ಟಿಯಹೆಬ್ಬಾರುನಾಳು ನಟ್ಟನೆ ಕಲಮ
- 7 ಸಣನಾಂತು ಭೋರನೆ ಬಿಲ್ಲಂ | ಕಟ್ಟಲಗೆಯ್ದಂ ಧಯದಿಂಧಯದಿಂ ಬಿಟ್ಟೋ
- 8 ಡಲಕಿಣುದನಂತು ಪಲರಂ ರಣದೊಳು | ಮುನಿದು...ನ
- 9 ತಂಮನಣಂ...ಮಾರಾಂತಹಿತರಭೀಮಂ | ಪಲರಂ ತವೆ ಕೊಂ

- ¹⁰ ದಿರೆ ಸುರಗಣಿಕೆ ಪುರುಕೂಡಿನಿಮಿಷಪುರಕೊಂನು |
¹¹ ಕರಣಿಕೆಯ ಹೆಗ್ಗಡೆರು || ಇಪ್ಪವ ಬಾಡ ಬರೆದಿಪ್ಪದ
¹² ಕೆ ಸೊದಿನಣಲೆ ಬುಳುಕಿಯೂರ ದೆಳದ್ಯನಲಿಕೆ

74

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ

- ¹ ರುಪ್ಪರನನು ರಾಮೈಲಂ | ² ಗಗೆ ಪೊಪಿಸಿದ ಶರೀರ

75

ಅದೇಸ್ಥಳದಲ್ಲಿ

- ¹ ರಾಮೇಶ್ವರದೇವರಿಗೆ | ³ ಸಿದ ಶರೀರ
² ರುಕುಮೈನು ಪೊಪಿ

76

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ

- | | |
|----------------------------------|---------------------------------|
| ¹ ಶುಭಮಸ್ತು ರಾಜಗ | ⁶ ರುಕುಮೈಯ್ಯನು ಪ್ರಿಸಂ |
| ² .....ದೊಂಮಗ | ⁷ ಧ್ಯಾಕಾಲದಲ್ಲ ಮ |
| ³ ಉಡನು ರಾಮೇಶ್ವರ ದೇವರಿ | ⁸ ದುವ ಸಾಪ್ಪಾಂಗ ನಮ |
| ⁴ ಗೆ ಬನಿಕಸದ | ⁹ ಸ್ಕಾರ |
| ⁵ ಬರಮಂಣನ ಮಗ | |

77

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2" × 1'-6"

- ¹ ಶುಭಮಸ್ತು
² ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬುಕ್ಕಣ್ಣಿಡೆ
³ ಯೆದಲು ಮಗ್ಗನಾಯಕ
⁴
⁵ಫಣಿ ನಡನುವಂತಾಗಿ
⁶ನೈವೇದ್ಯ
⁷ಅಪ್ಪಣಧಟ್ಟ
⁸ಬಯಲು
⁹ ..ಬೀಜವರಿ.....ನೈವೇದ್ಯಕೆ ಕೊಟ್ಟು ಬಂಡುಗ.....
¹⁰ ನಾಯಕಧಟ್ಟರ ಕಯ್ಯಲು ಕ್ರಯ.....ವನೂ ಕೊಂಡು.....
¹¹ ..ದೇವರ ನೈವೇದ್ಯಕೆ ಅಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಯಾಗಿ ಧರ್ಮನಡಮ..
¹² ಬಹಮರಿಯಾದೆಯಲು ಸೋಪೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು
¹³ ಧಾರೆಯನೆಟೆದುಕೊಟ್ಟು | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
¹⁴ ತಿ ವನುಂಧರಾಂ | ಪ್ಲವರ್ಷ ಸಪಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯ
¹⁵ ತೇ ಕ್ರಿಮಿಃ | ಈ ಮಗ್ಗನಾಯಕ ಮಾಡಿದ ನಾರಸಿಂಹ
¹⁶ ದೇವರ ಧರ್ಮವನಾವನೊಬ್ಬನು ಅಳುಪಿ.....
¹⁷ಕಾಶಿಯ ಕ್ಷೇತ್ರದಲು ಕೋಟಿಗೋವ
¹⁸ ಕೊಂಡ ಪಾಪಕೆ ಹೋದನು ಮಹಾಜನಂ.....
¹⁹ ಪೊಪ್ಪ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು

78

ಅದೇ ಸೋಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇಪೂರ ನಿವೇಶನದಲ್ಲಿ
ನಟ್ಟಿ ೧ ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'-3" × 2'-3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಲವರ್ಷ ಶ್ರೀ ಪೃಥುವೀವಲ್ಲ
- ² ಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭ
- ³ ಚ್ಚಾರಕ ಶ್ರೀಕನ್ನರದೇವಂ ಪೃಥುವೀ ರಾಜ್ಯಂ ಗೆ
- ⁴ ಯೈಬಪ್ಪವೃಂಬನವಾಶಿ ಪನ್ನಿಚ್ಚಾರಸಿರ
- ⁵ ದ ಪಟ್ಟಿ (?) ಮನಾಳಿ ಶ್ರೀಬಿಟ್ಟಗಂ ಮೌಳಿಕೋಸಿಗ
- ⁶ ರಾಣ್ಯಂ ನೆಗರ್ಪಿನಣವಂ ಜಿಡ್ಡೊ
- ⁷ ರಾಳೆಯೈತ್ತಕ್ಕಂಬಳ್ಳಿಗಾಮೆಯ ಬಾಚಿಗೇಸತಿತ
- ⁸ ನಾಡ್ಗಾಪ್ಪಣ್ಣಗೆಯ್ಯಿಂಗಿಟಿಯೂಗ್ಗಾಂಮುಣ್ಣುಗೆಯ್ಯಿ ಸ್ವ
- ⁹ ಸ್ತಿ ಸಕನ್ನಪಕಾಳಾತೀತ ಸಂವತ್ಸರಸತ್ಯಂಗಳಿಂಟುನೂಜಿ
- ¹⁰ ಣ್ಣತ್ತಾಱಿನೆಯ ರಕ್ತಾಕ್ಷಿನಂವತ್ಸರ ಪೌಷ್ಯಮಾಸ ಬಹುಳ
- ¹¹ ಬಿಡಿಗೇಯಿಂ ಸುಕ್ರವಾರಮುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿಯ
- ¹² ನ್ನ ಕೋನಗರ.ಕೇಟೆಯಮ್ಮಂಗೋನಹಸ್ತಮಾಪ್ತಂವಲನ
- ¹³ ಯ ಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟ ಪೂಂಗದ್ರಾಣ ವಯ್ಯತ್ತಯ್ಯ
- ¹⁴ ಬಾವಿಯುಮನಗಡಿಸಿದಮ್ಮಕ್ಕಳ ಕಲವಿಟ್ಟಯ್ಯ
- ¹⁵ ನ ಲಖತ ಬಿಟ್ಟೋಜನ ನಿರಾಕರ್ಮಮುಟ್ಟಳ ||

79

ಅದೇ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇಪೂರ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಿ ೨ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6" × 2'-3"

- | | |
|---|---|
| ¹ ಕೋಸಿಗರಾಕೋಟೆಯಮ್ಮಗೋನಾನಿಯ ಪೆ | ³ ಮ್ಮನಪೆಣ್ಣಿತಿ ಮಾರಕ್ಕ ಅಕ್ಕಣ್ಣಿ |
| ² ಣ್ಣಿತಿ ಪೂನ್ನಿಟ್ಟಮಗಂ ತುರಾಅಮ್ಮತುರಾ | ⁴ ಗೋಯಿತಿ ಕೋಟೆಯಮ್ಮನಕ್ಕಂ \|\| |

80

ಅದೇ ಗ್ರಾಮದ ಪಾಳು ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-3" × 2'-6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಳಚುರಿಯ ಭಜಬಳ ಚಕ್ರವರ್ತಿ
- ² ಪದೇವರು ಸುಕ ಸಂಕತ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
- ³ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮಹಾಮಂಡಳೇಶ್ವರ ದೇವ
- ⁴ ಕ್ಕರ್ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಕರಸಂವ
- ⁵ ತ್ವರದ ಚಯಿತ್ರ ಬರಿಗ ಬೆಳಾಗಿಯ ಸೋಮಂಜನ ಮಗ ಕಾಳಿಯ
- ⁶ ದಾಹವ ಯಿಜಿದು ಶ್ರೀದೇವ ಭವನಮ

81

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಮ್ಮೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರಿಯ ಕುಳಕಮಳ ಮಾತರ್ಪಣ ಭಜಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ
- ² ಮುರಾರಿ ಸೋಯಿ ದೇವರಸರು ಸುಕದಲ

- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮೇದಿನೀ ಚಿಟ್ಟೂರ ಗುಡ ಕೋಟೆಯಲ್ಲರೆ ತೋ
 4 ಗರಸಿಯು ವೀರ ಸೋವಣದೇವನು ಪಾಳಿಯು ಕೋಳಗದ ಗಪ್ಪಡನೂ
 5 ರಿಕ್ಕಿ ಕೊಂಡರಾಯಕ್ಕರ್ಕದ ದೇವದಂಣಾ ಪ್ರಾಪ್ತನಾದ || ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ
 ಸುರಾಂ
 6 ಗನಾ ಮಂಗಳಂ ||

82

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-0"

- | | |
|--------------------|----------------------------|
| 1 ರಘುದ್ವಿ ಸಂವ | 9 ನಕೂಡಿಱುದು |
| 2 ತ್ವರದ ಜ್ಯೇಷ್ಠ ಬ | 10 ಹೆಂಡಿರ ಕುಲಕೆ ಗೊಂದ |
| 3 ಹುಳ ೨ ಲು ಶ್ರೀಮ | 11 ಲ ಮಾಡಿಕೊಂಡಲ್ಲಿ ಆದಾ |
| 4 ತು ಕಬೂರು ಕಾಳ | 12 ಯಾದ್ಯಕ್ಕಲ್ಲನು ಹಾದಿಯ |
| 5 ಗುಡನ ಮಗ ಬ್ಬೊ | 13 ಕಾದು ಕೊಂಡಲ್ಲಿ ಆದೊಂ |
| 6 ಗುಡನು ಆತನ ಕಿಱು | 14 ಗುಡನು ತನ್ನ ಮದವಳಿಗೆ |
| 7 ಯಜ್ಞ ಕೊಮಾರ ಬ್ಬೊಂ | 15 ಏಚಿಗಾಡಿ ಸಚಿತ ಸ್ವರ್ಗ |
| 8 ಗುಡನ ಮಗ ಕಲ್ಲಪ್ಪ | 16 ಸ್ಥನಾದನು ಈಕಲ್ಲ |

83

ಅದೇ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-0"

- | | |
|------------------|-------------------------------|
| 1 ಚಿತ್ರಭಾನು ಸಂವ | 5 |
| 2 ತ್ವರದ ಮಾಘ ಬ ೧೪ | 6 .. ಸ್ವರ್ಗಸ್ತನಾದ ಆ |
| 3 ಮಂಗಳವಾರದಲು ಕಂ | 7 ತನ ಮದವಳಿಗೆ ಸಿಂಗ |
| 4 ತನ ಹಳ್ಳಿಯ ಬೊಂ | 8 ಊರ ಬೊಂಮನನ ಮಗಳು ಏಚಕ್ಕನು ವೀರ: |
| | ಗ್ಗಿ ಪ್ರಾಪ್ತ |

84

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೊಂಮನ ಹಳ್ಳಿಯ ಪೂರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-0"

- | | |
|-----------------|--------------------|
| 1 ಹಜೆಯಮಲ್ಲೆನಾಯ | 3 ವರ ರುಪೋಜ ಸಗ್ಗಿಯಾ |
| 2 ಕದೇವರ ವಿಜಯೋಜರ | 4 ದನು |

85

ಆನವಟ್ಟಿ ಹೋಬಳಿ ಆನವಟ್ಟಿ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ಹಕ್ಕಲಿನಲ್ಲಿ ಕೈಟಭೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವ ಅಂಜನೇಯನಗುಡಿಯ ಬಳಿ ತಪಸ್ವೀಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 2'-9"

- | | |
|------------------------------|--------------------------------|
| 1 ಸುಧಮಸ್ತು | 4 ಕುಪಟೂರ ಮಂನೋಜಗೆ ಮಾನ್ಯನ |
| 2 ಶ್ರೀಮದು ಗುರುದೇವೇಂದ್ರೋದಯಮಾ: | 5 ಹಾದಿಪೋಗಿ ಅಮೃತಪದಿ |
| 3 ಶ್ರೀಮತು ಶ್ರೀ | 6 ಗೆ ನಡಸುವರು |

86

ಅದೇ ಅನವಟ್ಟಿ ಹೋಬಳಿ ಅಬ್ಬಲಗೆರೆ ಗ್ರಾಮದ ಕೋಡುಬನವಣ್ಣ ದೇವಾಲಯದ ಮುಂಭಾಗ ಕಾನಿನಲ್ಲಿ
ಒಳಗೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

¹ ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾರಾತೀತ ಸಂವತ್ಸರ ಸತಂಗೇಣ್ಣ ನೂ

² ಐ ಇಪ್ಪತ್ತ ಆಯ್ದನೆಯ ರಾಧೀಶೋತ್ತಾರಿಯೆಂಬ ಸಂಬತ್ಸರಂ ಪ್ರವ

³ ತ್ರಿಸ ತದಾಗತ ಸುಧಾಪ್ತಮೆಯುಂ ಸನಿವಾರದನ್ನು ಸ್ವಸ್ತಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಯಲ್ಲ)

87

ಜಡೇಹೋಬಳಿ ಜಡೇಗ್ರಾಮದ ಹಳೇಪೂರು ಕೋಟೆಯಲ್ಲಿ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ

² ಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷಂ

³ ಗಳು ೧೩೪೮ನೆ ವೈಯಸಂವತ್ಸರದ ಅಸ್ತೀಟ ಸು ಆದಿವಾರದಲು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳಕ

⁴ ವೀರಯು ನಾಡನಾ

⁵ ಋತಿಕೆ ಲಕ್ಕಗೌಡಲಿಂಗಯ ದೊಂದುಯ

⁶ ಪಿರಿಯು ಚೋಳನಾಯಕ ಕಾಡಿ

⁷

88

ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"- × 2'

¹ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಕ |

² ಮಾರ್ಗಸಿರ ಬ ಪ್ರತಿಪದ ಶು |

³ ಜಡೆಯು ಗುಡನ ಕನ್ನಡ್ಡ

⁴ ಕವಿನ್ನೆಯ ಶಿರಾಶಾನನವ ಹಾಕಿ |

⁵ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

89

ಚಂದ್ರಗುತ್ತಿಯ ಹೋಬಳಿ ಹೆಜ್ಜೆಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ರಾಯಶಾಸ್ತ್ರಿಗಳ ಮನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 9' × 8"

(2 ಹುಗೆಗಳು ಉಂಗುರಮಾತ್ರ)

I (a) ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈ

² ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |

³ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ

⁴ ೧೫೫೪ನೆಯ ಪ್ರಚೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಅಶಾಡ ಬ ೩

⁵ ಲು ಶ್ರೀಮದ್ವೆಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುಧವೈ

⁶ ದಿಕಾಪ್ಪೈತನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧಿತ್ತಿ ಪರಾಯಣ

⁷ ರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ಧದ್ರ

⁸ ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಧದ್ರನಾಯಕರು ಕೌಶ

⁹ ಕಗೋತ್ರದ ಅಪಸ್ತಂಬನೂತ್ರದ ಎಜುಶಾಖೆಯ ಅಂ

¹⁰ ಣಿಗೆಷುಯ ತೊರವಣ್ಣಪ್ಪರ ಮಕ್ಕಳು ತಿರುಮಲ ಧ

¹¹ ಟ್ಟರಿಗೆ ಕೊಟ್ಟ ಭೂದಾನ ತಾಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ

- 12 ಸೂರಬದಸೀಮೆ ವೋಳಗಣ ಹೆದ್ದನೆಯ ಅಗ್ರಹಾರದಲ್ಲ
 13 ಸರಸಮುಕ್ತಿಯ ಪುಟ್ಟಂಣನ ಸ್ವಾಸ್ಥ್ಯನು ಆತನ ನಿಲೆ
 14 ಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಅಗ್ರಹಾರಕೆಸಲುಪ ಮಳವರಿಯು
 15 ಮಹಾಜನಂಗಳಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಅರಮನೆಗೆ ಕಟ್ಟಿಸಿ
 16 ಕೊಂಡಸ್ವಾಸ್ಥ್ಯ ಬಗೆಲು ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟಿವಾ
 17 ಗಿ ಆಶೋಟಗಡೆಗೆ ಸಲುವರೇಖೆ ತೋಟದಿಂದಲು ನಿಮು
 18 ಹಿಂದಿನಧರಣಿ ೩ ತೆಂಗಿನಮರ ೧ ಕೆ ಸಹ ರೇಖೆ ಗ೭ || ಆ
 19 ಉ ಧರಣದಲ್ಲ ಧರಣಿ ೩ ತೆಂಗಿನ ಮರ ೩ಕೆ ಸಹ ಗ೭ ಉ
 20 ಧಯಂ ತೋಟದಿಂದ ಗ ೧೩|| ಹಸುರುವಾಣಿಗೆ ಸಹ

I (b)

- 21 ಗಂ ಉಧಯಂ ಗ ೧೪|| ಗಡೆಯಿಂದಲು ಚೆಳ್ಳಹೊಂ
 22 ಡದಿಂದಲು ಬೀಜವರಿ ಬ ೫ಕೆ ಗಡಿಭತ್ತ ಬ ೨೫ ಬಿದ್ದ ಕುಪೆ
 23 ಯಿಂದಲು ಬೀಜ ಬ ೪ಕೆ ಗಡಿ ಬ ೧೭ ಮೂರಮೂಗಂಡು
 24 ಗ ದಿಂದಲು ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೫ ಬಸವಣನ ಗಡೆ ಯಿ
 25 ಂದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨ ಚಂದನಕ್ಕೆಯಿಂದಲೂ
 26 ಬೀಜ ಬ ೨ಕೆ ಬ ರ ಉಂಬಳಿ ಹೊದರಿಂದ ಬೀಜ ಬ ೫ಕೆ
 27 ಗಡಿ ಬ ೨೦ ಅತ್ತಿಗಡೆಯಿಂದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨
 28 ನಡ ಹಳ್ಳಿಯಿಂದಲು ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಕೊಡನಮಾನಿ
 29 ಹಿರಿಬುಡ ಬಿಜ ಬ ೫ಕೆ ಗಡಿ ಬ ೧೫ ಅಂತು ಗಡೆಯಿಂ
 30 ದ ಬೀಜವರಿ ಬ ೩೪ಕೆ ಗಡಿಭತ್ತ ಬ ೧೩೯ ಕೆ ಗ ೧ಕೆ ಬ ೬ಲು
 31 ಸಲುವುದು ಗ ೩೯೧|| ಉಧಯಂಗೆ ೩೭|| ೧|| ಮು
 32 ಪತ್ತು ಏಳೂಪರಹನು ಅಟುಹಣದ ವಡದ ತೋಟ
 33 ಗಡೆನು ವೋಂದು ಮನೆನು ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟವಾಗಿ
 34 ಈ ಭೂಮಿಗಳಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಮ್ಯವನು
 35 ಪ್ರಾಕುಮರಿಯಾದೆಯಲ್ಲ ಅಗುಮಾಡಿ ಕೊಂಡು
 36 ನಿಮು ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ
 37 ಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಪಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
 38 ಕೊಂಡು ಬಹಿಯೆಂದು ಕೊಟ್ಟ ಭೂದಾನಧ
 39 ಮ್ಪಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ವಧ್ಯಾರ್ಥ
 40 ವಿರಾಪೋಷ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ
 41 ಉಭೇಚ ಸಂಧ್ಯಾರ್ಥಮ್ ಸ್ವಜನಾತಿ ನರಸ್ಯ ಉತ್ತಂ
 42 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾರ್ಥೋನುಪಾಲ
 43 ನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛತಂಪದಂ |
 44 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
 45 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಶ್ಚಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರ
 46 ದತ್ತಾಂ ವಾ ಯೋಹರೇವವಸುಂಧರಾಂ ಶಷ್ಟಿವರ್ಷಸಹಸ್ರಾ
 47 ಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
 ಶ್ರೀವೆಂಕಟಾದ್ರಿ.

II (a)

90

ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಪಟೇಲ್ ಮಲ್ಲಾ ರಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ 0'-10" × 0'-7"

(೩ ಹಲಗೆಗಳು. ನಾಗರಾಕ್ಷರ ; ಉಂಗರಮಾತ್ರ)

I. (a)

- 1 ಗಣೇಶಾಯನಮಸ್ತು ಸ್ತೈ ತ್ವಿ ಸರ್ವಮಂಗಳಕಾರಿಣೇ | ಸಿದ್ಧಂತಿ ಯ
 2 ತ್ವಸಾದೇನ ಜಗತಾಮಿಷ್ಟಸಿದ್ಧಯಃ | ಕರ್ಣೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡ

- 3 ಲವವೇ ನೃಸಾಹಿ ರಾಜಸ್ಥಿತಂ ಮಧ್ಯೇ ದ್ಯೋತಿತ ಹೇಮಕೈಲಿಮುಖಿತಃ
 4 ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಅಂತರ್ಧಾಸುರ ಕರ್ಣಿಕಂ ಕುಪಲಯಂ ರಾಗಾವಿಶೋತ್ತಂಸಿತಂ
 5 ಕರಾಣಾಯ ಚರಾಚರೈಕ ವಿಧವೇ ತಸ್ಮೈ ನಮಃಶಂಭವೇ | ಜಯತುರ್ವಿಘನ
 6 ವಾ ಕಪಟಪುಟ ಕ್ರೋದಪಪುಷೋ ಹರೇರ್ಧಂಪ್ನಾ ಕೋಟಾ ನವದಿ ಕಲತಾ
 7 ವಾರಿವಿಲಯಾತ್ ಸಮೀಪಾನ್ನಿರಾಪ್ತೇರಿದಯಮಯತಃ ಶೀತಮಹತಃ
 8 ಕರಾಗ್ರೇ ಸಂಸಕ್ತಾಜಲದಪಟಲವಾಂಬುಜಟರಾ | ರಾಜಾನೋ ರಜ
 9 ನೀಶಪಂಚಲಕಾಃ ಸೂರ್ಯಾನ್ವಯೋತ್ತಂಸಕಾಃ ಪುಣ್ಯಶ್ಲೋಕ ಪುರೂರವಶ್ಚುತಿತ
 10 ದಾ ಸಂವಾದಿ ಮನ್ವಾದಯಃ | ತ್ರೈಲೋಕ್ಯಾಭಯದಾನದಾರ್ಧವಃಘಟಂತಃಘಾಃ ಕ್ರಮಾ
 11 ದಾಕೃತ ಪ್ರೇತಾದ್ವಾಪರಪಾರಮಾಪ್ತವಿಧವಾಃ ಪೃಥ್ವೀಮಧುಂಜನ್ನಿವಾಂ | ಕಾಲೇಕ
 12 ರಾ ಕಲಿಷತಾ ಮುಪಯಾಂತಿ ರೋಕೇ ಧರ್ಮೋನಿರೀಕ್ಷ್ಯ ನಿಜಸಂಚರಣಾಕ್ಷ
 13 ಮತ್ಸಂ | ಸ್ವಪ್ನಃ ಸಮಸ್ತ ಜಗತಾಮುಪಕರ್ತುರೇತ್ಯ ವಾತ್ಸರ್ಯಂ ವೃಜಿಜ್ಞಪ
 14 ದಯಾ ಕೃಷಣಂ ಕೃಪಾರೋಃ | ಪಾದೇನೈಕೇನ ರೋಕೇ ಕಫವಿವ ಕಲಿನಾ ಕ್ಲೇಶ
 15 ತಃ ಸುಚರೇಯಂ ಕಿಂಚಿನ್ನಾಥ ಪ್ರಸಿದ್ಧ ಪ್ರಣತಪನವಿಪವ್ತಾರನಿಸ್ತಾರಬಂ
 16 ಥೋ | ಇತ್ಯಂ ಧರ್ಮೇಣ ಧಾತಾ ಸುಚಿರ ಮನುನಯ್ಯಃ ಪ್ರಾರ್ಥಿತಃ ಶ್ರೀತಚೇತಾಃ ಚ
 17 ಕ್ರೇ ಸ್ವಾಲಂಬನಾರ್ಥಂ ಮಹತಿ ನೃಪಕುಲೇ ಸಂಗಮಾಬ್ಧಂ ಮಹೀಶಂ | ಧ
 18 ವಾರ್ಲಂಬಸ್ಯ ವನ್ಯ ಪುಕಟತ ಯಶಸಃ ಸಂಗಮಕ್ಷೋಣಧರ್ತುಃ ಪುಕ್ತಾಃ
 19 ಕಾಮಾಂಬಿಕಾಮಾಂಬುಜವೃತ ಚತುರ್ದಿಕ್ವತಿ ಪ್ರಾಪ್ತಸತ್ವಾಃ ಏವಂಕೇ ನಾಮ
 20 ಫೇಯ್ಮಿಹರಪರ ನೃಪತಿಃ ಸಂಗಮಕ್ಷೋಣವಾರೋ ವಿರಶ್ರಬುಕ್ತಧೂಪಃ ಸಕ
 21 ಲಗುಣನಿಧಿರಾರವಃ ಪುಣ್ಯಶಿಲಃ | ಹರೇರ್ಬಾಹುಸ್ತಂಧಾ ಇವ ಧುನನರಕ್ಷಾ
 22 ಪ್ರಣಯಿಸೋ ದ್ವಿಷತ್ಸಂಹರ್ತಾರಃ ಸುರಪತಿ ಗಜಸೈವ ದಶನಾಃ | ಜಗತ್ಸು
 23 ಪ್ನುರ್ವೇದಾಽವ ನಕಲ ಧರ್ಮಾರ್ಥ ನಿಲಯಾಃ ಕುಮಾರಾಶ್ಚತ್ವಾರೋ ಬಭೂರತಿತ
 24 ರಾಂ ಸಂಗಮನಿಭೋಃ | ಯೇಷಾಂ ಗೋತ್ರಾಧಿ ದೈವಂ ಸಕಲ ಸುರಗುರುಃ ಶ್ರೀವಿರೂಪಾ
 25 ಕ್ಷವೇದಃ ಪುಣ್ಯಾನಾ ತುಂಗಧವಾ ಸರಿದಮರಘುನೀ ಸಂಮಿತೋದ್ಯಾನ ಕು
 26 ರ್ಯಾ | ಶೃಂಗಚ್ಯಾಯಾವಿತಾನೋ ವಿಹರಣಬಿರೀ ಹೇಮಕೂಟಾಚರೋಽಪಿ
 27 ಕ್ರೀಡಾವಾಪೀ ಚ ಪಂಪಾಸರ ಇತಿ ಮಾಹತೀ ಸಂಪದೇಷಾ ವಿಭಾತಿ | ಪಾಲವಿಕ್ರ
 28 ಮಕಘೈಕನಾಕ್ಷೀಣ ಹಸ್ತಿನೇತಿನಗರೀ ಗರೀಯಸೀ | ಪಾಲಿತಾ ಹರಿ
 29 ಹರೇಣ ಘೂಘುಬಾ ಧ್ರಾತೃಭಿರ್ವಿಗತಮತ್ಸರೈಃಸಮಂ | ಚಾಪಕೋಟಿ ವಿ
 30 ದು ತಾಕಿತ ಘೂಘುನ್ಮಂಡಲಃ ಪೃಥುರಿವಪೃಥಿತಾಜಾಃ | ಮೇದಿನೀವಲಯ
 31 ಮಾಂಬುಧಿ ವೇಲಂ ಸಾನುಜೋಹರಿಹರಃ ಪ್ರಶಶಾಸ | ತಚ್ಚಾಸನಾನಾರಾ
 32 ಪ ಘೂಮಿವಾಲಃ ಸಂಪ್ರಾಪ್ಯರಾಜ್ಯಂ ದಿಶಿ ಪಶ್ಚಿಮಾಯಾಂ | ಗೋಮಂಶಶೈರೇ
 33 ಪರಕಂದ್ರಗುಪ್ತಾಸ್ತಿಕಾ ಸುಖಂ ಸಮ್ಯಗಪಾಲಯತ್ಪ್ರಜಾಃ | ಯಶ್ಚ ಪ್ರತಾಪ
 34 ತಪನೇ ತಪತಿ ಪ್ರಕಾಮು ನಕ್ಷತ್ರಮಂಡಲಮೂದದಿತಂ ಧರಾಯಾಂ | ಅನೀತ್ಕರಾ
 35 ನಿಧಿರುದಗ್ರತರ ಪ್ರಕಾಶಶ್ಚಿತ್ರಂ ವಿಕಾಸಮುಪಜತ್ಯಮುದಾಕರಶ್ಚ | ಯದೃಶಃ
 36 ಪೂರಕಪೂರ್ವಾರಮೋದಿನೀ ಮೇದಿನೀ ದಿವಂ | ಮಂವಾರಸುರಭಿವ್ಯಾಪ್ತಾಂ ಸ್ವರ್ಧ್ವತೇ ವ
 37 ದ್ವೀತಾಜನಾ | ಮೂವರು ರಾಯರಗಂಡಃ ಪೂರ್ವಾಪರ ದಕ್ಷಿಣಾರ್ಣವಾಧೀಶಃ ಭಾಷೆಗೆ ತ
 38 ಪ್ರವ ರಾಯರಗಂಡಶ್ಚಂಡಾರಿರಾಯಮಾನಹರಃ | ದ್ವಿಷದರಿರಾಯ ವೇಶ್ಯಾಭುಜಂಗ
 39 ಕೋ ಹಿಂದುರಾಯ ಸುರತಾಲಃ | ಮಹದರಿರಾಯ ವಿಭಾಡೋ ಬಿರುದೈರಿತಿ ವಾರಪಃ ಪ್ರ
 40 ಥಿತಃ | ಯಸ್ಮಿನ್ನಹಿಂ ಶಾಂತಿ ವಿರರ ವಾರಪೇ ಧರ್ಮೋ ವ್ಯವರ್ಹಿಷ್ಠ ವಿಶ್ವಪ್ರತ್ಯನೈಃ
 41 ಕೌಶಲ್ಯವರ್ತ್ವಿಷ್ಠ ಸುವ್ಯಪ್ತಿ ರುದ್ರಯಾ ಕ್ಷೇಮಂ ಪ್ರಜಾನಾಮಜನಿಷ್ಠ ವಿಷ್ವಜೇ | ಮೃಗಯಾ
 42 ಮೇತ್ಯ ಸ ರಾಜಾ ಪ್ರೇಕ್ಷ್ಯತಟಾಕಂಚ ಹದ್ದನೀಕ್ಷೇತ್ರಂ | ಪರದಾನದೀಮದೂರೇ ಮತಿಮ
 43 ಕರೋದಗ್ರಹಾರ ನಿರ್ಮಾಣ | ತತ್ಕೃತ್ವಾಹದಿ ಗೋಮಂತಮರ್ಗಂ ದುರ್ಗಾಧಿವ್ಯವತಂ | ಸಂ
 44 ಪ್ರಾಪ್ಯ ವಾರಪಃ ಶ್ರೀಮಾನ್ ಜಯಾಯಾದ್ವಿಷತಾಂ ಯಯೌ | ಕರ್ವನ್ ದಿಗ್ವಿಜಯಂ ಕದಾಚಿ
 45 ದತುಲಸ್ತಂಧೇರಮಪ್ರೋಚ್ಚಲದ್ಯಾಹವ್ಯೂಹಫಟಾವಲೀ ವಿಹಿತಧೂಚಕ್ರಃ ಸ
 46 ಶಕ್ರೋಪಮಃ | ಕಾದಂಬುಕ್ಷಿಪಂ ವಿಜಿತ್ಯಸಮರೇ ಗೋಕರ್ಣನಾಪಂ ಶಿವಂ ದ್ರಷ್ಟುಂ
 47 ವಿಜ್ಞಪಮೂಲಕಾರಣ ಮಥಾಯಾಸೀದ ನಾಯಾಸತಃ | ಸ್ವಾತ್ಮಾ ಪರ್ವಣಿ ಸಾಗರಾಂ

II. (a)

48 ಧನಿ ಖತ್ವನ್ ಸಂತಪ್ತ ವಿಸ್ತಾಪನಿ ಕ್ಷೋಣೀಗೋಮಹಿಷೀಹಿರಣ್ಯನಿಚಯ್ಯಧೂರಿಪ್ತ
 49 ದೋ ಮಾರಪಃ | ತತ್ರಾನರ್ಚ್ಯ ಮಹಾಬಲಂ ಹಿಮಜಲೈಃ ಕರ್ಪೂರ ಕನ್ದುರಿಕಾ ಶ್ರೀಖಂ
 50 ಡಾಗರುಕುಂಕುಮೈರವಿರಲೈಃ ಸ್ವರ್ಣಪ್ರಸೂನೈರಪಿ | ಸಹಸ್ರೇಚ ಶತದ್ವಂದ್ವೇಷ
 51 ಪ್ವಾ ಮಪ್ವಾಸುಚಕ್ರಮಾತ್ | ಶಕವರ್ಷೇಷ್ವತೀತೇಷು ವರ್ತಮಾನೇವೈಯಾಬ್ಧಕೇ | ಮಾಘೇದ
 52 ಶೇರ್ಕವಾರೇ ಶತಭಿಷಜಿ ರವಾ ಕುಂಭಗೇ ನಿವೃದ್ಧಯೋಗೇ ನಾಗೇ ಸೂರ್ಯೋಪರಾಗೇ
 53 ನಿರುಪಮ ಸುಕೃತೀ ಸನ್ನಿಧೌ ತಸ್ಯ ಶಂಭೋಃ | ವಿಪ್ರೇದೃಶಾಶ್ಚಿತ್ರೇಭ್ಯೋ ನಿಖಿ
 54 ಲ ನಿಗಮ ವಿದ್ವ್ಯೋಂಧ್ರ ದೇಶಾಗತೇಭ್ಯಃ ಪ್ರಾದಾದಾಧ್ವರಾಸಮೇತಾಂ ಪ್ರಥಮಪರಿ
 55 ಗತಾಂ ಹದ್ವನೀಂ ಮಂಗರಾಜಃ | ಸ್ವಪಿತುರ್ನಾಪ್ನಾ ಸಂಗಮಪುರಮಿತಿ ಕೃತ್ವಾ ವ್ಯ
 56 ಪೇತದೋಷಮಪಬಾಧಂ | ನಿಧಿನಿಕ್ಷೇಪ ಜರೋಪಲ ಮುಖೈರಾಚಿತ್ಯುಷ್ಣ ಮಾನಸೈಃ
 57 ಸಹಿತಂ | ನಿರ್ವರ್ತ್ಯ ರಾಜಪುರುಷೈರನಂಗುಲ ಪ್ರೇಕ್ಷಣೀಯಮತಿ ಸಂರಕ್ಷ್ಯಂ | ಶುರ್ಯಾಂ
 58 ಕಟಂಕಯುಕ್ತಂ ಸರ್ವನಮಸ್ಯಂ ಸವಿಪ್ರನಾಚ್ಚಕ್ರೇ | ತೇವಿಪ್ರಾಯಥಾ | ಷಟ್ಕರ್ಮ ಪ್ರ
 59 ವರಾಃ ಪಡಂಗನಿಶಿತಾಃ ಷಟ್ಕರ್ಮಜ್ಞಾನಿಕಾಃ ಪಡ್ವಾದಿಸ್ತರಥಾಪುಕಾಶ್ಚ
 60 ಪಡಭಿಜ್ಞಾಹವಂತೋತ್ಸೇಧಕಾಃ | ಪಡ್ವಾಪಾಚತುರಾಃ ಪಡ್ವಾಧ್ವನಿರತಾಃ
 61 ಪಡ್ವೈರಿ ವರ್ಗಾಪಹಾಃ ಪಡ್ವಾರ್ಣವರಾಃ ಪಡ್ವಾರ್ಣವರಾಃ ಪಡ್ವಾರ್ಣವರಾಃ ಪಡ್ವಾರ್ಣವರಾಃ

II (b)

62 ಅಖ್ಯಾನಸ್ಯ ತಿಕಾವ್ಯನಾಟಕ ಕಥಾಲಂಕಾರ ಪಾರಂಗತಾ ನೀತಿಜ್ಞಾ
 63 ನಿಖರಾಗಮ ಸ್ಥಿತಿವಿದಃ ಸತ್ಯವ್ರತಾ ಧಾರ್ಮಿಕಾಃ | ಅಪಂನಾಶ್ರಿಹರಾಃ
 64 ಕೃಪಾಪರವಶಾ ಲೋಕೋಪಕಾರ ಕ್ರಿಯಾ ಪ್ರಾದುರ್ಭೂತ ಗುಣಾಶ್ಚ ಸಂಗಮಪುರೇ
 65 ಮಾನ್ಯಾ ವದಾನ್ಯಾದ್ಯಜಾಃ | ತೇಷಾಂ ಗೋತ್ರನಾಮನೀ ವೃತ್ತಿಕ್ಲಬ್ಧನಾಚ | ಭಾರ
 66 ದ್ವಾಜಗೋತ್ರ ಮಲ್ಲಭಿಷ್ಣಾನಾಂ ವೃತ್ತಿದ್ವಯಂ ಆಶ್ರೇಯಃಗೋತ್ರ ಚಾನಾಯಪದ್ಧಿ
 67 ನಾಂ ವೃತ್ತಿದ್ವಯಂ | ಕಾಂಡಿನೈಗೋತ್ರ ಕೃಷ್ಣಭಟ್ಟದೇವರಃಭಟ್ಟಯೋವ್ಯಕ್ತಿ
 68 ದ್ವಯಂ | ಕಾಂಡಿನೈಗೋತ್ರ ಭದ್ರಾಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ವೈಯಾಕರಣ
 69 ಪದ್ಧಿ ಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಜ್ಯೋತಿಷಿಕ ಪದ್ಧಿಭಟ್ಟ
 70 ಭಾರದ್ವಾಜಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಭಾರದ್ವಾಜಗೋ
 71 ತ್ರ ಮಂಚಿಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ಜಾರಾಯ್ ಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಶ್ರೀವ
 72 ತ್ಸಗೋತ್ರ ಸಿಂಗಯಭಟ್ಟ ಪದ್ಧಿಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ
 73 ನಾಗಾಯುರ್ದ್ಯುಕ್ತಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ ಲಬ್ಧಾ
 74 ಯಭಟ್ಟ ತ್ರಿಪುರಾರಿ ಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಭಾರದ್ವಾಜಗೋತ್ರ ಸಿಂಗ
 75 ಯು ಓರ್ವುಗಾರ್ಗೋತ್ರ ಮಂಚಿರ್ದ್ಯುಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಹರಿತಗೋತ್ರ ಪೋ
 76 ಚನಭಟ್ಟ ಅಪ್ಪಾಯಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಗೋತ್ರ ಭಾಗವತ ವ
 77 ಸಿಷ್ಠಗೋತ್ರ ಕೇಶವಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಪದ್ಧಿಭಟ್ಟ
 78 ಅಪ್ಪಾಯಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ ಪೋತಾಯುರ್ದ್ಯುಶಾರಾ
 79 ವತಗೋತ್ರ ಸಿಂಗಾಯುರ್ದ್ಯುಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ವಸಿಷ್ಠಗೋತ್ರ ಭಾಟ್ಟ ಗೌತಮ
 80 ಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋವ್ಯಕ್ತಿದ್ವಯಂ | ತೃದ್ವಿಜೈರ್ದತ್ತಾ ಶ್ರೀವತ್ಸಗೋತ್ರ
 81 ಕೋಟನಾಥಸ್ಯ ಖಂ ೧೨ ವೃತ್ತಿಃ | ಏವಂ ನಿಶ್ಚಿತ್ಯ ತತ್ತ್ವವ ದಿಶೋಚಿತ್ವಾ
 82 ಥ ಸ ಕ್ರಮಾತ್ | ಚಂದ್ರಗುಪ್ತಿ ಪುರಂ ಪ್ರಾಪ್ಯ ಸುಖಮಾಸ್ತ ಮಹಾಯಶಾಃ |
 83 ಧರ್ಮೇಣ್ತಸ್ಯ ಪರಿಪಾಲಯಿತುಃ ಪ್ರಜಾನಾಂ ಪ್ರಾಜ್ಞಾಧಿರಾಜ್ಯಗತನಾಂ
 84 ಬುಧಿ ಕರ್ಣಧಾರಃ | ಪ್ರಜ್ಞಾಬಲೇನ ಗುರುಮಪ್ಯತಿ ಸಂದಧಾನೋ ಮಂತ್ರೀ ಮ
 85 ಹಾನಜನಿ ಮಾಧವ ನಾಮಧೇಯಃ | ಕ್ರಿಯಾಶಕ್ತಿಗುರುಃ ಸಾಕ್ಷಾತ್ಪ್ರಜಾಪ್ತ
 86 ಯಂಬಕಂ ಪರಂ | ಸ ಯಸ್ಯಾಚಾರ್ಯತಾಂ ಪ್ರಾಪ್ತೇ ಭಾರ್ಗವಸ್ಯೇವ ಶಂಕರಃ | ತ್ರಯೀಂ
 87 ಸಮಾರೋಚ್ಯ ಪ್ರರಾಣಸಂಹಿತಾ ಹಿತಾಯ ಲೋಕಸ್ಯ ಹಿ ಯೇನ ಮಂತ್ರೀಣಾ ಪ್ರ
 88 ಸಾದಿತತ್ತ್ವಂಬಕಶಾಸನಾತ್ಮತಃ ಸಮಸ್ತಶೈವಾಗಮಸಾರಸಂಗ್ರಹಃ | ಕಾ
 89 ಪೇರೀವಾರಿಪೂರೇ ವಿಲಸತಿ ರಚಿತಃ ಕೀರ್ತಿ ಕೇತುಃ ಸನೇತುರ್ಧರ್ಮಸ್ತಂಭೋ ಮ
 90 ತಂಗೇಚಲಿಖರತರ್ಜಿ ಶಂಭುಧಾಮಾತಿನೀಮಾ | ಕ್ಲಬ್ಧೋ ಹೇಮಾದ್ರಿದಾನ್ಯೈ
 91 ವರ್ಸತಿಷು ವಿದುಷಾಂ ಹೇಮಶೈಲೋ ವಿಶಾಲೋ ಯೇನೇತ್ಥಂ ಯಾವದುರ್ವೀ ಸು
 92 ಕೃತಮುಪಚಿತಂ ಶ್ರೀಮತಾ ಮಾಧವೇನ | ತಸ್ಯ ಧರ್ಮರ

III (a)

- 93 ರಥಿಕಸ್ಯನಾರಥಿಃ ನಾರಥಿಕ್ಯತವಿಪಕ್ಷವಿಕ್ರಮಃ | ವಿಕ್ರ
 94 ಮಾರ್ಕವದಚಿಂತ್ಯನಾಹನಃ ನಾಹನೋಪಿವರಜೊಲ್ಲುವಲ್ಲ
 95 ಥಃ | ಅಕಾರಯನ್ಮಾಧವಮಂತ್ರಿಶಾಸನಾ ತ್ವ ಬೊಲ್ಲುರಾಜೋದ್ವಿ
 96 ಜ ಧರ್ಮಶಾಸನಂ | ಸ್ವದೇಶಮುಖ್ಯಪ್ರಭುಭರ್ಮಹಾಜನೈಃ ಸದಗ್ರ
 97 ಹಾರ ದ್ವಿತಯಸ್ಯ ಪುಂಗವೈಃ | ತೇಚತತ್ಕಾಲವರ್ತಮಾನಾಃ ಮಹಾಕುಲೇ
 98 ನಾಃ ಸತ್ಯಪ್ರತಿಜ್ಞಾದೃಢವ್ರತಾಃ ವಿಪನ್ನಶರಣ್ಯಾಃ ಪ್ರತಿಫಲಗಿರಿವರವ
 99 ಜ್ರದಂಡಾ ದುಃಸಹಪ್ರತಾಪಮಾತ್ರ್ತಾಂಡಾ ಗುಣಗಣಮಣಿನಿಕರಕರಂ
 100 ಡಾಃ ಕರುಣಾಭಿನಿವಿಷ್ಟಮಾನಸಾ ನಿಜಿತಾಗಣ್ಯಪುಣ್ಯೋದಯಾ ನ್ಯಾಯಾನ್ಯಾಯ
 101 ವಿವೇಕವಿಶಾರದಾಃ ಸಕಲಕರಾಭಿಜ್ಞಾಃ ಪಾರಾವಾರಾ ಇವಾನುಲ್ಲಂಘಿತ
 102 ಮರ್ಯಾದಾ ಮೇರು ಕೂಟಾ ಇವ ಸರ್ವರೋಕ ಮಧ್ಯಸ್ಥಾಃ ಕುರಾಚಲಾ ಇವಾತಿ
 103 ಸ್ಥಿರಾಃ ದಿಗ್ಗಜಾ ಇವಾ ಸಕೃತ್ಪ್ರವೃತ್ತದಾನಾ ಧರಣೀ ವಿಭಾಗಾ ಇವ ಸ
 104 ವರ್ಸಹಾ ಮಲಯಮುಪೀರುಹಾ ಇವಾನಂದಿತಸಕಲಜನಾಃ ಕಲ್ಪ
 105 ಪಾದಪಾ ಇವ ಪ್ರಥಿತಾದಾರ್ಯಗುಣಾ ನಯೋಪಾಯಾ ಇವಾನೇಕರಾಜ
 106 ಕಾರ್ಯಸಾಧನಕ್ಷಮಾಃ ಕ್ಷಮಾಶ್ರಯಾ ಅಪ್ಯಕ್ಷಮಾಶ್ರಯಾಃ ಮಾನಧನಾ
 107 ಅಪ್ಯಮಾನಧನಾಃ ಯಶೋಭಿರೂಪಾ ಅಪ್ಯಯಶೋಭಿರೂಪಾಃ ಸಮುಂನ
 108 ತವಂತಸಂಧೂತಾ ಅಪ್ಯಾಂತರಗ್ರಂಥಿರಹಿತಾಃ ಪುಂನಾಗಾ ಅಪ್ಯಶೋ
 109 ಕಾಃ ಕುಂತಲದೇಶಮಂಡನಾಯಮಾನ ಬನವಸೀದ್ವಾದಶಸಹಸ್ರ
 110 ಸಂಖ್ಯಾಧಿರಾಜ್ಯಪ್ರಧಾನ ರಾಜಧಾನೀ ಚಂದ್ರಗುಪ್ತಪರನಾಮ
 111 ಥೇಯ ಗೋಮಂತಪರ್ವತಾಷ್ಟಾದಶಖರ್ವಟ ಮಧ್ಯದೇಶ ವಿಲಸದೆ
 112 ಡೆನಾಡ ಮಹಾಗ್ರಹಾರಾಗ್ರಗಣ್ಯ ಸಮುದ್ಯದೇಶೇ ಕುಪ್ಪಗಡೆ ಗ್ರಾಮ
 113 ಣೀ ವೀರಪ ಬೊಂಮರಸೆ ಮುಖ್ಯ ಮಹಾಜನಾಃ ಸುರಭಿ ತವನಿಧಿ ಕೆಸ
 114 ಲೂರ ಪರಿವೃಥ ತಮುಗೌಂಡ ಬೊಂಮಗೌಂಡ ಮೇಚಗೌಂಡ ಮುಖ್ಯ ಮಹಾಪ್ರಥವ
 115 ಶ್ಚ ಸರ್ವಜಿವ ಸಂಧೂಯ ಪುರಾ ಮಾರಪಥೂಪತಿನಾ ದತ್ತಾಮಪಿ ಹೆದ್ದಸೀಮಾ
 116 ಚಂದ್ರಾರ್ಕಂ ಸ್ವಪಾಲನಸಿದ್ಧಯೇ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಸ್ಯಂ ದತ್ತವಂತಃ | ತ
 117 ಸ್ಯ ಸೀಮಾ ಯಥಾ ಈಶಾನದಿಶಿ ಹೆದ್ದಸೆ ಗುಂಜನೂರ ಎಲಸೆ ತ್ರಿಸಂಧಿ ಅಂ
 118 ಮಲಿಕೆ ಪೂರ್ವಭಾಗಾರೋಪಿತ ರೋಹಪಾಷಾಣ ತತಃ ಸಮ್ಯಗ್ವಕ್ಷಣಾವರೋ
 119 ಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ಜವಲಗೊಲ ತತಃ ಸಮ್ಯಗ್ವಕ್ಷಣಾ
 120 ವರೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ವಾದದಬಯಲ ಉತ್ತರಭಾಗದ
 121 ಗುಡುಸುಗಲ್ಲರ್ಕೆ ತತಃ ಸಮ್ಯಗ್ವಕ್ಷಣಾವರೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ
 122 ಬಂದಗೆ ತ್ರಿಸಂಧಿನ್ರವಃ ಸಂಚರೀನ್ಮೋತಃ ಪ್ರಾಪ್ಯ | ತತಃ ಸಮ್ಯಕ್ವ
 123 ಶ್ಚಿಮಾವರೋಕನೇ ಹೆದ್ದಸೆ ಬಂದಗೆ ದ್ವಿಸಂಧಿ ಸಂಣಮಾನಿಯ
 124 ಮೇಲಣ ದೊಡ್ಡೇರಿ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹೆದ್ದ
 125 ಸೆ ಬಂದಗೆ ಕಡನೂರ ತ್ರಿಸಂಧಿ ಜಲಪತನ ಪಾಷಾಣ ತತಃ ಸ
 126 ಮ್ಯಗುತ್ತರಾವರೋಕನೇ ಹೆದ್ದಸೆ ಕಡನೂರ ದ್ವಿಸಂಧಿ ಕೊಡಲಮಾ
 127 ನೆ ಮೇಲಣ ಕೊಲ ತತಃ ಸಮ್ಯಗುತ್ತರಾವರೋಕನೇ ಹೆದ್ದಸೆ ಕಡ
 128 ನೂರ ದ್ವಿಸಂಧಿ ಶ್ವಾವಿದ್ಗುಹಾವಲ್ಮೇಕ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವ
 129 ರೋಕನೇ ಹೆದ್ದಸೆ ಕಡನೂರ ದ್ವಿಸಂಧಿ ಆನಕೊಲನ ದಕ್ಷಿಣ
 130 ಭಾಗದ ಆರೋಪಿತ ಪಾಷಾಣ ತತಃ ಸಮ್ಯಕ್ವಶ್ಚಿಮಾವರೋಕನೇ ಹೆ
 131 ದ್ದಸೆ ಕಡನೂರ ದ್ವಿಸಂಧಿ ಕಾರುಗನ ಹೆಬ್ಬ ತತೋ ನೈರುತ್ತಿಭಾ
 132 ಗವಾರಧ್ಯ ಪಾಯಪ್ಯಕೋಣ ಸ್ತೋತಃ ಸಂಗಮ ಪರ್ಯಂತಂ ವರದಾ ನ
 133 ದೀ ತತಃ ಸಮ್ಯಕ್ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲಿಯ ದ್ವಿ
 134 ಸಂಧಿ ಶಿಂಗಟಿಗರ್ಕೆ ತತಃ ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವ
 135 ಲ್ಲಿಯ ದ್ವಿಸಂಧಿತಲಕಟ್ಟಿನ ಹೊಂನೆಯ ಹುತ್ತು ತತಃ ಕಿಂಚಿದುತ್ತರಾ
 136 ವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲಿ ಗುಂಜನೂರ ತ್ರಿಸಂಧಿ ದೀವ
 137 ಗೊಡಗೆಯ ಅಂಮಲಿಕೆ ಮೇಲಣಗುಡ್ಡ ವಲ್ಮೇಕ ತತಃ ಸಮ್ಯ

III (b)

- 138 ಕೂರ್ವಾವರೋಕನೇ ಹೆದ್ದ ಶೆ ಗುಂಜನೂರ ದ್ವಿಸಂಧಿ ಶ್ರೀಪರ್ಣೀ
 139 ತರುವರೋಕ ತತಃ ಸಮ್ಯಕ್ಕೂರ್ವಾವರೋಕನೇ ಹೆದ್ದ ಶೆ ಗುಂ
 140 ಜನೂರ ದ್ವಿಸಂಧಿ ಗಲಗಿನ ಹಕ್ಕಲು || ದಾನಪಾಲನಯೋ
 141 ಮರ್ಥ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಯಗಮವಾಪ್ನೋತಿ ಪಾ
 142 ಲನಾದಚ್ಛೇದತಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 143 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪ
 144 ರ ದತ್ತಾಂವಾ ಯೋ ಹೇರೇತ ವಸುಂಧರಾಂ | ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
 145 ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ |
 146 ಎಡನಾಡ ಒಪ್ಪ (ಕನ್ನಡಕ್ಕರದಲ್ಲ)
 147 ಶ್ರೀಮದುಕನಾಥ (ಕನ್ನಡಕ್ಕರದಲ್ಲ)
 I (b) 148 ಕಾಶ್ಯಪಗೋತ್ರದ ಜಾತವೇದಿ ಭಟ್ಟರಮಕ್ಕಲು ಪೆದ್ದಂಣ ನಾಗಂಣಗಲಿಗೆ ವ್ಯ
 149 ತ್ರಿ ೨
 150 ಶ್ರೀವಿರ ಮಾರಪ್ಪುಡೆ
 151 ಯರಒಪ್ಪ || } (ಕನ್ನಡಕ್ಕರದಲ್ಲ)
 152 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

91

ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 3'-6"

- 1 ಶ್ರೀಮತು ಭೂಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾಸಾವಂತಾಧಿಪತಿ ವೀರದೇವ
 2 ಮಗ ಮಾಯದೇವ ದಿಯೊಳು ನಾಯಕನ ಮ ಪಾಯಿ
 3 ದೇವರವ ತಮಯ ಕುವರ ಮಾಚಯ ಮಹಾ ಪೆಣ್ಣಳ
 4 ಹೋಪ ಪಡೆವಳ ಬೊ ಜ ವೀರ ಯ್ದದ

92

ಅದೇ ಸೊರಬತಾಲ್ಲೂಕು ಉಳಿವಿಹೋಬಳ ಹಾಲುಗಳಲೇ ಗ್ರಾಮದಲ್ಲಿ ಶಿವಪ್ಪಗೌಡರ ವಶದಲ್ಲಿದ್ದ
 ತಾಮ್ರಶಾಸನ (೨ ಹಲಗೆ : ಉಂಗುರಮಾತ್ರ)

ಪ್ರಮಾಣ 8" × 8"

- I (a) 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರ
 2 ವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವ
 3 ಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರಾಷ ೧೫೮೯
 4 ನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೩ ಲೂ ಶ್ರೀಮತು
 5 ಸಜನಶುಭಶಿವಾಚಾರಸಂಪನ್ನರಾದ ಸೋಮಪ್ಪದೇವರಿಗೆ ಶ್ರೀ
 6 ಮನ್ಮಹಾಪ್ರಭು ಬಿಳಗಿ ಶಿವಪ್ಪನಾಯಕರು ಕೊಟಿ ಧರ್ಮನಾ
 7 ಧನದಕ್ರಮವೆಂತೆಂದರೆ ನೀವು ಕಟಿಸಿದ ಮಠದ ಧರ್ಮಕ್ಕೆ
 8 ಸ್ವಾಸ್ತಿಯ ಮೂಡಿಕೊಡಬೇಕೆಂದು ನಮಕೂಡೆ ಹೇಳಿದಲ್ಲಿ ನಂ
 9 ಮ ನೀಮವೊಳಗೆ ಕೊಂಡಲಗ್ರಾಮದೊಳಗಣ ಹೆಗ್ಗಾರಹಳ್ಳಿ
 10 ಸ್ತಳದ ತೊಟ್ಟದ ತಾಳಗದೆಯ ಭೂಮಿಯ ಮನೆಗಳ ರೇಖೆ ವಿ
 11 ವರ ಮಾಹದಲನಿಂದ ಸಲುವರೇಖೆ ಗ ೩೫. ೩ = ಕೆ
 12 ಹಿಂಗಡ ಪ್ರಾಕು ಮನಿಸಿದ ಕೊಂಡಲ ಬಿಡುಗಣಿಸಿಪಾಪುರದ
 13 ಲ್ಲಿ ಯಿಹ ಗದೆ ಬೀಜವರಿ ಬ ೩ಕೆ ಗ ೨|| ಉಧಯಂ ಗ ೩ ಪುಳಿ
 14 ದು ಶುಭತೋಟದ ರೇಖೆ ಗ ೩೨. ೩ = ತ್ರಿಮುಣಿ ಭಟನಿಂದ
 15 ದೇವಗುಣನಪಾಲು ಸಹಾ ರೇಖೆ ಗ ೩೩||೨||ಯೊತ್ತರ ಧ

- 16 ಟ ನಾರಸಿಹೃಥಟನಿಂದ ರೇಖೆ ಗ ೧೭||೩||೦ ಗಣಪರಸೈ
 17 ನ ರಂಗಂಣನಿಂದ ತೋಟದ ಧರಣ ೬ ಕೆ ರೇಖೆ ಗ ೩ ಗುಣವಂತೆ ಪಾ
 18 ಲು ತೋಟದ ರೇಖೆ ಯಿಗಗವೆಯಾಗಿ ಯಹ ಸಿದಾಯ ಗ ೫ (೨|| ಕೆ
 19 ಸಲುವ ರೇಖೆ ಗ ೧೦||೦ಕೆ ವಿಪರ ಯಿಸ್ವರಥಟ ಪಾಪ
 20 ಬಲನಿಂದ ಸಲುವ ರೇಖೆ ಗ ೭ಕೆ ಬೀಜವರಿ ಬ ೩||೦ಕೆ ಸಿದಾಯ ಪ್ರಮಾ
 21 ಣ ಗ ೩|| ಸುಜಾಯಿತ ಪಾಲೂ ಗ ೩||ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಬೀಜ
 22 ವರಿ ಬ ೭ಕೆ ಗ ೧|| ೨|| ಉಧಯಂ ಗ ೫ (೨||ಕೆ ರೇಖೆ ಗ ೧೦|| ೦
 23 ದಿವಾಕರ ಶಂಧುಥಟನಪಾಲು ವಳಗಣ ಶಂಕರನಪಾಲು ತೋಟದ ರೇಖೆ ಯಿ
 24 ಗ ಗದೆಯಾಗಿಹ ಸಿದಾಯ ಗ ೫ (೨||ಕೆ ರೇಖೆ ಗ ೧೦||ಕೆ ವಿಪರ
 25 ಲಕ್ಷಮಯನಿಂದ ಬೀಜ ಬ ೩ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣುಸಲು ಗ ೩ ಪಾ
 26 ಲು ಸಾಗಿನ ಗದ ಬೀಜವರಿ ಬ ೨||ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಗ ೨ (೨||
 27 ಉಧಯಂ ಸಿದಾಯ ಗ ೫ (೨||ಕೆ ಸಲುವ ಪ್ರಾಕು ರೇಖೆ ಗ ೧೦||೦
 28 ಅಂತು ಸಲುವ ರೇಖೆ ಗ ೧೦||೩||೨ ಮತಂ ಕೊಂಡಲಗಣಪ
 29 ರಸೈನ ತೋಟದ ಧರಣ ಲಕೆ ಗ ೩ ಗದ ಬೀಜವರಿ ಬ ೬ ವಡಹಿನ
 30 ಹಾದ ಬ ೧೩ ಉಧಯಂ ಬರ್ಗಕೆ ಗ ೩||೦ ಉಧಯಂ
 31 ಗ ೧೨||೦ ನಂದಾರ ನಾರಣಧಟನಿಂದಲು ತೋಟದ ಧರಣ ೬
 32 ಕೆ ಗ ೩|| ೨|| ಗದ ಬೀಜವರಿ ಬ ೨ (ಕೆ ಗ ೧ (೨||೦ ಉಧಯಂ
 33 ಗ ೫ ಹೊಂಡದಗದ ಬೀಜ ಬ ೩||ಕೆ ರೇಖೆ ಗ ೧||ಕೆ ಸಾಗು ಗ ೧ (೨||
 34 ದಿವಾಕರ ಶಂಧುಥಟನ ಪಾಲುದಾರಿಹೋದ ಬೀಜವರಿ ಬ ೪|| ಮುಂ
 35 ಡಮಾಲು ಬ ೩ ಉಧಯಂ ಬೀಜವರಿ ಬ ೭||೦ ಚಗುಡಿಥಟನು
 36 ಸಂಕ್ರಗಂಡನಕಾರೆ ಬ ೧ ಎಂಟು ಗದ ಬೀಜ ಬ ೧ ಅಂತು ಬ ೯||
 37 ಕೆ ಗ ೪ ೨||ಮುಟದಪಾಲು ಧರಣ ೧೦ಕೆ ಗ ೬ ಹನುವಂ
 38 ತ ದೇವರಪಾಲು ಗದ ಬೀಜವರಿ ಬ ೨||ಕೆ ಗ ೧೧ ದೇವರಪಾಲು||

II (a)

- 39 ಬೀಜವರಿ ಬ ೧||ಕೆ ಗ ೯ ೨||೦ ಅಂತು ರೇಖೆ ಸಲುವುದು ಗ ೩ ೨ ಉಧ
 40 ಯಂ ಸಲುವರೇಖೆ ಗ ೧೩ ೯ ೩||೭ಕೆ ಮುಟದನ್ಯಾಸ್ತಿ ಬಗೆ ತೆರು
 41 ಜಾಹದು ಗ ೬ ಹನುಮಂತ್ರದೇವರಿಗೆ ೧ ೯ ೦ ಉಧಯಂ ಗ ೭
 42 ನುಳಿದು ಶುಧ ಗ ೧೩ ೧ ೯ ೩||೨ ನೂರಮೂವತ್ತೊಂದು ವರಹನು
 43 ಮೂಚಲುಲು ಬ್ಯಾಳತೆರನೂ ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು
 44 ಕೊಟಿವಾಗಿ ಯಿ ಧೂಮಿ ಮನೆಗಳಿಗೆ ಪೂರ್ವ ಚತುಃ ಸೀ
 45 ಮಿಗೆ ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲ್ಲಿಂದವಳಗಾಗಿ ಸಲುವ
 46 ತೋಟ ತೋಟಸ್ಥಳ ಗದ ದೆಡಲು ಮಹಿಹಕಲು ಬೀಳು
 47 ಟುಕಾನು ಕಾಡಾರಂಧ ಮರಮನೆದಾಣ ಅಂ
 48 ಗೊಡು ಅಂಗಪಲ ನೀರು ದಾರಿಮುಂತಾದ ಅಷ್ಟ
 49 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವುಳ ಧೂಮಿ ಮನೆಗಳ
 50 ನು ಸುಬಳ ಬಾಳೆ ನೆಡಿಸಿ ಗೈಸಿ ರೂಪಮಾಡಿಸಿ
 51 ಮೂಲವಕಲುಗಳ ಕೈಯ ಕಾಲಕಾಲಂ ಪ್ರತಿಯು
 52 ಲು ತೆರಿಸಿಕೊಂಡು ಬಹಿರಿ ಪ್ರಾಕುದೇವಸ್ವ ಉತ್ತಾರ ಮೇ
 53 ಲೆ ಬರದು ಬಾಳೆ ಕೊಪದ ಉಮಾಮಾಹೇಶ್ವರ ದೇವ
 54 ರ ಸ್ವಾಸ್ತೆ ಗ ೭ ಕೊಂಡಿಲ ಹನುಮಂತದೇವರ ಸ್ವಾ
 55 ಸ್ತೆ ಗ ೧|| ಉಧಯಂ ಗ ೭|| ಯೇಳೂವರೆ ವರಹ

II (b)

- 56 ನೂ ಅಸ್ವಾಸ್ತೆ ವಕಲುಗಳಶಯಕಾಲ ಕಾಲಂಪ್ರತಿಯು
 57 ಲು ಆ ದೇವತಾಸೇವೆಗೆ ನಡಸಿ ಬಾಹಿರಿ | ಮೇಲಾ
 58 ದ ಧೂಮಿ ಮನೆಗಳನು ನಿಮನಂತಾನ ಪಾರಂಪ
 59 ರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಗಳಾಗಿ ಆಳ ಅನು
 60 ಧವಿಸಿ ಬಹಿರಿ ಎಂದು ಕೊಟ್ಟ ಧರ್ಮಸಾಧನ ಯಿ

- ⁶¹ ದಕ್ಕ ನಾಕ್ಷಗಲು | ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರಾ
⁶² ನರಾ ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂ ಯ
⁶³ ಮಶ್ವ | ಅಹಶ್ವ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇ ಧ
⁶⁴ ಮೃಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ವೃತ್ತಂ | ಸ್ವದತ್ತಾದ್ವಿಗು
⁶⁵ ಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
⁶⁶ ರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತು | ಶ್ರೀ ಸದಾಶಿವ

ತುಂಕೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

93

ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಕಾಳಿಕಾದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಮಂಟಪದ ಕಂಬದಲ್ಲ

- ¹ ಶ್ರೀಮತ್ಕಳಿಕಾದೇ
² ವಿ ಕಮಲೇಶ್ವರ ದೇವ
³ ರಿಕಿ ವನಪರ್ತಿ
⁴ ಬಸವದಿ ಲಂಗ
⁵ ಮ್ಮ ಕೊಮಾರುಡು
⁶ ಮಾದುಪೆಯ ನೇ
⁷ ಯಿಂಟಿನ ಧರ್ಮ

- ⁸ ಪ್ರಯೋಜನಂ ಬಾ
⁹ ವಿಮಂಟಪಂ ಮಾ
¹⁰ ದವಿಯಕರಾಮು
¹¹ ಪೆಂಗಂಮ ಶೇಯಿಂ
¹² ಚಿಂದಿ ಗರುಡಗಂ
¹³ ಧಂ

94

ಶ್ರೀ ಚಾಮರಾಜವ
ತೀರ್ತನುಜ ಕೃಣ್ಣ
ರಾಜವಡಯಕ

ಅದೇ ಮಧುಗಿರಿ ಚಾನನ್ನಲ್ಲಿ ಜೋಡೀದಾರ್ ನರಸಿಂಹಾಚಾರ್ಯರ
ವಶದಲ್ಲಿದ್ದ ಸನ್ನದು.

- ¹ ಆಮೀರಾನಿಶಿರನ್ನೆ ದಾರಾನಿಹಾಲಯಿಸ್ತ
² ಕಬಾಲ ಮಕದ್ಧಮಾನಿ ಮುಜಾರಿಯಾನಿ ತಾ
³ ಲೂಕೆ ಮದ್ದಗಿರಿ ನರಕಾರದಾಖಲರಿಯಾ
⁴ ಸತ ಮೈಸೂರಬಿದಾನಂದ ಮದ್ದಗಿರಿ ಕ
⁵ ಸದೆ ದೆಟ್ಟದ ಹಿಂದೆ ಸುತ್ತಾ ಆಡವಿಗಿಡಾ
⁶ ಕಡದು ಸಾಗುವಳಿಮಾಡುವಬಗ್ಗೆ ಧೂಮಿ
⁷ ಯಿನ್ನು ಶ್ರಯಗುತ್ತಿಗೆ ಅಪ್ಪಣೆ ಆದ
⁸ ರೆ ಆ ಪ್ರಕಾರಾ ಸರಕಾರಕ್ಕೆ ಹಣಾ ಸಂದಾ
⁹ ಯೆ ಮಾಡುತ್ತಾ ತಮ್ಮ ಕಾಲಕ್ಷೇಪಲು ಮಾ
¹⁰ ಡಿಕೊಂಡುಯಿರತೇನೆಂದು ಕುಪಾಚಾ
¹¹ ರಿಯು ಮಾಜಿ ಆಮೀಲ ಪಕ್ಷಿನರಸೈಗೆ ಹೇ
¹² ಲಿದ್ದರಿಂದಾ ವಿಧವ ಸಂವತ್ಸರಕ್ಕೆ ಐ
¹³ ದು ಹಣಾ ಮೊಕರರಮಾಡಿ ಆಂಗಿರಸದ ವ
¹⁴ ರಿಗೆ ವರಷ ಐದಕ್ಕೆ ಕಂಗು ೫೯೦ ಐ

- ¹⁵ ದು ವರ[ಷ] ನಿಂತ ಗುತ್ತಿಗೆ ನೇಮಕಾಪಾಡಿ ಪಟ್ಟಿ
¹⁶ ಬರದುಕೊಟ್ಟುಯಿದ್ದದ್ದರಿಂದಾ ಯಾ
¹⁷ ಬ್ರಾಂಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶ ಧೂಮಿ ಸಾ
¹⁸ ಗುವಳಿಮಾಡಿ ವರುಷಂಪ್ರತಿಯಲೂ
¹⁹ ಪಟ್ಟಿಮೇರೆಗೆ ನರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಹಣ
²⁰ ವನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ
²¹ ಬಂದು ಯಾಗ ಸದರಿನಿಂತ ಗುತ್ತಿಗೆ
²² ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿಗೆ ಅ
²³ ಪ್ಪಣೆ ಆದರೆ ಆ ಮೇರೆಗೆ ನರಕಾರಕ್ಕೆ ಹ
²⁴ ಣವನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ ತಂ
²⁵ ಮ ಜೀವನವನ್ನು ಮಾಡಿಕೊಂಡು ಯಿರತೇ
²⁶ ನೆ ಯಿದು ಹೊರತು ಯಿನ್ನೇನು ತಂಮ
²⁷ ಜೀವನಕ್ಕೆ ಮಾರ್ಗವಿಲ್ಲವೆಂದು ಘಟದಾ
²⁸ ರ ಲಿಂಗರಾಜ್ಯಯನವರ ಸಂಗಡ ಹೇಳಿದ್ದಾ

- 29 ಗಿ ಅವರು ಹೊರರು ಹೊರಲ್ಲ ಶ್ರುತಪಡಿ
30 ಶಿದ ಕಾರಣ ಕಟ್ಟುಮಾಡಿಸಿ ಯಿಥತ್ತು
31 ಯಾ ಬ್ರಾಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಸಾಗು
32 ವಳಿ ಮಾಡಿದ ಕೊಪ್ಪಲ ಧೂಮಿಯನ್ನು ಕಂ
33 ಟರಾಯಿಗು ೫ ೯೦ ಐದು ವರಹ ಜೋಡಿ
34 ಮೊಕರರ ಮಾಡಿಶಿ ಯಿಥೀತಾಗಿ ಶ್ರೀಮುಖ
35 ಸಂವತ್ಸರದಾರಧ್ಯ ಗ್ರಾಮವನ್ನು ಆಡಾ
36 ರ್ತಿ ಜಿಂಪುಮಾಡಿಕೊಟ್ಟು ವರುಷಂಪ್ರತಿಯು
37 ಲೂ ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿತಗೆ
38 ದುಕೊಳುತ್ತಾ ಬಿಟ್ಟಿ ಮುಂತಾದ ಉಪ
39 ದ್ತ ಯಿಲ್ಲದಂತೆ ಸರಾಗವಾಗಿ ನಡಸುತ್ತಾ
40 ವರುಷಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾನನದಿನ ಉ

- 41 ಜೂರ ಮಾಡದೆ ಯಾ ನನದಿನ ನಕಲ ಲೆಖ
42 ಕೈ ಬರಶಿ ಅಸಲನನದ ಹಿಂದಕ್ಕೆ ಕೊಡು
43 ವಮ ತಾರೀಖು ೫ ಮಾಹೆ ಮೆ ಸಂನ ೧೮೧೩
44 ಯಿಸವಿ ವೈಶಾಖ ಶು ೫ ಶ್ರೀಮುಖ ಸಂವತ್ಸ
45 ರ ಬತ ಸುಬ್ಬರಾವ ಮುನಷಿ ಹೊರಹ ಮೊ
46 ಕ್ಯಾಮ ನಂಜನಗೂಡ* ಸಾಲ್ವಿಯಾನಾಕಂ
47 ಟರಾಯಿ ಐದು ವರಹಾ
48 ದ ಪ್ರಕಾರಾ ಜೋಡಿ ತೆಗೆದ್ದುಕೊಂ
49 ಡು ಗ್ರಾಮವನ್ನು ನಿರುಪಾದಿ
50 ಕವಾಗಿ ನಡೆಕೊಂಡು ಬರುವ
51 ದೂ ರುಜು ಶ್ರೀಕೃಷ್ಣ

(ಕೆಳಭಾಗದಲ್ಲಿ)

- 1 ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ಅಶ್ವಿನ್ ಶು ೧೫
2 ಮಾಹೆ ಅಕಟಂಬರ ತಾರೀಕು ೯ ಸಂನ
3 ೧೮೧೩ ಯಿಸವಿಮಾಖ ದಪ್ತರ ಕಂ

- 4 ನಡಿ ಹಿರಂಜ್ಯಪ್ಪ ದಿವಾನ್ ಕಡೇರಿ
5 ಹೊರರು

95

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ತುಂಗೋಟಿ ಗ್ರಾಮದ ರಂಗನಾಥ ದೇವಾಲಯದ
ಎಡಗಡೆ ಮೂರನೆಯ ಕಂಬದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
2 ಲಿಪಾಹನಶಕ ವರುಷಂಗಳು ಸಂದ
3 ೧೪೭೪ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
4 ಕಾರ್ತಿಕ ಸುಧ ಲಲಿ ಮುಂಮಡಿ ಚಿಕಪ
5 ಗೌಡರಯನವರಿಗೆ ಪುಂಜ್ಯವಾ

- 6 ಗರೆಂದ: ಬಿಜ್ಜರದ ಕೆಂಚಯ ನಾ
7 ಯಕರು ಸುಂಕದ ಆಯವ
8 ನು ಯಾದೇವಸ್ವಾನ ರಂಗನಾಥಗೆ
9 ಕೊಟ್ಟು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
10 ದಿಡ.....ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

96

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ನಿದ್ವಾಪುರದ ಮಜರಾ ಗುಂಡ್ಲ ಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

- 1 ಪಿಂಗಳ ಸಂವತ್ಸ
2 ರದ ಕಾರ್ತಿಕ ಶ್ರೀಮ
3 ಂಮಹಾನಾಡಪ್ರಧು

- 4 ಚಿಕಪಗೌಡರು
5 ಹೆಂಡಿತಿ ಹಿರಿಮು
6 ಮಾಡಿದ ಧಂಮ

97

ಅದೇ ಗುಂಡ್ಲ ಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಪೂಜಾರಿ ಗೋವಿಂದನಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 15½" × 8½"

- 1 ೧೫೧೫ನೆ ಯಿಸವಿಗೆ ಸರಿಯಾದ ವಿಜಯ ಸಂ|| ಕಾರ್ತಿಕ ಶ್ರು ೧೫ಯಲ್ಲು ರುಷ್ವದೇ
2 ಶ್ವರನ ದೇವಸ್ಥಾನ ಶಿಲಶಾಸನದ ವಿವರ ಶಿದಪುರದಲ್ಲಿ ಯಿದೆ ಕುಡೂತಿ ಕೋಟೇ ಕಟ್ಟು
3 ತಕ್ಕ ಬಗ್ಗೆ ಯಿದ ನೂರು ಮನೆಪೈತಿ ಕಂಬಿಗೌಡ ಕರೆಗೌಡ ರಾಯಂಣಗೌಡ ರಂಗೇಗೌಡ
4 ಗೋವಿಂದಗೌಡ ತ್ರಿಂಮೆಗೌಡ ಕಂಬದರಂಗೇಗೌಡ ಕೋಟೆ ಕಟ್ಟತಕ್ಕ ಕರ್ತೂ
5 ೧೮೯೨ ವರಹ ಕರೆಗೌಡ ಕಂಬಿಗೌಡ ಸಹ ಮಾಡಿ ಯಿದದು ೧೮೯೨ ವರ
6 ಹ ಸಲಮಾಡಿದು ಜಿರ್ಫ ಮಲ್ಲಂಮ್ಮ ಸಾರಾ ತ್ರಿರಿನಿ ಕೂಡೂತ್ತಿ ದೇವಸ್ವಾ
7 ನದ ಮುಂದೆ ಮಂಣು ಕಾಮಗಾರಿ ೨೦ ವರಹದದು ಕಲ್ಲುಕಾಮಗಾರಿ ಯಂಗಟ
8 ನದೋವಿ ರಾಮನದೋವಿ ತ್ರಿಂಮನದೋವಿ ತಿರುಜನದೋವಿಗಳಿಗೆ ಕಲ್ಲುಕಾ

- 9 ಮಗಾರ್ತಿ ಕರ್ತೃ ೨೦ ನರಹ ಕೊಲ್ಲುಯಿದಾಳೆ ದಾವಿಕ್ಕೊರಿದು ಸಂಪನ್ನರ ದೋ
 10 ಎಗಳಿಗೆ ವ್ಯಥೆಗರೆ ಗಂಪ ಕೊಲ್ಲುಯಿದಾಳೆ ನಂಪ ಮೂಡಿಸಿದ ಕರ್ತೃ
 11 ೧ ನರಹ ಸಂಪನ್ನರಗನೊಡಿಸಿ ಯುವನು ೯೦ ನರಹ ಕೊಲ್ಲು ಇವು ನಮಿತ್ತ ಬ
 12 ನಗಳಿಗೆ ದಾನದವರವನೊಡಿ ಕೈವಾದವರಿಗೆ ಗುರುಗಳಿಗೆ ನಮ ಕೊಲ್ಲು
 13 ದು ೬ ನರಹ ಕಂಬದ್ದೆಯ ಗೋವಾಲಕ್ಕಿಟ್ಟ ಮೂರು ದೇವಸ್ಥಾನ ಮತ್ತೆಬಾವಿ ಕೂ
 14 ೨ ನೋವಾನದ ಮ್ಯಾಲೆ ಯರದು ಕಂಬದ ಮತ್ತೆಮುಖನಾಗಿ ಕೂರಿ ಮಲ್ಲಾಪೂಜ
 15 ಕಂಬದಲ್ಲಿ ಕೂಡಿ ಮಾರ್ಗವಾಗಿ ಯೂರಾದರು ಬಂದ ನಂಪಾ ಕೈರು ಸಂಪ ಕಲೆವನ್ನ
 16 ಲೆ ನಂದು ಬಗನೆ ನೀರು ಬಡಬೇರೆಂದ್ರು ದೇವ ಪ್ತನಿ ಸಂಪ ಮಂಪಾಪು ದಾನ
 17 ರಾದವರು ಮನೆಮಲ್ಲ ಅನುಷ್ಠಾನಂವೆ ಯಾದರೆ ಸಂಪ ಕಲೆಗೂ ಬಾವಿಗೂ ದಂ
 18 ಳೆ ಯು ಮಾರಾಪುರೆಂದು ಬೇಡಗೊಂದು ಯದೇನೆ
 19 ಕಿವಾಪರದ ವಂನೇಗೊದ ಯಜಮಾನ ನಾರಿಂಮನುಷ್ಯ ದಾನೇಗೊದ
 20 ಯವರು ಯುಬರು ಯಜಮಾನರು ೧೦೦ ಮನೆ ಅಂಗುಲಮಂದರು
 21 ಯವರ ಯುಬರ ಮೂವನವ್ಯಕಾರ ಕಿವಾಪರ ಕೂಡಿಸಿ ವ್ಯಥೆಯಾಡಿ
 22 ಗಳು ಯರದು ಯಾನವ್ಯಕಾರ ಗ್ರಾಮಗೊಡಲೆ ಅನುಷ್ಠಾನಿಸೊಂದು ಬ
 23 ತನನೇವೆ ಗೋವಾಲಕ್ಕಿಟ್ಟನ್ನಾವಿ ನೇವೆ ಕಂಬದ್ದೆಯನ ನೇವೆ ಲಕ್ಷ್ಮಿ ದೇವರ
 24 ನೇವೆ ಮಾಡಿ ಬಾನವಗೈರೆ ಯರದು ಯನೆ ವ್ಯಕಾರ ದೇವತಾನೇವೆಗಳು ನಮ
 25 ಗೊಂದು ೧೦೦ ಮನೆಯ ಸರಿಸನ್ನಾಲೆ ಯರದು ಯನೆ ವ್ಯಕಾರ ವರಾಪ ವ
 26 ರುವೆ ನಡಕೊಂದು ಪೋಗ್ರಲಃಕಮರು ಯವರವನಿಗೆ ವ್ಯಾಪೇವೆ ಕೋ
 27 ಗಲಃಕಮರು ೧೨ ಕೈವಾದ ಬಾರಾಬನೂತಿ ನಮ ಯುಬುಗೊಂದು ದೇವಾ
 28 ಶೇವೆ ವಗೈರೆ ನಡಕೊಂದು ಪೋಗಲಃಕಮರು ಗೋವಾಲಕ್ಕಿಟ್ಟನ್ನಾವಿಗೆ
 29 ಯಂಗುಲಪರದ ನೈಯವ್ಯಮನೆ ಪೂಜಾರ್ತಿ ವಂನೇಗೊದ ಕಂಪುನೇ
 30 ಯಾರಗಾರರ ಪೂಜಾರ್ತಿ ಗುಂಡಲಕ್ಕು ಯಜಮಾನನೇ ಲಕ್ಷ್ಮಿ ದೇವರ ಪೂ
 31 ಜಾರ್ತಿ ಯರವಂನೇಗೊದ ಕಂಪುನೇ ಅಂಗುಲವನ್ನ ಯವಗೆ ಯವಂಗೆ
 32 ಗುರುಪುಗಳು ಜನಗೊಂದೆ ಬಿಜವಾರದ ಕಿರಪುಲಕಾಶಬಾರ್ತಿ ಗುರುಪುಗಳು ವಂ
 33 ನೇಗೊದವಂಪುನವ್ಯಕು ದಾನೇಗೊದ ಗುರುಪುಗಳು ಯೇ ೫ ನರ ಮೂಗೆ ಪ್ರ
 34 ತಿಪೇಳದೆ ೧೦೦ ಮನೆಯವರು ಕನ್ನಿದರೆ ೧೨ ಕೈವಾದವೆ ಅಗಲ ಕೂವರೆ ಕಾಣು
 35 ಳ್ಲ ಮಾಡಿದ ದೈವದ್ವೈಪ ಕುಲದ್ವೈಪ ಮಾಡಿದಾಗೆ ಪೋಗಲಃಕಮರು
 36 ಯಂದ ಬರಿದೆ ದೈವೇವೆ ಶಾಲವಾಪನಕಾಪವಂಪುಗಳು
 37 ೧೨೦೬ನೆ ಕಾರಣ ಸಂವತ್ಸರದ ಅಷಾಢ ಶುದ ೫ ಸ್ತರವಾರದಲ್ಲಿ

98

ಅದೇ ಕನಕಾ ಹೋಬಳಿ ಕುಪ್ಪಾಚಾರ್ಯರ ರೊಪ್ಪದಲ್ಲಿ ಮನುಷ್ಯನಟಲುಮಹತ್ತರ ಮುಖ್ಯ ಬಂಡೆಯಮೇಲೆ

1 ಮಧುಗಿರಿ ಗಣನಾತ

3 ಚರ

2 ಪದರಂಗಿಯಣಪು

99

ಅದೇ ಕನಕಾ ಹೋಬಳಿ ಕಾರಮರಡಿ ಗ್ರಾಮದ ತಂದಾಕು ಹೊಲದಲ್ಲಿ

1 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಮಾ

5 ಮಿರು... ಎಕಳ ಹೊಲವನು ನಂಮವಂ

2 ಪು ಬ ೧೧ ಶ್ರೀಮಣಪುಹಾನಾಡ ಪ್ರ

6 ಶದವರು... ವಂಶದವರಗಳಿಂದ ಮಾರಿಸಿ

3 ಧು ಬಿಜ್ಜವರದ ಮುಂಮಡಿ ಬಿಕ್ಕಪಗೊಡರಯನವ

7 ಕೊಂಡು ಹೊಲವ ಕೊಡವವನು ನಂಮವಂಶದಲಿ ಪು

4 ರು ಕೊಗಗೊಡಗೆ ಕೊಟ್ಟ ನೆನ್ನರುಗೊಡಗೆ ಮಾನ್ಯದ

8 ಚತಕವನರಾ

ಹೊಲವಕ್ಕಳ ಧೂ

100

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಜೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜೊಡ್ಡೇರಿಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ
ಉತ್ತರಾಡೇ ಗೋಡೇಕಲ್ಲಿನಲ್ಲಿ

- ¹ ಲಕಷ್ಮಣನ ಕಾಯಪ್ಪನ ಮಗ
² ಮರಿಕೆಂಟಣವಡೇರು ಲಂಗೇಶ್ವರಗೆ

- ³ ಕೊಟ ಕೊಂತಿಜೊಡೇರಿ ಮಠ

101

ಅದೇ ಜೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲಿ ಊರುಮುಘೈ ಹಾನಿರುವ ಕಲ್ಲು

- ¹ ಯಶ್ವರ ಸಂವತ್ಸರದ ಪುಷ್ಯ ನೂದ ೧೦ ಲು
² ಕೊಂತಿ ಜೊಡೇರಿದು ರಂಗಗೌಡರ
³ ಮೊಂದುಗ ಕೆಂಟಣಗೌಡರ

- ⁴ ಕೊಮಾರ ಜೊಡಣಗೌಡ
⁵ ರಿಗೆ ಕೊಟ ಕೊಡಗಿಪಾಂನು

102

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಓಣಿಯಲ್ಲಿರುವ ಮುಟ್ಟುಬಂಡೆಯಮೇಲೆ

- ¹ ಚಿತ್ತಿಬಾಸು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ
² ಕ ನೂದ ೨೦ ಶ್ರೀಮಠಗೌಡ
³ ಕಾಳಗೌಡ ಪಿರಿಗೊಂಡನು ಸಹ ಕೊಡ

- ⁴ ೧ ಯಾಗಿ ಕೊಟ್ಟ ಮಾನ್ಯದ
⁵ ಪೊಲ ಮಂಗರ

103

ಅದೇ ಜೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮಕ್ಕೆ ಅಹೋಬಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮುಂದೆ ಸಾಳುವುಂಡವ ಕಂಬವಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 6'-0" × 1'-6"

- ¹ ವಿಜಯಾದ್ಯದಮು
² ಶಾಲವಾಸನ
³ ಶಕವರುಷಗಳು
⁴ ೧೭೧೦ಕ್ಕೆ ನಂದ
⁵ ಪರವಾಸ
⁶ ಕೀಲಕನಾಮ ಸಂ
⁷ ಪಚರದ ಕಾ

- ⁸ ಶು ೧೫೦೦ ಥಾನುವಾ
⁹ ರ ದಲ್ಲು
¹⁰ ಪುರವರ
¹¹ ರಂಗಗೌಡನ
¹² ಭೋಜನಸಾರಾ
¹³ ಮುಂಟವ ಧರ್ಮ

104

ಅದೇ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಅಡವಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7' × 2'

- ¹ ಯಿರಗುಂಡೆಯ ರಾ
² ಜಗೌಡನ ಮಗ ಅ

- ³ ಯಂಣನ ಕೆರೆ

105

ಅದೇ ಹೋಬಳಿ ಬನವನಹಳ್ಳಿಗ್ರಾಮದ ಗೊಳಕಟ್ಟಿ ಮೊರವೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 1'

- | | | | | |
|-------------------|--------------------|----------------------|---------------------|-----------------------|
| ¹ ಯಿಗು | ² ಏಯಪ್ಪ | ³ ನ ಕೆರೆಯ | ⁴ ನು ಅಕು | ⁵ ವಡದು |
| ⁶ ಗಡೆಯ | ⁷ ಗೆಯಿದ | ⁸ ತನಬಾ | ⁹ ಯವಳ | ¹⁰ ಗೆಕತ್ತಿ |

106

ಅದೇ ಗ್ರಾಮದ ದಕ್ಷಿಣದ ಹುಲ್ಲುಗಾವಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1' - 6"

¹ ಹುಲಿಕೆರೆಯ ಗುಡ

² ನಿಂಗಪಗೆ ಕೊಟ್ಟ ಕೆಳ

³ ಗೊಡಿಗೆ ಮಾಂಸ್ಯ ಧರ್ಮ

107

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಚಂದ್ರಗಿರಿ ಹಂಪೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

¹ ಬಿರೆಯ ನಾಯ

² ಕನ ಹೆಂಡತಿ ನಾ

³ ಕಿನಾಯ್ತಿ ಹಂಪೆ ವಿರೂ

⁴ ಪಾಕ್ಷನಾಲಯವ ಮಾಡಿಸಿದ

108

ಅದೇ ಗ್ರಾಮದ ರಾಮಲಿಂಗಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 1' × 1'

¹ ಯದಕಟಿ

² ಸಿ ದವರು

³ ಆರುರಗೆ

⁴ ಯ ನಗರು

109

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಮಜರಾ ಬಿಸ್ತನಪಾಳ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' - 6" × 2' - 0"

¹ ಶುಭಮಸ್ತು

² ಮನ್ಮಥ ಸಂವತ್ಸರ

³ ದ ಕಾರ್ತಿಕ ಬ ೯೮೦

⁴ ಶ್ರೀಮಂಮಹಾನಾ

⁵ ಯಕ ರಂಗಪಯ್ಯನವರ ಕಾ

⁶ ಯ ಕರ್ತರಾದ ಭಿಮ

⁷ ಪಯನವರು ದೊಡ್ಡೇರಿಯ

⁸ ಅವಧಳಗಾಡರಿಗೆ ಲಕ್ಷ

⁹ ಮಿಯಪುರದ ಕೆಳೆಯ ಕೆಳಗೆ

¹⁰ ಕೊಟಮಾಂಸ್ಯದ ಧರ್ಮ

110

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಬೇಚರಾಕ್ ವೆಂಕಟೇಶಪುರಕ್ಕೆ ಉತ್ತರ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

¹ ಭಾವಾ (ಣ) ದ ಬರವಿನಲು

² ಯೇ ಮಾನ್ಯದ ಹೊಲವನು

³ ಅನಂದಾನ

⁴ ದೇವರು ಕೊ

⁵ ಟದು

111

ಅದೇ ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಪುರವರದ ಹೋಬಳಿ ಕೊಡಗುದಾಲ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

¹ ವಿಜಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೧೦

² ಮುಂಮಡಿ ಚಿಕಪಗಾಡರಯನವರು ಈ ಕೋಟೆಯ ಕಟ್ಟಿದರು

ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

112

ಮದುಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವನಪಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸಮೀಪವಲ್ಲಿರುವ ಅನಂತಪುರದ ಡಿಪ್ತಿಕ್ಕ್ ಮಡಕಶಿರ ತಾಲ್ಲೂಕು ಆಗಲೆಯ ಮಜರೆ ಕುಲ್ಲೆಕೆರೆ ದೇವರಪಳ್ಳಿ ಸುಲ್ಲ ಪನುಮಂತದೇವರಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 3'

1 ಶುಭ	10 ಪಾರ್ತಿ ಕೊಡಗೆ ಸರ್ವಮಾನ್ಯ
2 ಮಸ್ತು	(ಪಾರ್ಶ್ವದಲ್ಲಿ)
3 ಆಗಲೆಯ ಗ್ರಾಮಕೆ ಸ	11 ವಾಗಿ ಧಾ
4 ಉಪ ಮಂತ್ರಿಯಾಗ್ರಾಮ	12 ಕೆ ಮಾಡಿ
5 ವನು ಗುಣಕರು ತಿರವಲ	13 ವ ಆಗ್ರ
6 ಕ್ರಿಷ್ಣರಾಮ ಮಹಾರಾಣು	14 ಪಾಠ
7 ರಿಗೆ ವ್ಯಾಪಾರಗದ್ದೆಯೆಂದು ತಿ	15 ಮಂಗಳ
8 ಮಗ್ಗ ನಾಯ್ಕರು ಮಾರ್ಕಂಡೇಶ್ವ	16 ಮಹಾ
9 ರಸನ್ನಿಧಿಯು ದೀಪಾ	17 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

113

ನೂರಬದ ತಾಲ್ಲೂಕು ಜಡಗ್ರಾಮಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಉತ್ತರಕನಡಾ ಡಿಪ್ತಿಕ್ಕ್ ಸಿರ್ ತಾಲ್ಲೂಕಿಗೆ ಸೇರಿದ ಬನವಾಸಿಗ್ರಾಮದ ತಿರುಮಲದೇವಸ್ಥಾನದ ಬಾಗಿಲಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 3'-2" x 1'-3"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಚ್ಚಂಬ ಚಂ
- 2 ದ್ರವಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾ
- 3 ರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಧವೇ ||
- 4 ಸ್ವಸ್ತಿಶ್ರೀಮನಮಹಾಮಂಡಲೇಸ್ವರಂ
- 5 ಅರಿರಾಯವಿಧಾಡ ಭಾನೇಗೆ ತಪ್ಪುವ ರಾ
- 6 ಯರಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪ್ತರಂ ಶ್ರೀ ವೀರಬು
- 7 ಕೃರಾಯನು ಪಸ್ತಿನಾವತೀಪುರದಲ್ಲಿ ಸುಖನಂ
- 8 ಕಥಾವಿಮೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ತತ್ವಾ
- 9 ದ ಪದ್ಮೋಪಚೀವಿ ಮಾಧವಾಂಕನು ಬನವಸೆಯ ಪಂನಿರ್ಭಾರ್
- 10 ಸಿರಮನಾಳುವ ಕಾಲದಲು ಅವರ ಬಂಟ ನಂದಾಸುರದ ಚಲು
- 11 ದರಸನ ಮಗ ಆಲುಭಳನಾಥನು ತಂನ ಒಡೆಯ ಮಾಧವ

- 12 ದಂಡನಾಥಂಗೆ ಮನೋರಥಸಿದ್ಧಿಯಹಂಥಗಿ ಗೋಪೀನಾಥ ದೇ
 13 ವರ ದೇವಾಲಯವನೂ ಚೀಂನ್ನೋದ್ಧಾರವನೂ ಮಾಡಿ
 14 ಆ ದೇವರ ಅಂಗರಂಗ ಭೋಗವಾಚಂದ್ರಸ್ಥಾಪನಾ
 15 ಗಿ ನಡವಂತಾಗಿ ಗುತ್ತಿಯ ಹದಿನೆಂಟು ಕಂಪಣದ ಗ
 16 ಉಡು ಪ್ರಜೆಗಳಿಗೆ ಉಹೇಳಿ ಬನವಸೆಯಲ ಕೂ
 17 ಟವ ಮಾಡಿದಲ್ಲಿ ಯೆಡನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ ಶ್ರೀ
 18 ಮದನಾದಿಯ ಪಟ್ಟದ ಪಿರಿಯಗ್ರಹಾ
 19 ರಂ ಯೆಲಿಸೆ ಕುಪ್ಪಗಡೆಯ ಮಹಾಜನಂಗನು ನೊರಬ
 20 ದ ತಂಮ್ಮಗನುಡ ತವನಿಧಿಯ ಬೊಂಮಗನುಡ ಕೆನ
 21 ಲೂರ ಮೇಚೆಗನುಡ ಕೊಂಡವಟನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ
 22 ಹೆಚ್ಚಿತದ ಬೊಂಮ್ಮಣ ಬಾಳೆಯಹಳ್ಳಿಯ ನರಸಪ್ಪ ನಾಗರಬಂಡೆಯ
 23 ಕೈ ಕುಪ್ಪಟೂರ ಗೋಪಗನುಡ ಹುರುಳಿಯ ಹೊಟ್ಟೆಯ ತಂಮಗನು
 24 ಡ ನೇಣಲಿಗೆಯ ಬಾಳಪ್ಪ ಹಿರಿಯಜಿಡುವಳಿಗೆ ಗೆಳುಡರಯ್ಯ ಹಿ
 25 ಟ್ಲ (?) ಅವ್ವೆಯ ಚಿಕ್ಕಗನುಡ ಬಿಸುಡಗನುಡ ಚಿಕ್ಕಜಿಡುವಳಿಗೆಗೆ ಬೆಟ್ಟಯ
 26 ಮೊತಿಯ ತಂಬಾಡಿಬೋವ ಕೇಸವದೇವ ಹಂಗಿಯ ಹಳಗನವಗನುಂಡ
 27 ಅಚಗನುಡ ಹರಿಯಪ್ಪ ಹಳಗೆಗೆ ಸಿರಿವಂತಿಯ ಚಿಕ್ಕಣ ಕಲು
 28 ರೆಯ ಬೊಂಮ್ಮಣ್ಣ ಸಿರಿವಂತಿ ಮುದ್ದಗನುಡ ಹಸುವಲತಿಯ ತಂಮ್ಮಗನುಡ
 29 ಬಡಗಗೋವೆಯ ಬೊಂಮಗನುಡಅಯ ವರಳಿಗೆಗೆ ಹಿರಿಯರಲಗನುಡ
 30 ಚಿಕ್ಕರಲಗನುಡ ಅಲವಳಿಯ ಸಂಪಗನುಡರ ಬುನಾಳಗ
 31 ಪ್ಪ ಹರುಗೂರ ಹಾಲಪ್ಪ ಹಸಿರಿಹಳ ಕಂಚಳಗನುಡ ಹಿರೂರ
 32 ಪಾರಿಗನುಡ ಚೇಳೂರ ಮರಿಸಿಂಗ್ ಗಂಡಗುಲಹಳಿಗೆ ಮಾರಗನುಡಮಂ
 33 ಗಲೂರ ಬೀರಪ್ಪಹರಿಯನಿಯ ಅದಮ್ಮ
 34 ಬನವನಿಯಲ್ಲಿ ಕೊಟ್ಟ
 35 ವರುಷ ೧೨೯೦ ನೆಯ ಕೀಲಕನಂವತ್ಸರ
 (ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲೆ ನೇರಿದೆ)

114

ಅದೇ ಬನವಾನಿಯ ಮಧುಕೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ 3ನೆಯ ಸಾಲಿನ
8ನೆಯ ಕಂಬದಲ್ಲಿ

- 1 ಭೂಮಂಡಳಾಚಾರ್ಯರುಂ ಶಿವಸಮಯವಾರ್ಧಿ
 2 ವರ್ಧ್ವನಪ್ರಭಾವರುಂ ಮದನ ಮದ ಗವ್ವಾರ್ಪಪರಣ ತ್ರಿಣೀತ್ಯ
 3 ಧರಣರುಂ ಅನದಾನ ಗೋದಾನ ಭೂದಾನ
 4 ವಿನೋದರುಂ ಅಶ್ವತಜನಕಲ್ಪವ್ರಿಕ್ಷರುಂ
 5 ಪವಿತ್ರೀಕೃತಗಾತ್ರರುಂ ಕಾದಂಬರಾಜ್ಯ ಸಮುದ್ಧರಣ
 6 ಚಕ್ರವರ್ತಿಗಳುಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿ
 7 ವೃಶ್ಚೀ ಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ಶ್ರೀ ರಾಕುಳೇಶ್ವರ ದೇವಯ್ಯಗಳ ಕರಕಮ
 8 ಲಜಾತ ಚಿಕ್ಕದೇವಯ್ಯಗಳ ಕಯ್ಯಲು ಶ್ರೀ ಮಧುಕನಾಥದೇವರಿ
 9 ವನೂ ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ನಡನುವಂತಾ
 10 ಗಿ ಕೊಟ್ಟರು ಈ ಧರ್ಮವನೂ ಅವನಾನೊಬ್ಬನು ಪಾಲಿಸಿದಾತನೂ ಗಂಗಾ
 11 ತೀರದಲ್ಲಿ ಸಹಸ್ರಕವಿಲೆಯನೂ ಚತುರ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮರು
 12 ಗಳಿಗೆ ಕೊಟ್ಟಾತನು ಯಾಧರ್ಮವನೂ ಅವನೊಬ್ಬನು ಅಳಿಸಿದಾತನು ಗಂ
 13 ಗಾತೀರದಲ ಚತುರ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮಣನನೂ ಸಹಸ್ರ ಕವಿಲೆಯ
 14 ನೂ ವಧಿಸಿದಾತನೂ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವನುಂ
 15 ಧರಾ | ಪೃಥ್ವಿರ್ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ಷಿಮಿಃ | ದಾನ

- 16 ವಾಲನಯೋರ್ಮಘೈ ದಾನಾಭೈರಯೋನುವಾಲನಂ | ದಾನಾತ್ಸರ್ಗ
17 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
18 ನೇತುರ್ನುಪಾಣಾಂ ಕಾರೇಕಾಲೇವಾಲನೀಯೋ ಭವ್ಯಃ ಸರ್ವಾ ನೇತಾ
19 ನ್ನಾಪಿನಃ ಪಾರ್ತಿವೇನ್ದ್ರಾನ್ದ್ರಯೋ ಭೂಯೋ ಯಾಚಕೇ ರಾಮಚಂ
20 ದ್ರಃ | ಹೋಮುಚ್ಚ ದೇವರಾಜಸ್ಯ ಕುಮಾರೇಣ ಮುರಾರಿಣಾ ಲ
21 ಏತಂ ಶಾಸನಮಿದಂ ಸುದುಕೇಶಸ್ಯ ನಂನಿವಾ ||

115

ಪುರುಷೋತ್ತರ ಲೋಕದ ರಂಗಮಂಟಪದ 2ನೆಯ ಸಾಲಿನಲ್ಲಿ

7 ನೆಯ ಕಂಬದಲ್ಲ

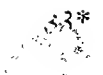
- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಃಚಂದಿ ಚಂದ್ರಚಾಮರೂಪವೇ
 2 ಶ್ರೀಶೈಲೇಕ್ಷ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾದಯ ಶಂಭವೇ
 3 ಸ್ವಸ್ತಿ ನಮಃಪಿಗತವಂಚ ಮಹಾಶಸ್ತ್ರ ರಾಜಾದಿರಾಜ ರಾಜಪ
 4 ರವೇಶ್ವರ ಶುರುಷ್ಕರಾಯ ಶಿರಃಕಂಠಕ ಕ್ಷಿಪ್ರಾಧಿಸೇವಿದ ಮಗಧಂ
 5 ಯಮಾನ ಮರ್ತ್ಯನ ಅಂಧರಾಯ ಗಂಧರ್ವಿಂದುತವಂಚಾನನ ಮೂಳಪ
 6 ರಾಯ ಕಾಶೀಶರಗದಾಧ್ಯಪನೇಯ ಬ್ರಹ್ಮರರಾಯ ಕ್ಷೀಚಕಮುಖ್ಯಗುಲೀಕರ
 7 ಗ ಕಂಠೇಯ ಮೂರ್ತಿರರಾದಿನಂವಕಾರ ನಿರ್ಮೂಲನಮಧ್ಯಗುಲೀಕರ
 8 ಗೂರ್ಜರರಾಯ ಮೂರ್ಜಮಾರ್ಜಪ್ರಸನ್ನಾರ್ಜಕಶೇಖರ 1 ಕುಶಾರ ಚೋಳರಾಯ
 9 ಪೋಷಪಪಗ ಧಾರಶೇಖರ ಚೋಳರಾಯ ವಿರಕುಂಜರ ಚಾರುಕಂಡೀರ
 10 ವ ಬರ್ಹರರಾಯ ಸರ್ಪರಾಜ ವರ್ಣೋಚ್ಚಾಟನ ಶಕುಂತಾಧೀಶ್ವರ ಚೋಳರಾ
 11 ಯ ಕಾಮೇಶೋದಾಗ್ನಿಸೇತ್ರ ಚತುಃಸಮುದ್ರ ಮುಹೂಂಕಿತ ನಿಜರಾನನ ವಾಕರಾನನ
 12 ಪ್ರಮುಖಗ್ರೀವರಾಜಪ್ರಮುಖ ರೋಷವಾಲ ಶ್ರೀಮದ್ಭಕ್ತರಾಜಪರಾಧಿನಾಥ ತ
 13 ನೂಪನ ಸ್ವಕರನಿಷಿತ ರಾರ್ಜೂಲ ಮೃಗಮೃಗದಾನಿಸೇವಿದ ಶ್ರೀ ವಿರರ
 14 ಹಂಪರೇಶ್ವರ ಪನ್ನಿನಾ ಪೂಯುಳ್ಳ ನುಬನಂಕವಾದಿಸೇವಿದಂ ಪೃಥ್ವೀರಾ
 15 ಲ್ಯಂಗಮೃತ್ತಿರಲು 2 ಶಕ್ತಾದ ವದ್ಯೋಪಯಿವಿ ಶ್ರೀಮದ್ಭೂರೀಕುಚ ಕಲಿತ
 16 ಕುಂಕುಮಾಂಕಿತಲಲಿತ ವಕ್ಷಸ್ತಲಿತನ ಸರನೀಲಾಪರೋಲಂಬ ಮಾ
 17 ನ ಮತ್ತ ಮಮಕರ ಶೈವಾಗಮವಾದ್ವಿವರ್ಧಿಷ್ಣು ಸುಧಾಕರನ್ಯಾಮಿಕಾರ್ಯು
 18 ಧರಂದರಾಂಜನೇಯ ದುರವಾಶ್ಯದುರ್ವಯ ದುಃಶ್ಯಾನನ ನಿಶ್ಶೇಷೀಕೃತ
 19 ಭೀಮನೇನ ಅಪ್ರತಿಪತಶಕ್ತಿದರ ಅತರ್ಕ್ಯತಪ್ತತಾಪ ರುಗ್ಮಬುಃನಾಮಾಧರ್ವ್ಯ
 20 ಪೇದಪೇದಾಂಗ ಕೇಶಲ ಪಶ್ಚಮೇವಾರಾಪಾರಕಲಿತ ಗೋವಾನಗರ ವಿರಾಜಮಾ
 21 ನ ಕುಪೋರಸಂಪಾನನ ಕುಂತಲವಿಷಯ ರನ್ಯಮಾನ ಗೋಮಂತಬಿರಿ ನಂನಿ
 22 ಪೇಶ ವನವಾಸಿಪ್ರಮುಖ ಪೋಷಶನಪ್ರಜನಪದೋಪೇತ ರಾಜ್ಯಗಿರಿಬಿರ ಸಿಂ
 23 ಹ ಕೇಶೀರ

116

ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 1'-9"

- 1 ಶ್ರೀ ನಮಸ್ತಂಗೆ ಸಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
2 ರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ
3 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ ಆರಿರಾಯ ವಿಭಾ
4 ಡ ಧಾಸೆಗೆಶ್ವರ ರಾಯರ ಗಂಡ ಪೂರ್ವಪತ್ನಿ
5 ಮ ನಮುದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯನು ಹಸ್ತಿ
6 ನಾವಳಿ ಪುರದಲ್ಲಿ ಸುಬಂಕಥಾ ವಿನೋದವಿಂ ರಾಜ್ಯಂ ಗೆ



- 7 ಉತ್ತಮಿರೆ ತತ್ತಾದಪದ್ವೋದ್ವೇವಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ
 8 ಧಾನಂ ಮಾಧವಾಂಕನು ಬನವನಿಂ ಪಂನಿಧಾಸಿರಮನಾ
 9 ಇವ ಕಾಲದಲ್ಲಿ ಸ್ವಸ್ತಿಶ್ರೀ ಬಸೂಧ್ಯದಯ ಸಕಮರುಷ ೧೨೯೦ ನೆ
 10 ಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಮಯಿಸಾಬಿ ಬ ೩೦ ನೋಮಹಾರ ಸೂರ್ಯ
 11 ಗ್ರಹಣ ಸಂಕ್ರಾಂತಿ ಜ್ಯೇಷ್ಠಿವಾತ ಕೂಡಿದಂತಾ ಪುಂಜ್ಯಕಾಲದಲು ಸ್ವ
 12 ಸ್ತಿ ನಮದಿಗತ ಪಂಚಮಹಾಸಬ್ಧ ಮಹಾವಾಪೇಶ್ವರಂ ಶ್ರೀ ಬಂಕ
 13 ನಾಥದೇವರ ದಿಬ್ಬಶ್ರೀವಾದಪದ್ಮಾ ರಾಧಕರುಮಪ್ಪ ಪಿಟ್ಟು ಕಲ್ಲಪ್ಪದು
 14 ಸಿವದೇವಂಗರ ಮಗ ನಾಗಪ್ಪನು ಬನವನೆಯ ಮಹಾಕನಾವದೇವ
 15 ರ ಸಮೀಪದಲ್ಲಿ ಶ್ರೀ ವೀರೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿ ಸ್ವಸ್ತಿ
 16 ಶ್ರೀ ಬಯಂತೀಪುರವರಾಧೀಶ್ವರಂ ಶ್ರೀ ಮಹಾಕನಾವದೇವರ ದಿವ್ಯ
 17 ಶ್ರೀ ವಾದಪದ್ಮಾ ರಾಧಕರುಮಪ್ಪ ರಾಯರಾಜಗುರು ಧೂಮಂ
 18 ಡಳಾಡಾಯ್ಕ ಸಿವಸಮಯವಾರ್ಧಿವರ್ಧನ ಶರಶ್ಚಂದ್ರ ಚಂದ್ರಿಕಾ ಪ್ರದಾ
 19 ವರುಂ ಮದನಮರ್ಧನವರ್ಧತ ನಿವಾಸಿ ಪ್ರಜೋದರುಂ ಕಾದಂಬರಾಯ ಕುಳ
 20 ಅಟಾಯ್ಕರುಮಪ್ಪ ರಾಕುಳೇಶ್ವರದೇವಪೂಜೆಯರ ಕುಮಾರ ಚಿಕ್ಕದೇವ
 21 [ಪೂ]ಜೆಯರ ಕಯ್ಯಲು ಆ ಬನವನೆಯ ಎಂಟು ಪಿಟ್ಟು ಸಂಚಮತದ ನ
 22 [ಮಕ್ಕ] ದಲು ಆ ವೀರೇಶ್ವರ ದೇವರಿಗೆ ಅಂಗರಂಗ ಭೋಗನನ್ನ ದೀವಿಗೆಗೆ

117

ಕೊರಾಪ್ಪರದ ಪೊಳಸರ ಕುಂದಣಗಾರರು ಕಳುಹಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ.

(ಮೂರು ಪುಟಗಳು (ಉಂಗುರ ಸಹಿತ). ಸಿಂಹಮುದ್ರೆ)

ಪ್ರಮಾಣ 7'-8" × 3'-6"

ಮಾಳವದೇಶದ ಅಕ್ಷರ—ಸಂಸ್ಕೃತದಾಜಿ.

- I. (b) 1 ಸ್ವಸ್ತಿ ವಸುಧಾಧಿಪತಿ(ಪತಿ)ರಲ್ಲಿ ವಿವರ್ಧಾಶ್ವಕ ವಿಜೇತಾಮಾಣಾಬ್ಧಿ ಸ್ವಪತಿ:
 2 ಶ್ರೀ ನಾತ್ಯನೃಪರಾಜಾ(ಯಾಃ)ಪ್ರಕಾಶಿತಾ ಪ್ರಜಾಸು ಶಾನ್ತಾ ವಿವೇಕಿನ ನಾಥ(ದು)ಪು
 3 ದ್ವಿಪತ್ನಿ ಶಾಯ್ಯೋಣ ನಯೇನ ರಾಜಸು ತ್ಯಾಗೇನ ಸರ್ವತ್ರ ಚ ಯಃ ಪ್ರ
 4 ಕಾಶತೇ ಲೋಕಾನ್ತರಸ್ತೋಪಿ ಗುಣೈರಿಪ ಸ್ತಿತ್ಯೇ ದೇವರಾಜಃ ಸುತ
 5 ಸ್ತಸ್ಯ ದೇವರಾಜ ಇಫಾಶ್ರಿತಾತ್ (ತಃ) ಚಕಾರ (ರಾ) ಸಮಸಂಪತ್ತಿಂ ದೀರಕ್ವೀ ಯಸ್ತು
 6 ತೋ ಜಯಾ(ಯ)ನ್ ಧದ್ವ್ಯತೀತಂ ವಿನಯೇನ ಶಾಯ್ಯತ್ಯಾಗಾದಿನಾ ಸೂರಿಭಿ ರಪ್ಪ
 7 ಮೇಯಃ ಸತ್ಯಕ್ರಿಯಾಭಿಶ್ಚಲವಿಪ್ರಯುಕ್ತಂ ಶುದ್ಧಾ ಗುಣಾಸ್ತಸ್ಯ ಬಹುಃ ಪ್ರಕಾರಾಃ
 II. (a) 8 ತಸ್ಯಾಪಿ ಸೂನುರ್ನೃಪತೀನ್ರಿಜೇತಾ ಪ್ರತ್ಯಾನ್ನವೀನೋಪಿ ಗುಣೈರ್ವಿಶುದ್ಧೈಃ
 9 ಪದ್ವರ್ಗ್ಗಶತ್ಕೋರವಿಧೇಯಕಾರೀ ರಾಜಾ ಯತಸ್ತೇನ ಕಿರಾವಿಧೇಯಃ
 10 ಅಧೀತ ಮಾತ್ರದಾತ.....ಕೃತಪ್ರಣಯನ್ವೈರ್ನೃ
 11 ಪೈಃ ಸ್ವಸ್ತಾಧ್ಯಪಿ ಪ್ರಣಾತೀಯಂ ಪ್ರದಾತುಂ ಪ್ರಿಯಮನ್ಯಗೀಃ ಪೂರಿತಾಶೋಪಿ
 12 ಸಚ್ಚಕ್ರಃ ಸದಾ.....ತೇನ ವಿಪ್ರಾ
 13 ಯ.....ತತ್ಪಜ್ಞಾನ ವಿ
 14 ಪಕ್ಷಿತ್ವೇ ಭಾರ್ಗವಸಗೋತ್ರಾಯ ಜಯದ್ವಿಚ್ಛಾಯೋಪವಿಧ್ವರನ್ಮಾನಾಭಿ
 II. (b) 15 ಪಿಕ್ರಾಯ ಧನ್ವೋಗಾಯ ವಿಸದತ್ತಿ ವಿವಾಹಯ ಚತುಃವೇದ ಪಣಿತಾಯಾತಿಥ
 16 ಮೀನೇ(ಣಿ) ಬ್ರಾಹ್ಮಣತಾಮಧ್ಯಶಬ್ದಿಂ ವಿನಯಾದ್ಯಪ್ಪಧರತವಾ
 17 ಕ್ಯಾಪದಮಪ್ಪದ್ವರ್ಗವಾಸ ಪಿಣ್ವಾದ್ವದಾ)ತ್ಯನಃ ಪ್ರಜಾ ಯಶೋಭಿಷ್ಠದ್ವಯೇ ಮಹಾದೇವ
 18 ಗಿರೇಃ ಪೂರ್ವತ ಅನೇವರಿ ಚಾಲ ಕನ್ದಕ ದುದ್ಧಪಲ್ಲ ಸಹಿತಾ
 19 ಪಾಣ್ಣರಥಪಲ್ಲೇ ಪ್ರತಿಪ(ಪಾ)ದಿತೇ ತ್ಯಾತವ್ಯಮಾ(ನ್ಮಾ)ಭಿಜಾತ್ಯಾಂ ಸಧಾತ್ರಾನನ್ಯಾಂ ಶ್ವ
 20 ರಾಜೋ ಭೋಗಿಕಾಂಶ್ಚಾಪ್ಪಾಪಯತೀತಿ ವಿದಿತಮಸ್ತುಪೋ ಯಾಗಿದ್ಯಃ ದಾನಂ ಪರೇ
 21 ಭೋಗೇ ಗರೀಯ ಇತಿ ಮತ್ಯಾ ನಕೇನಚಿದ್ಧಿ ಲೋಪಃ ಕರಣೀಯ ಇತಿ ಉಕ್ತಂಚ

- III (a) ²² ಧಗವತಾ ಮನುನಾ ತ್ರೀಣ್ಯಂ ಪರತಿ ದಾನಾನಿಗಾವ
²³ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ವರ್ಗೇ ಮೋ
²⁴ ದತಿ ಧೂಮಿದಃ ಅಚ್ಚೇತ್ತಾ ಚಾನುಮನ್ನಾಚ ತಾನ್ಯೇವ ನರಬೇ ವನೇತ್ ವೇದವ್ಯಾ
²⁵ ಸೇನ ವ್ಯಾಸೇ ನಾಪ್ಯುಕ್ತಂ ಬಹುಭಿ ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ಯಗರಾದಿಭಿಃ
²⁶ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಮಿತಿ ಪೂರ್ವದತ್ತಾಂ ದ್ವಿಜಾತಿಭ್ಯಃ
²⁷ ಯತ್ನಾ ದ್ರಕ್ಷ ಯುಧಿಷ್ಠಿರ ಮಹೀಂ ಮಹೀಧುಜಾಂ ಶ್ರೇಷ್ಠ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮಿತಿ
²⁸ ಲಬ್ಧಂತಂ ಚೇದಂ ರಾಜ್ಯಕರ ವರಿಸೇ ಮೋದಶೇ ಛಾದ್ಯಪದೇ ಕಾರ್ತಿಕಸ್ಯ ಬ
²⁹ ಹುಲ ಪಶ್ಚಾಮ್ಯಾಂ ರಾಜಾನುಜ್ಞಾತೇನ ದೇವದತ್ತೇನ ಪಣ್ಯರಾದ್ರೀಶೇನ

(ಮೇಲಿನ ಶಾಸನವನ್ನೇ ಪುನಃ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಈ ಕೆಳಗೆ ಬರೆದಿದೆ.)

- I (b) ¹ स्वस्ति वसुधाधिवाथि (पति) रङ्गविदर्भाश्मकविजेता माणाङ्कनृपतिः
² श्रीसात्कुन्तधरानः (याः) प्रईसिता प्रजासु शान्त्या विनयेन साध (धु) पु
³ द्विपत्सु शौर्य्येण नयेन राजसु त्यागेन सर्वत्र च यः प्र
⁴ काशते लोकान्तरस्थोपि गुणैरिह स्थितैः देवराजः सुत
⁵ स्तस्य देवराज इलाश्रितात् (तः) चकार (रा) समसम्पत्तिं धीरत्वे यस्व
⁶ तोजया (य) न छद्मव्यतीतं विनयेन शौर्य्यत्यागादिना सूरिभिस्प्र
⁷ मेयः सत्यक्रियाभिश्चलविप्रयुक्तं शुद्धागुणास्तस्य वभुः प्रकाशाः
- II (a) ⁸ तस्यापि सूर्नुर्नृपतीन्विजेता प्रत्नान्नवीनोपि गुणैर्विशुद्धैः
⁹ पद्मवर्गशत्रोरविधेयकारी राजा यतस्तेन किलाविधेयः
¹⁰ अधीतमात्रदात कृतप्रणयनैर्नृ
¹¹ पैः । स्वस्त्याद्यपि प्रणौतीयं प्रदातुं प्रियमस्यगीः । पूरिताशोपि
¹² सच्चक्रः सदा तेन विप्रा
¹³ य तत्त्वज्ञानवि
¹⁴ पश्चित्ते भार्गवसगोत्राय जयद्विदृठयोपविद्धरस्थानाभि
- II (b) ¹⁵ पिक्ताय छन्दोगाय विसदत्रिविधाय चतुः वेदपण्डितायातिध
¹⁶ मिने (णे) बाह्यणशतामधैशद्विरिदविनयाद्यप्रभरतवा
¹⁷ क्याण्दमष्टर्द्धमासपिण्डाद् (दा) त्मनः प्रजायशोभिवृद्धये महादेव
¹⁸ गिरेः पूर्वत अनेवरि चाल कन्दक दुहपल्लिसहिता
¹⁹ पाण्डरङ्गपल्ली प्रतिप (पा) दितेत्यातन्वमा (न्ना) भिजात्यां सछान्नानन्यांश्च
²⁰ राज्ञो भोगिकांश्चाज्ञापयतीति विदितमस्तु वो यागिभ्यः दानं परे
²¹ भ्यो गरीय इति मत्वा न केनचिद्विलोपः करणीय इति उक्तञ्च
- III (a) ²² भगवता मनुना त्रीण्यं हरति दानानि गाव
²³ पष्ठिर्वर्षसहस्राणि स्वर्गे मो
²⁴ दति भूमिदः आच्छेत्ताचानुमन्ताच तान्येव नरखे वसेत् वेदव्या
²⁵ सेन व्यासेनाप्युक्तं बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः
²⁶ यस्य यस्य यदा भूमिस्तस्यतस्य तदाफलमिति पूर्वदत्तां द्विजातिभ्यः
²⁷ यत्नाद्रक्ष युधिष्ठिर महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			11. VIJAYANAGAR.— <i>concl'd.</i>
99	32	S' 1460 Virôdhi sam. Bhâdrapada śu 13 (Date irregular ; S' 1460 is Viḷambi : Virôdhi is Ś 1451 and the details of the date would then correspond to August 17, 1529 A.D.)	Achyutarâya
95	24	S' 1459 Viḷambi sam. Kâr. ba. 1 (7th November 1538 taking Viḷambi as S' 1460).	Achyutarâya
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569 A. D.)	Sadâśivarâya
97	28	S' 1573 Khara sam. Chai. śu 1 (12th March, 1651 A. D.)	Venkaṭapatidêva
			12. MADDAGIRI CHIEFS.
188	111	Vijaya sam. Jyêsh. (śu 10 May 29 A. D. 1593 ?)	Mummaḍi Chikapagaṇḍa ..
178	95	S' 1474 Parîdhâvi sam. Kâr. śu 8 (October 25, A. D. 1552).	Mummaḍi Chikapagaṇḍaraya.
182	99	Parîdhâvi sam. Mâgha ba 11 (February 9, A. D. 1553 ?)	Mahânâḍaprabhu Bijjavarada Mummaḍi Chikapagaṇḍaraya
179	96	Pingala sam. Kârtika (November, 1557 A. D.?).	Chikapagaṇḍa.
			13. BELUR CHIEFS.
72	11	Kâlayukta sam. Chai. śu 1 (20th March 1558?).	Venkaṭâdri Nâyaka ..
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569).	Venkaṭâdri Nâyaka, son of Eṭṭa Kṛṣṇapanâyaka.
			14. KELADI NAYKAS.
158	89	S' 1554 Prajôtpatti sam. Âshâ. ba. 3 (6th July, 1631 A. D.)	Vîrabhadranâyaka

arranged according to Dynasties and Dates.

Summary of contents

Registers the gift of the village Sivayanaballi in Kôlâla-sime belonging to Bêlûr-châvaḍi to Timmapagaḍa as *daṇḍige umbali*. The village is said to have been previously conferred on Râmaya Oḍera Ayyanavaru by the king.

Records the construction of a *mantapa* by Sonyappa during the reign.

See under Bêlûr chiefs.

Registers the gift of a village in Vaḍigehalli-sthala to a Vîraśaiva priest by Immaḍi Baichagaḍa, son of Bairegaḍa, chief of Âvati-nâḍ.

Records the construction of the fort at Koḍagaḍâla.

Registers the grant of custom; dues for services in the temple of Ranganâtha made by Kenchayanâyaka of Biḷavara for the merit of the chief Mummaḍi Chikapagaḍaraya. Registers the gift of *nettarukoḍige-mânya* made by the chief to Kogagaḍa.

Records an act of charity (not named) made by Hiriymamma, wife of the chief.

Records some gift of land as *hulkoḍage* by Pâpatimmaya Nâyaka, agent of the king.

Registers the gift of the village Daṇâyakanahalli for services in the Kêśava temple at Bêlûr by Venkaṭamma, son of PâpaTimmanâyaka, a subordinate of the chief. Titles of Bêlûr-chiefs are given here as also some verses in Sanskrit in praise of God Kêśava.

Records a gift of lands made to a Brahman named Tirumala-bhaṭṭa after acquiring the said lands by exchange.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			15. HARATI CHIEFS.
189	112	..	Timmanna Nâyaka ..
187	109	Manmatha sam. Kârtika ba. 9. (15th November, 1595?)	Mahânâyaka Rangapayya of Harati?).
			16. HULLAHALLI CHIEFS.
113	48	S' 1556 Bhâva sam. Mârgasîra sû 10 (20th November, 1634).	Basavarâjodeyar
			17. BILIGI CHIEFS.
173	92	S' 1589 Parâbhava sam. Phâl. sû. 3 (February 15, 1667 A. D.)	Sivappanâyaka
			18. CHITALDRUG CHIEFS.
63	7	S' 1595 Pramâdîcha sam. Śrâv. sû 5 Sô (7th July, 1673 A. D. Monday.)	Kâmagêti Komâra-Medekêrinâyaka.
			19. AVATI NAD PRABHUS.
97	28	S' 1573 Khara sam. Chai sû 1 (12th March, 1651. A. D.)	Immaḍi Baichegaḍa, son of Bairegaḍa.
			20. SUGATUR CHIEFS.
102	35	Plava sam. Bhâdr. sû 7 Gu. (1601 A. D.?).	Sugutûra Mummaḍi Chikarâya Nanjapagaḍaru.
99	31	Plavanga sam. Mâgha sû. 15 Sô. A. D. 1608?.	Sugatur Chikarâya Nanjapagaḍa.

arranged according to Dynasties and Dates.

Summary of contents

See under Vijayanagar kings.

Registers the gift of some land in Lakshmîpura to Doḍêri Aubhaḷagaḍa, by Bhîmapaya, agent of Mahânuâyaka Raṅgapaya.

Registers some gift by the chief to god Allâlanâtha (of Hullahalli).

Registers a grant of land in the village Heggârahalli-sthala to a Vîraśaiva priest Sômappadêvaru, made by the chief. At the end of the record comes the signature Sadâśiva.

Records the appointment of Lôvidâsa of Kunchaṭiga community for the duties of *dâsavâlîga* in Gôpalasvâmi temple of the village Pombolal (Hoḷalkere).

See under Vijayanagar kings.

Records the gift of some land as *nettaru-kodage* to Bâlaya son of Mâdaya. No date given. But an inscription of Mummaḍi Chikarâya Nanjapagaḍa of Sugaṭûr is assigned to 1602 A.D. (E.C. IX Translations, P. 94 Hoskote 59). Hence No. 35 may be assigned to 1608 A.D. and No. 31 to 1601 A.D.

Records the remission of *êru-gânike* made to priests Râya-voḍeya of Beṭṭadahâlû and Ettinavoḍeyadêvaru by the chief.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			21. KALALE CHIEFS.
110	44	S' 1676 Ísvara sam. Mâgha śu 5 Kali 4878. (Date irregular : Ísvara is S' 1679 or Kali 4858 or 1757 A. D. and the date would correspond to February 12, A. D. 1758).	Nanjarâjajaiya son of Vîrarâ- jaiya.
			23. BIJAPUR SULTANS.
86	19	1104 A. H. 15th Râbi. (December 14, 1692 A. D.)	Darga Kuli Khân
88	20	4th Shawwal ; 11th regnal year (May 29, 1693?).	Tahir Mahammad Khân, Officer.
			24. MUGHAL EMPERORS.
89	21	1127 A. H. (A. D. 1714-5) ..	Emperor Farukh Siyâh. Officer : Mutahawwar Khan Qadri.
91	22	11th regnal year : 15th Râbi. (A. D. 1729-30?).	Emperor Mahammad Shah. Officer : Ali Beg Khân.
93	23	1168 A. H. (Date of seal) 26th Sha- ban 1167 A. H. (Date of grant) (June 18, A. D. 1754.)	Emperor ; Alamghir II : Officer : Nûr Khân.
			22. MYSORE KINGS.
176	94	Śrîmukha sam. Vaiś. śu 5. (5th May 1813 A. D.)	Krishnarâja Oḍeyar III ..
145	71	S' 1742 Ísvara sam. Kârtika ba. 30 (Date irregular : S' 1742 is not Ísvara. The nearest Ísvara is A. D. 1817 and the date would then coincide with Dec. 8, 1817).	Krishnaraja Oḍeyâr III ..

arranged according to Dynasties and Dates.

Summary of contents

Records the construction of a tank by Vîraiya belonging to the household (*mane-vârte*) of Nanjarâjaiya.

Records the gift of the village Hunênhalî in the pargana of Kôlar, Karnâṭak Province in the Bijâpur country to Sankri Maṭha at Âvaṇi, Kôlâr District.

Confirms the above grant.

Confirms the grant of Hunênahallî for the maintenance of the above Maṭha.

Do

Do

Do. The name of the donee, the abbot of the maṭha, is here given as Sankar-a Bhârati.

Records the grant of some land in the hill slopes behind Maddagiri as *jôḍi* with an annual payment of 5 varahas to Kuppâchârya for having cleared the land of jungle-growth and brought it under cultivation.

Records the grant of some rent-free land to Lingaya of Udri for service in the army. The order is issued by an officer named Uḷavi Basavaṇṇanâyaka.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			25. INSCRIPTIONS WHICH ARE DATED BUT NOT ASSIGNED TO ANY SPECIFIC DYNASTY.
156	86	S' 825 Rudhirôdgâri Sam. śu 8 Śanivâra. (No month named A. D. 903).	..
71	10	S' 1006 Durmati sam. Chai śu 1 (Date irregular ; March 14, A. D. 1081?)	..
107	40	S' 1113 Vi [rôdhikṛit] sam. Kâr (A. D. 1191).	..
156	87	Śalivâhana era 1348 Vyaya sam. Āśv. śu. Ādivâra. (Date irregular : No tithi given. Date 1406?).	..
180	97	Ś1515 neyisavigesariyâda Vijaya sam. Kâr. Śu 15 (October 29, 1593 A.D.) Târâṇa sam. Āshâḍha śu 5, Saturday. (June 9, 1464 Spurious.)	..
60	2	S' 1599 (A. D. 1677) .. ..	..
131	64	Śalivâhana era 1645..Mâgha śu 10 (24th January, A. D. 1724, A. D.)	..
184	103	S' 1710 Kîlaka sam. Kâ śu 15 Bhâ. (November 13, A. D. 1788, Thursday ?).	..

The rest of the inscriptions Nos. 3-6, 8, 13, 17, 25-27, 29-30, 34, 39, 46, 49-50, 52, 59-61, to any specific dynasty.

arranged according to Dynasties and Dates.

Summary of contents

Gives only the date and no other particulars.

Records the death of Chinṇiga in defending the women of the village Tagare against the attacks by the people of Kauri.

Records the repairs made to and the grant of some land under the tank Aṇṇayasa-mudra by some gaudās, etc.

Vîragal inscription recording the heroic death of Lakkagaṇḍa, etc.

Gives a fanciful account of the building of the village Kuḍati with its temples and a pond on the steps of which is set up a figure of a woman named Jirle Mallamma.

Records the grant of some land in Bemmatṭūr-nāḍ for wrestling. The donor is named Nâgagaṇḍa, a dependant of nâḍa-prabhu-gâvuṇḍa Sâyarâvuta.

Records the planting of a mango grove by Garejada Sântappa.

Records the construction of a dining-hall (*bhōjana-śâlâ-manṭapa*) near the temple of Narasimha by Rangagaṇḍa of Puravara.

63, 66-68, 74-76, 82-5, 88, 91, 93, 98, 100-102, 104-108, 110 are neither dated nor assignable

APPENDIX "A"

Statement showing ancient monuments in the State inspected by the Revenue Sub-Division Officers.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Devanahalli ..	Devanahalli ..	Fort	1928-29	Rev. Sub-Division Officer, Doddaballapur Sub-Dn.	30-10-28	24-11-28	
2	Do ..	Do ..	Birth place of Tippu Sultan ..	Do ..	Do ..	31-10-28	Do	
3	Closepet ..	Closepet Town ..	Close Memorial Pillar ..	Do ..	Rev. Sub-Division Officer, Closepet Sub-Dn.	7-6-29	13-7-29	
4	Channarayana ..	Channarayana ..	Thimmappara Urs' Mansion ..	Do ..	Do ..	28-6-29	Do	
KOLAR DISTRICT.								
5	Chikballapur ..	Nandi Hill ..	Tippu's Lodge	Do ..	Revenue Sub-Dn. Officer.	16-4-29	28-5-29	
6	Do ..	Do ..	Yoganandisvara temple ..	Do ..	Do ..	26-4-29	14-6-29	
7	Do ..	Nandi ..	Bhoga Nandisvara temple ..	Do ..	Do ..	27-4-29	14-6-29	
HASSAN DISTRICT.								
8	Hassan ..	Harnahalli ..	Somesvara temple	Do ..	Revenue Sub-Dn. Officer, Hole-Narsipur Sub-Dn.	26-4-29	4-6-29	
9	Do ..	Do ..	Kesavadevaru temple ..	Do ..	Do ..	Do ..	Do	
10	Arsikere ..	Arsikere ..	Isvara temple	Do ..	Do ..	19-5-29	4-6-29	
11	Hassan ..	Doddagaddavalli ..	Lakshmidēvi temple ..	Do ..	Sub-Dn. Officer, Hassan.	26-6-29	11-7-29	
KADUR DISTRICT.								
12	Tarikere ..	Amritapura ..	Anritesvara temple ..	Do ..	Sub-Dn. Officer, Tarikere.	27-9-28	9-10-28	
13	Sringeri ..	Sringeri ..	Vidyasankara temple ..	Do ..	Do ..	3-10-28	1-11-28	
14	Kadur ..	Devanur ..	Lakshmikanta temple and Lakshmi's monument.	Do ..	Do ..	29-5-29	17-6-29	
15	Tarikere ..	Somapura ..	Somesvara temple	Do ..	Do ..	18-6-29	Do	
CHITALDRUG DISTRICT.								
16	Harihar ..	Harihar ..	Hariharesvara temple ..	Do ..	Revenue Sub-Dn. Officer, Davangere	13-5-29	27-5-29	

N.B.—The foregoing statement is compiled from the reports sent to this department by the Revenue authorities. In March 1929 by virtue of G. O. No. D. 9092-9104—Uni. 349-27-9, dated the 4th March 1929, the Consulting Architect with the Government of Mysore was entrusted with the duties of looking after the ancient monuments in the State, some important powers being reserved to the Archaeological Department.

APPENDIX B.

List of photographs taken during the year 1928-29.

Serial No.	Size	Description	View	Village	District
1	6½" × 4¼"	Kesava temple	Imago of Kesava	Angadi ..	Kadur
2	Do	.. ..	View of three ruined temples	Do ..	Do
3	Do	Vasantika temple	South East view	Do ..	Do
4	Do	Subrahmanya temple,	Figure of Kesava	Gonibid Agrahar ..	Do
5	Do	Markandeya temple	South East view	Khandya ..	Do
6	Do	Narasimha figure in the forest..	.. ..	Do ..	Do
7	Do	Bettesvara temple	South view	Agraharabelguli ..	Hassan
8	Do	Do	South West view	Do ..	Do
9	Do	Do	Figure of Bhairava	Do ..	Do
10	Do	Do	Figure of Durga	Do ..	Do
11	Do	Panchakuta Basti	Manastambha	Humcha ..	Shimoga
12	Do	Do	Front view	Do ..	Do
13	Do	Basti near the Matt	North East view	Do ..	Do
14	Do	Do	North West view	Do ..	Do
15	Do	Basti	Front view	Melige ..	Do
16	Do	Do	Manastambha	Do ..	Do
17	Do	Monuments on the hill	General view	Chitaldrug ..	Chitaldrug
18	Do	Court yard	In front of Ekanathosvari temple ..	Do ..	Do
19	Do	Hidimbavara temple	Front view	Do ..	Do
20	Do	Sampige Siddesvara temple ..	View from the tower	Do ..	Do
21	Do	Do	Basava shrino in the side	Do ..	Do
22	Do	Do	Front Upparige	Do ..	Do
23	Do	Do	Front view of cave shrine	Do ..	Do
24	Do	Do	Figure of Sula Brahma	Do ..	Do
25	Do	Gopalakrishnaswamy temple ..	Figure of Gopalakrishna	Do ..	Do
26	Do	Phalgunesvara temple	South west view	Do ..	Do

Excavation photographs.

Serial No.	Size	Description	View	Village	District
1	12" × 10"	Excavation 37	Old and new, from North East above the hill	Chandravalli	Chitradurga
2	10" × 8"	Do	Do	Do ..	Do
3	6½" × 4¼"	Do	South corner of the stone foundation ..	Do ..	Do
4	Do	Do	From south east above the hill	Do ..	Do
5	Do	Do	Tiger seal	Do ..	Do
6	Do	Do	Hoysala crest	Do ..	Do
7	Do	Do	Three female figures	Do ..	Do
8-14	Do	Do 26	Trench	Do ..	Do
15-17	Do	Do 11	Stone drain	Do ..	Do
18-19	Do	Do 20	From West	Do ..	Do
20-21	Do	Do 15	Pottery appearing and pottery and brick pavement.	Do ..	Do
22	Do	Do 5	Dolmen	Do ..	Do
23	Do	Do 6	Do	Do ..	Do
24	Do	Do 17	Stone foundation on central rocks ..	Do ..	Do

List of drawings prepared during 1928-29.

1. Excavation drawings : 25.
2. Survey Map of Chandravalli Site.
3. Evolution of the Kannada Alphabet-chart.
4. Ground plan of Anantapadmanabha temple at Budur.
5. Ground plan of Bettasvara temple at Belguli.

APPENDIX C.

Statement showing the amount spent for the repairs and maintenance of the Ancient
Monuments in the State during the year 1928-29.

INDEX TO THE ANNUAL REPORT OF THE MYSORE ARCHÆOLOGICAL DEPARTMENT FOR THE YEAR 1929.

A.

	PAGE		PAGE
Abbalagere, <i>village</i> ,	156	Ālahalli, <i>village</i> ,	96
Abhimanyu, <i>purāṇic king</i> , 199, 200, 201,		Ālamgīr II, <i>Moghul emperor</i>	95, 282
202, 207, 208, 269		Ālamgīr Bādshāsh Ghāzi Bahādur =	
Abhinava Narasimha Bhārati, <i>head of the</i>		Ālamgīr II, <i>Moghul emperor</i> ,	94
<i>Sringēri Matt</i> ,	88	Ālamgiri, <i>village</i> ,	2
Abhinava Sachchidānanda Bhārati.		Ālavaḷi, <i>village</i> ,	191
<i>head of the Sringēri Matt</i>	88	Ālavandār, <i>a saint of the Srivaishṇava</i>	
Abhinavōddanda Vidyāraṇyabhārati,		<i>sect</i> ,	21
<i>head of the Sringēri Matt</i>	188	Āli Bēg Khān, <i>Moghul officer</i> .	92, 93, 282
Abhīra, <i>name of a country</i> 50. 54, 55. 56.		Allāḷ. = Aruḷāla or Varada, <i>god</i> ,	118, 273
57, 143, 269		Allāḷadēva or Allāḷadēvan, <i>god</i> ,	112, 273
Abhīra, <i>éra</i> ,	55	Allāḷanātha or Allāḷanāthasvāmi =	
Ābhūrās, <i>people</i> ,	59, 60	Allāḷa, <i>god</i> ,	113, 281
Āchagaṇḍa,	191	Allāḷaperumāl, <i>god</i> ,	112, 113
Achyuta, <i>Vijayanagara king</i> ,	30	Ālvabāḍi, <i>tank</i> ,	108
Achyutarāya, <i>do</i> , 48, 96, 100, 278		Amarāvati, <i>town and district in Central</i>	
Achyutarāyamahārāya, <i>do</i> ,	100	<i>Provinces</i> ,	55, 204
Ādamma, <i>man</i> ,	191	Āmīl = Amildar, <i>an officer</i> ,	178
Agala Kanthirāyi haṇa, <i>coin</i> ,	32	Amōghavarsha, <i>Rāshtrakūṭa king</i> ,	210, 268
Agale-Hulekere = Agali, <i>village</i> ,	277	Ānandare, <i>place of battle</i> ,	78, 273
Agali, <i>village</i> ,	188	Āndhra, <i>kingdom</i> ,	136, 138, 194, 204
Agnishtage, <i>a place where sacrificial fire is</i>		Āndhradēsa, <i>Telugu country</i> ,	167, 171, 277
<i>perpetually preserved</i> ,	122	Āndigi, <i>village</i> .	142
Agrahāra Belagūli, <i>village</i> .	3, 5, 9	Āṇḍikiya Bommagaudentahalli, <i>village</i> ,	142
Āhavamalla, <i>Kalachurya king</i> ,	140	Ānegonḍi = Hastināvati, <i>capital of Vijaya-</i>	
Ahōbala Narasimha, <i>god</i> ,	184	<i>nagar</i> ,	38, 41, 191
Aihole inscription of Pulakēsi II, 200, 203		Ānekoṇḍa, <i>village</i> ,	2
Aimangala, <i>village</i> ,	5, 13	Ānevaḷi, <i>village</i> ,	206
Ajanta inscription of Harishēṇa, 203, 208		Ānevaḷli, <i>village</i> ,	206
Ajmir, <i>town</i> ,	55	Anevāri, <i>village</i> ,	198, 201, 206, 269
Akālavarsha Kannaradēva, <i>Rāshtrakūṭa</i>		Ānevaṭṭi, <i>village</i> ,	2, 155
<i>king</i> ,	268	Anga, <i>kingdom</i> ,	136, 198, 201, 206, 207,
Akālavarsha Prithvivallabha, <i>title of</i>			208, 269
<i>Kannaradēva, Rāshtrakūṭa king</i> .	151	Āṇgaḍi, <i>village</i> ,	2, 5, 8
Akkanabbegōyiti, <i>woman</i> ,	152	Āñjanēya, <i>monkey god</i> ,	14
Akkasāleya Chikka, <i>general of Kampila</i> ,	41	Anka, <i>right to use an official seal</i> ,	167
Akka Taṅgiyara Hoṇḍa, <i>a pond on Chital-</i>		Ankle Mutt, <i>name given to an abbey near</i>	
<i>drug hill</i> ,	17, 22	<i>Chitaldrug</i> ,	15, 16
ākuvade—to divide a field into plots and		Ankaravaḷli or Ankuravaḷli, <i>village in Sorab</i>	
<i>cultivate it</i> ,	185	<i>Taluk</i> ,	170, 172

	PAGE		PAGE
Anna Bhairavadêva, prince,	44, 47	Arurage, village,	186
Annadânidêvaru, <i>Vīraśaiva</i> priest,	188	Arsikere, town,	2
Anṇayâchâri,	182	Asaka = Aśmaka, kingdom,	207
Anṇayasamudra, tank,	108, 285	Āsare, village,	145, 275
Anṇigere, village,	159	Aśmaka, <i>Khandesh</i> kingdom,	198, 201,
Ānūr, village,	108	204, 206, 207, 208, 269	
Appajīya,	124, 271	Aśōkan inscriptions at Siddâpūr,	2
Appanabhaṭṭa,	150	Aṭṭakada Bammōja, engraver,	145
Appāyabhaṭṭa,	168	Ātrēya-gōtra, family,	168
Appāyika Gōvinda, <i>Rāshṭrakūṭa</i> king,		Aubhājanātha, officer under Mād̥havamāntri,	
202, 203, 203		191, 277	
Āraga, village in <i>Tīrthahalli tāluk</i> ,	83	Aurangzeb, <i>Moghul</i> emperor,	33
Aramāladahalli, village,	100	Āvaṇi, village,	86, 87, 283
Arang plates of Jayarāja, copper plates,		Āvaṇi maṭṭ, a monastery in the village	
200, 202, 207, 269		Āvaṇi, <i>Mulbāgal taluk</i> ,	86, 87, 88,
Ārāvāli hills,	55	89, 91, 93	
Āraṇṇidū Dynasty of Vijayanagar, work,	71	Avanti, kingdom,	136, 204
Aremangala, village,	100	Āvatīnād, district	98, 279, 280
Arhaṇandi, <i>Jaina</i> teacher,	76, 77, 273	Avidhēya, king,	197, 198, 201, 202, 203,
Āridara, man,	116	204, 205, 207, 208, 209, 210, 269	
Arjuna, king of <i>Mālava</i> ,	143	Āvikatṭe, village,	182
Arkalgūḍ, town,	35	Avinita, <i>Ganga</i> king,	205
Arulāḷa, <i>Tamil</i> name for god <i>Varada</i> ,	113	Avubhalagaṇḍa,	187
Arungalā-anvaya, or Arungalānvaya, a		Ayanṇa,	185
class or group among <i>Jainas</i> .	106, 107,	Ayapamangala = Ayyapamangala,	
109, 273.		village,	13

B.

Babbūru-Kamme, a class of <i>Brahmans</i> ,	8	Bālaśrī, queen,	53, 55, 60
Bācha,	148	Bālaya,	103, 281
Baḍagagōve (North-Gōva), village,	191	Balegrāma, village,	210
Bādāvi, fortress,	44	Bālehonmūr, village,	148, 172
Bādura or Bādurakhān, governor of <i>Mun-</i>		Bālenād, district,	210
<i>guli-dēsa</i> .	43, 47	Bāleyahalli, village,	191, 192
Bāghelkhand, province,	205	Bāleyamakki, village,	148, 269
Bāgūr, valley,	40	Bāleyapatṭana, village,	210
Bahauddin = Bādurakhān,	43	Bāleyavāḍa, district,	209, 210, 269
Bāhubali, <i>Jaina</i> saint,	6, 7, 75, 76,	Bālikopa, village,	175
273		Bālipura = Belgāmi,	130
Baichadanāyaka, or Baichappa, minister		Ballakhaḍeya, name of a field,	130
of <i>Kampila</i> ,	39, 41, 46, 47	Ballāla, king,	39, 40, 41, 45, 143
Bairāt, a village to the north-east of <i>Ajmer</i> ,	55	Ballāla I, <i>Hoysala</i> king,	27
Bairegaṇḍa, chief of <i>Āvatīnād</i> ,	98, 279, 280	Ballāla II, <i>Hoysala</i> king,	79, 130
Bairejīya,	96	Ballāla III, <i>Hoysala</i> king,	113, 130, 272
Bāleppa,	191	Ballekereyappa,	12
Balapūr, village	25	Balligāme = Belgāmi, division,	151, 269
Balarāma, elder brother of <i>Krishṇa</i> ,	11, 21	Balligāve, do,	125, 135, 140, 152, 275
		Balligāvi, do,	127, 128, 138

	PAGE		PAGE
Balligrâme = Belgâme, <i>division</i> ,	129, 275	Basavâpâṭṇa, <i>head-quarters of a hobli in Channagiri Taluk</i> ,	77
Balugayya Timmaṇṇa, <i>a warrior in Kum-mataṣ</i> ,	44	Basavarâja Oḍeyar, <i>chief of Hullahallî</i> ,	113
Bammanâyaka,	99	Basavarâjodeyar, <i>do</i> ,	280
Bâṇa, <i>dynasty</i> ,	58, 106	Basarâl, <i>village</i> ,	2
Bâṇâvâr, <i>village</i> ,	10	Basti at Mēlige	2
Banavase or Banavâse = Banavasi,		Bauddha, <i>religion</i> ,	167
<i>village and Kingdom</i> ,	115, 137, 140,	Bayirapa,	96
172, 191, 192, 193, 195, 277		Bêdar, <i>tribe</i> ,	22
Banabase 12000 = Banavasi 12000,		Bêgâr, <i>a caste from which Hyder recruited his soliders</i> ,	22
<i>province</i> ,	191, 196	Behar, <i>province</i> ,	56, 57, 59
Banavasi = Banavase, <i>village</i> ,	148,	Belâdya, <i>engraver</i> ,	148
151, 190, 191, 192, 277		Belâgâme = Balligâvi or Belgâmi,	
Banavâsi 12000, <i>province</i> ,	118, 120, 169,	<i>village</i> ,	140
269, 271		Belâgâmi, <i>do</i> ,	125, 131, 152
Banavâsi, <i>Inscription of Vinhukada Chutukulânanda Sâtakarni</i> ,	51, 52	Belâgi, <i>village</i> ,	150, 153, 273
Bandage, <i>village</i> ,	170, 172	Belâguli = Belguli, <i>village</i> ,	3
Bandhubvarman, <i>king</i> ,	203	Belgâme or Belgâmi, <i>village</i> ,	124, 126,
Bangalore, <i>city</i> ,	25	127, 128, 129, 130, 131, 269, 271, 275	
Bangalore Museum,	31, 33	Belgaum, <i>town</i> ,	4
Banikasa, <i>village</i> ,	149	Belgaum, <i>district in Bombay presidency</i> ,	206
Bankanâtha, <i>god</i> ,	196	Belgaum Tarhala, <i>village</i> ,	210
Bannivûr = Bannûr, <i>village</i> ,	120, 271	Belgola, <i>village</i> ,	35
Bannivura <i>do</i> , <i>village</i> ,	271	Belguli = Belâguli, <i>village</i> ,	9
Banniyûr = Bannûr, <i>village</i> ,	118, 122,	Bellary, <i>district in Madras Presidency</i> ,	
	271		56, 58
Bannûr, <i>village</i> ,	117, 118, 120, 122, 271	Bêlûr, <i>town and Kingdom</i> ,	2, 3, 24, 65,
Bannur = Beṇṇeyûr, <i>village</i> ,	66	66, 69, 70, 71, 72, 278, 279	
Banteśvara, <i>god</i> ,	74	Bêlûr-châvaḍi, <i>division</i> ,	100, 279
Bappadêva, <i>Pallava king</i> ,	51, 57	Bemmattanakallu, <i>ancient name for Chitaldrug</i> ,	15
Bappavva, <i>governor of Banavasi</i> ,	151	Bemmatûr-nâḍ, <i>ancient name of Chitaldrug District</i> ,	61, 285
Baragereyamma, <i>goddess</i> ,	61	Benares, <i>sacred place</i> ,	129
Bârakanûru, <i>village</i> ,	29	Beṇṇeyûr, <i>village</i> ,	65
Baramaṇṇa,	149	Bennûr, <i>do</i> ,	66
Baramanôja,	117	Berar or Berars, <i>province</i> ,	204
Barbara, <i>kingdom</i> ,	42, 194	Beṭṭadahâl, or Beṭṭadahâlû, <i>village</i> ,	99, 281
Bârhaspatya year,	205	Beṭṭadapura, <i>village</i> ,	35
Barida, <i>name indicating the Baridshâhi Kings of Bidar</i> ,	68, 70	Beṭṭaya,	191
Barida-saptâṅga-harṇa, <i>title of Bêlûr Chiefs</i> ,	70	Bezencgar = Vijayanagar, <i>city</i> ,	29
Barid Shâhi, <i>a family of kings in Bidar</i> ,	70	Bhadra, <i>river</i> ,	7
Basavadilingamma, <i>woman</i> ,	176	Bhadrâbhaṭṭa,	168
Basavanahallî, <i>village</i> ,	185, 186	Bhadranakere, <i>tank</i> ,	102
Basavaṇṇa temple at Kabbûr,	154	Bhâgavata Vasishṭha-gôtra, <i>family</i> ,	168
Basavaṇṇadêva temple at Eḍekoppa,	144	Bhagavati, <i>goddess</i> ,	105, 106, 271
Basavaṇṇa temple at Abbâlagere,	156	Bhairava, <i>son of King Kampila</i> ,	39

	PAGE		PAGE
Bhairava, <i>god</i> ,	10	Bikkôḍ, or Bikkôḍu, <i>village, head quarters of a hobali</i> ,	71, 72
Bhaṇḍârada Bukkaṇṇa, <i>treasury officer under Kampila and probably the same as Bukka, brother of Harihara I</i> ,	44	Bilgi, <i>village and head quarters of a chief</i> ,	173
Bhaṇḍârada Harihara, <i>treasury officer under Kampila and probably the founder of Vijayanagar Kingdom</i> ,	44	Bilichâ, <i>village</i> ,	76, 77, 273
Bhaṇḍâri Nâraṇadêva, <i>a treasury officer</i> ,	74	Bilichi seventy, <i>a division forming part of Nolambavâdi</i> ,	77
Bhaṇḍâri Somaṇṇa, <i>general of Kampila</i> ,	41	Biligi=Bilgi, <i>village</i> ,	280
Bhâradvâja-gôtra, <i>family</i> ,	168	Billêśvara, <i>god</i> ,	147
Bhârgava, <i>family</i> ,	198, 201	Binnur=Beṇṇeyûr, <i>village</i> ,	66
Bhâshyakâra=Râmânujâchârya, <i>ex-pounder of the Viśishtâ-dvâita doctrine</i> ,	21	Bîradêvarasa, <i>Sântara king</i> ,	147, 148, 274, 275
Bhâttagautama-gotra, <i>family</i> ,	168	Bîrappa,	191
Bhaṭṭimayya,	124, 271	Bîrenâyaka,	186
Bhâva Sangama, <i>prince</i> ,	44	Bisilahalli, <i>valley</i> ,	41
Bhaviṣya, <i>king</i> ,	201, 202, 204, 208	Bissanapâlya, <i>village</i> ,	187
Bheruṇḍaśyâmi, <i>god</i> ,	125, 275	Bisudagaṇḍa,	191
Bhêrya, <i>village</i> ,	108	Biṭṭayya,	122
Bhilsâ, <i>village</i> ,	205	Biṭṭeya-hebbârva,	148
Bhîma, <i>one of the famous sons of Pându</i> ,	15, 19, 194	Biṭṭiga,	151, 269
Bhîmâ, <i>river</i> ,	203, 204, 206, 207, 208	Biṭṭôja, <i>engraver</i> ,	151
Bhîmapaya, <i>an officer under the Harati Chief Rangapaya</i> ,	187, 281	Bituvatta, <i>a tax collected on the produce of the irrigated lands</i> ,	73, 74, 273
Bhôja, <i>king</i> ,	143	Biyala,	118, 271
hôpâl, <i>state</i> ,	55	Biyaṇabhaṭṭa,	122
Bhumara pillar inscription of Hastin and Sarvanâtha,	205	Bollarasa, <i>a dependant of Mâdhava-mantri</i> ,	171
Bhuvanaikamalla, <i>Châlukya king</i> ,	124, 270	Bollu or Bollurâja, <i>do.</i> ,	169, 277
Bhuvanaikamalla Somêśvara, <i>Châlukya king</i> ,	135	Boltarasa <i>do.</i> ,	172
Biḍar, <i>kingdom</i> ,	70	Bombay, <i>city</i> ,	55, 59
Bidirêśvarada-sîme, <i>division</i> ,	135	Bombay, <i>Presidency</i> ,	190
Bidirur=Bednore, <i>village</i> ,	147, 148, 275	Bomma, <i>warrior</i> ,	155
Bidnur, <i>do.</i> ,	148	Bommagaṇḍa,	149, 191, 192
Bidure, <i>fortress</i> ,	43	Bommagaṇḍa, <i>warrior</i> ,	154
Bijâpur, <i>kingdom</i> ,	87, 89, 90, 91, 92, 94, 210, 282, 283	Bommagaṇḍaya,	191
Bijavara, <i>village near Madhugiri</i> ,	49, 179, 181, 183, 188, 278, 279	Bommagaṇḍa,	169
Bijavara mahâdêvi, <i>goddess</i> ,	49	Bommaṇa,	155, 191
Bijayita, <i>Ganga prince</i> ,	105, 106, 270, 271	Bcmmannahalli, <i>village</i> ,	155
Bijayita Bânarasa, <i>Bâna king</i> ,	106	Bommaṇṇa,	191
Bijjala, <i>Kalachurya king</i> ,	24	Bommaṇṇasetṭi, or Bommaṇṇa śrêshṭhi,	5
		Bommarasa,	169
		Bommaya, <i>warrior</i> ,	157
		Bommayanâyaka,	147
		Bommeya, <i>general</i> ,	148, 269
		Boppayyana-Châvaḍi, <i>a pavilion on Chitaldrug hill</i> ,	21
		Bôra,	48
		Brahma, <i>god</i> ,	21

	PAGE		PAGE
Brahmanâthadêvar, <i>name of a spirit worshipped in Sringeri Matt.</i>	83	Bukka I = <i>younger brother of Harihara I,</i>	110, 172, 194, 196, 277
Brâhmi, <i>characters,</i>	51, 52	Bukkanna, <i>a warrior in Kummata,</i>	44
Brihad Bânas, <i>a dynasty of kings,</i>	59	Bukkannodeyar = Bukka I, <i>king of Vijayanagar,</i>	110, 150, 276-7
Buchanan traveller,	25	Bukkarâja = Bukka I, <i>king of Vijayanagar,</i>	194
Bûdanûr, <i>village,</i>	2	Bukkarâya, <i>do.,</i>	191, 196
Buddha, <i>god,</i>	11, 21	Bunâliga,	191
Buddhavarman, <i>Pallava king,</i>	58	Bûta: <i>temple, temple enshrining spirits</i>	181
Buhler, <i>author of Indian Paleography,</i>	200	Bûvarigâvunḍa,	78
Bukka = Bukkannodeyar, <i>younger brother of Harihara I,</i>	38, 166, 171, 275		

C.

Caddapah. <i>district in Madras Presidency,</i>	25	Chandraprabha-basti, <i>Jaina-temple at Humcha,</i>	7
Caesar Frederick, <i>traveller,</i>	29	Chandrâvali = Chandravalli, <i>village,</i>	50
Cave characters, <i>alphabet,</i>	52	Chandravalli, <i>village,</i>	3, 4, 22, 27, 50, 52, 60, 61
Châkâchâri,	116	Chandravalli inscription of Mayûrâsarma	54, 56-60
Chakravarti-dannâyaka, <i>son of Perumâladêva-dannâyaka,</i>	113	Changanâd, <i>district,</i>	37
Châla, <i>village,</i>	198, 201, 206, 209	Channagiri, <i>Taluk in Shimoga District,</i>	77
Châlukya, <i>dynasty of kings,</i>	5, 15, 23-4, 56, 109, 118-120, 122, 124, 135-140, 205, 207-8, 270	Channakêśava, <i>god,</i>	8
Châlukya-Râma, <i>title of Vikramâditya VI,</i>	137	Châttaladêvi, <i>queen,</i>	7
Châlukya Vikrama Era,	120, 139, 140, 144, 145	Channâdarasa,	191, 277
Châmarâjanagar, <i>head-quarters of taluk,</i>	109	Châvabôva,	116
Châmarâjapaṭṭana, <i>town,</i>	35	Châvâdi Âytagaṇḍa,	116
Châmunḍâ, <i>goddess,</i>	24, 25, 105	Châvunḍarâya,	129
Chânâyapeddi,	168	Châyayanâyaka, <i>chief</i>	273
Chandkavâdi, <i>village,</i>	109	Chêluguru Mâregauḍa.	48
Chandave,	145	Chêlûr, <i>village,</i>	191
Chandôja,	117	Chelnvara-gaṇḍa, <i>title,</i>	41
Chandragiri, <i>village,</i>	186	Chennigarâya = Kêśava, <i>god,</i>	68, 69, 70
Chandragupta I, <i>Gupta king,</i>	57	Chennigarâya temple at Marase,	107
Chandragupta II Vikramâditya, <i>Gupta king,</i>	55, 58	Chikapagaṇḍa, <i>chief of Bijavara,</i>	179, 278
Chandragupti or Chandraguptipura = Chandragutti, <i>village,</i>	166, 168-9, 171-2, 275	Chikarâya Nanjapagaṇḍa, <i>chief of Sugatâr,</i>	99, 280
Chandragutti, <i>village,</i>	159, 166, 171-2, 192, 210, 275, 277	Chik Bedagere or Chikka Bêdagere, <i>village,</i>	69, 70
Chandranâtha, <i>Jaina saint,</i>	7	Chikidêvayya = Chikkidêva Voḍeyar, <i>Saiva priest</i>	193, 277
		Chikka,	46
		Chikk Arâjagaṇḍa,	91
		Chikka Dêvarâja, <i>Mysore king,</i>	32-4
		Chikkagaṇḍa,	191
		Chikka Jiduvâlige, <i>village,</i>	191
		Chikkanna,	191

	PAGE		PAGE
Chikkannagaḍa,	3, 25	Chitaldrug, <i>do</i> , town and fort,	5, 13-15,
Chikka Ranga,	48		18, 20, 22
Chikkarasaiya,	72	Chitradurga or Chitrakaldruga, town and	
Chikka Sakuna, <i>village</i> ,	141, 142	fort,	15
Chikkegaḍa,	48	Chittur, <i>village</i> ,	153
Chikkidēva Voḍeyar=Chikkidēvayya,		Chokkabattayya,	96
<i>Saiva priest</i> ,	196, 277	Chokkanḍahalli, <i>village</i> ,	102
Chikkidēvavoḍeyarayya, <i>do</i> ,	192	Chôla, <i>kingdom and royal family</i> ,	23-4,
Chikmagalur, <i>taluk in Kadur District</i> ,			136-7, 194
	66, 70, 80-1	Chôla coins,	27
Chingleput, <i>district in Madras Presidency</i> ,		Chôlanâyaka, <i>warrior</i> ,	157
	25	Chôlarâjapura=Belgola, <i>village</i> ,	35
Chinmûlâdri=Chitaldrug,	15	Chûtapura=Mâgaḍi, <i>village</i> ,	35
Chinṇa,	64	Cochin, <i>state</i> ,	25
Chinṇiga, <i>warrior</i> ,	71, 285	Coimbatore, <i>town and district in Madras</i>	
Chitaldroog, <i>town and district</i> ,	61, 62, 63	<i>Presidency</i> ,	25
Chitaldrug, <i>do</i> ,	1-2, 4-5, 25, 50, 54,	Cocrg, <i>province</i> ,	25
	58, 60, 62, 64		

D.

Dadhichi, <i>sage</i> ,	136	Dēvagiri, <i>kingdom</i> ,	42, 47
Dahale=Chêdi, <i>kingdom</i> ,	137	Dēvaligenâd=Jevanigenâd, <i>district</i> ,	70
Dâkarasi, <i>woman</i> ,	117	Dēvanûr, <i>village</i> ,	2, 5, 10
Dâkayya,	122	Dēvarâja, <i>king</i> ,	198, 201-5, 207, 269
Dakhan=Deccan country, 54-55, 59-60,	207	Dēvarâja, <i>engraver</i> ,	193, 277
Daksha-Brahma, <i>son of god Brahma</i> ,	20	Dēvara-makkalu, <i>a community who live</i>	
Dalavâyî Dodḍayya, <i>chief of Kalale and</i>		<i>mostly by fishing</i> ,	83-84
<i>general of Mysore</i> ,	111	Dēvarasa,	125
Danâyakanhalli, <i>village</i> ,	68, 70, 279	Dēvarâya I, <i>king of Vijayanagar</i> ,	19
dandige-umbali, <i>rent-free land given for the</i>		Dēvarubhaṭṭa,	168
<i>maintenance of a palanquin ?</i>	100,	Dēva-sangha, <i>a division or sect among the</i>	
	101, 279	<i>Jainas</i> ,	107
Dargâh Kulikhân, <i>Moghul governor</i> ,		Dēvayya,	102, 122, 277
	87, 282	Dēvi Setṭiya Linga, <i>officer under king</i>	
dâsavâlîga, <i>the office of a temple-servant</i>		<i>Kampîla</i> ,	46
<i>who blows the conch at the time of</i>		Dhanavâstu, <i>name of a work</i> ,	3, 35
<i>daily worship, guards the temple and</i>		Dhavalânka-Bhîma, <i>title of the Bêlûr chiefs</i> ,	
<i>attends to other customary duties</i> ,			69
	64, 281	Dhavalappana-guḍḍa, <i>a hill near Chital-</i>	
Dâsegaḍa,	181	<i>drug town</i> ,	15, 17, 62
Dâseya,	117	Diṇḍigarar, <i>ruler of Kalbappunâd</i> ,	106
Dâvângere, <i>town and taluk in Chitaldrug</i>		Dodḍa Dēva Râja, <i>Mysore king</i> ,	31
<i>District</i> ,	62	Dodḍa kaulande, <i>village</i> ,	111
Delhi, <i>city</i>	3, 36, 39, 42-4, 46	Dodḍa Krishnarâja, <i>Mysore king</i> ,	33
Dêsiya-gaṇa, <i>a sect or division among the</i>		Dodḍannabhaṭṭa,	84
<i>Jainas</i>	75-6, 273	Dodḍann's tank near Chitaldrug hill,	17
Dēvadannâyaka, <i>warrior</i> ,	153	Dodḍannagaḍa,	183
Dēvadatta,	199, 201, 269	Dodḍa Rangappa,	49

	PAGE		PAGE
Doddayya, <i>chief of Kalale and general of Mysore,</i>	111	Dubreuil, <i>French scholar,</i>	54n, 57n, 59n
Dodde Gauḍa, <i>chief of Maddagiri,</i>	48, 49	Duddapalli, <i>village,</i>	198, 201, 206, 269
Dodḍēri, <i>village,</i>	183, 184, 187	Duggamāra, <i>Ganga prince,</i>	103-4, 270-1,
Dodḍēri Aubhaḷagaḍa,	281	Duggamāra Eṇṇayappa, <i>do.,</i>	104
Dōrasamudra = Halebīd, <i>village,</i>	73-4,	Duggaṇa Nayaka, <i>chief,</i>	150, 277
	76, 77, 116, 273	Durgā, <i>goddess,</i>	10, 24, 28
Draviḍas, or Dravidians, <i>a people</i>	106	Durvinīta, <i>Ganga king,</i>	205
Draviḷa, <i>do., kingdom,</i>	138	Duśśāsana, <i>a brother of Duryōdhana,</i>	194
Drāviḷa-sangha, <i>a sect or division among the Jainas,</i>	106, 109, 273	Dvārakā, <i>a sacred place in Gujarat,</i>	206
Dravya a term used in logic and Jaina theology to denote a substance or entity,	76	Dvārāvati, <i>do.,</i>	143

E.

Echakka, <i>woman,</i>	155	Elaṣe, <i>village,</i>	151, 169-170, 277
Echigaḍi, <i>woman,</i>	154	Elliott, <i>numismatist,</i>	23, 25, 26, 27, 29, 33
Echirāja, <i>a subordinate of king Bhuvanaiḱamalla,</i>	124, 271	Elumale = Tirupati, <i>sacred place,</i>	137
Eḍekoppa, <i>village,</i>	144-5	Era Kṛṣṇapanāyaka = Yeṛa Kṛṣṇapanāyaka, <i>Bēḷūr chief,</i>	278
Eḍenāḍ, <i>district,</i>	169-70, 270-1	ēru-gāṇṇike = plough-tax,	99, 281
Eḍenāḍ seventy, <i>do.,</i>	138, 140	Ettinavoḍeya-dēva, <i>Vīraśaiva priest,</i>	99, 281
Ekavve, <i>woman,</i>	79		
Ekḱalarasa, <i>governor of Jiduvāḷi,</i>	144, 274-5		

F.

Farrukh-yab Hissar = Chitaldrug, <i>town,</i>	15	Ferishta, <i>Muhammādan historian,</i>	37
Farukh Siyar, <i>Moghul emperor,</i>	91, 282	Fleet, <i>scholar,</i>	56n, 59, 203, 204n, 206, 210

G.

Gajalakshmi, <i>figure of the goddess Lakshmi with an elephant on each side,</i>	17, 152	Gangarāja, <i>chief of Gaṇḍikōṭe,</i>	44
Gajapati-gaja-simha, <i>title,</i>	39	Gangavāḍa, <i>province,</i>	209-210
Gajapatirāya, <i>king of Orissa,</i>	39	Gangavāḍi, <i>province,</i>	73, 273
Gambhīra, <i>king of Abhira,</i>	140	garaḍi-umbāḷi, <i>grant of rent free land for maintaining a gymnasium,</i>	61
Gaṇanātha = Gaṇēśa, <i>god,</i>	182	Garejada Sāntappa,	131, 285
Gaṇḍabhērūṇḍa, <i>a fabulous bird with two heads,</i>	17, 30	Gārgya-gōtra, <i>family,</i>	168
Gaṇḍaguli, <i>village,</i>	191	Garuḍa, <i>god,</i>	10, 68
Gaṇḍikōṭa, <i>fort and kingdom,</i>	44	Gaudarayya,	191
Gaṇēśa, <i>god,</i>	7, 62, 165, 275	Gaudayya, <i>minister of Ballāḷa II,</i>	116, 273
Ganga, <i>author,</i>	36	Gauṇḍayan,	112, 273
Ganga, <i>royal family and kingdom,</i>	28, 57, 103, 104, 106, 111, 115, 145, 205, 210, 270, 271, 274	Gautamēśvara, <i>village,</i>	84
		Gautamī = Gōḍāvarī, <i>river,</i>	189
		Gayā, <i>sacred place in South Behar,</i>	56

	PAGE		PAGE
Gâyatrî, goddess,	35	Gôpinâtha, god.,	191, 277
Gâyatrî-manṭapa, a pavilion erected for the offering of prayers during twilights and midday,	84	Gôśahasra, village,	151, 269
Ghaṭamâranahalli, village,	103	Gôśasi-Gôśahasra, village	152
Giḍḍa Kaṇṭhîrâyi haṇa, a coin,	32	Gôtami Bâlaśrî, Sâtavâhana queen,	54
Gingitîyûr, village,	151, 152	Gôtamîputra, Sâtavâhana king,	54
Giribhaṭṭa,	84	Gôvâ=Goa, city,	172, 192
Giridurgamalla, title,	116	Gôvânagara, do.,	195
Girigaunḍa,	184	Gôvinda, Râshtrakûṭa king,	202, 203, 204, 208
Goa, city on the west coast of India,	29, 59	Gubbi Hosahalli, village,	48
Goa copper plate grant,	192	Guddada Basti, Jaina temple at Humcha,	7
Gôḍakatṭe, tank,	108	Gudḍe, a heap of stones to mark a boundary or burial-place,	170
Gôḍâvari, district in Madras Presidency,	25	Guḍusugal, name of boulder,	170
Gôḍâvarî, river,	38, 189	Gujrat, kingdom,	55, 56
Gôkarna, sacred place on the west coast of India,	171, 275	Gûlikatṭe, tank,	185
Gôkarnanâtha, the sacred linga at Gôkarna,	167	Gûliyappa,	185
Gômanta, hill,	169, 194	Gulugôja,	117
Gômantadurga, do.,	167	Gûlûr, village,	108
Gômantaśaila, do.,	166, 171, 275	Guṇḍlahalli, village,	179-181
Goṇḍavana, forest,	55	Guṇiga's mattar, a standard of measurement for lands,	120
Gonds, a tribe of aborigines in India,	18	Gunjanûr, village,	170, 172
Gôṇibîḍu, village,	5	Guṇṭûr Plates of Chârudêvi,	51, 52, 57
Gôṇibîḍu Agrahâra, village,	8	Gupta, king,	60
Gôpagandâ,	191	Gupta, dynasty,	55, 57-60, 201, 203-205
Gôpâlakrîṣṇa, god,	16, 20, 181	Gûrjara, kingdom,	194
Gôpâlasvâmi, god.,	64, 281	Gûrjara-râya, king of a Gujarât,	143
Gôpâlasvâmi Hoṇḍa, a pond near Chital-drug,	17. 22	Gûrûr, village,	108
		Guṭṭi=Chandragutti, village,	44, 191-2, 277

H.

Haḍapada Balluga, Officer under king Kampila,	41, 46	Haliya,	116
Haḍapada Channabasappa,	124	Halli Timmapa,	64
Haidar Ali=Hyder, Ruler of Mysore,	17	Halliyânma,	118
Hajje=Hejji, village,	155	Halsi plates of Kâkusthavarman,	58
Hâlappa,	191	Hâlugaḷale, village,	173
Halebaḷgola, village in Channarâyapaṭṇa Taluk.	73	Hammîra, kingdom,	194
Hale Bannûr, village,	118, 121	Hampasandra, village,	186
Halebîḍ, village,	2, 3, 25, 26, 27, 73, 74	Hampe=Vijayanagar, village	172
Halehalli, village,	64	Hampêśvara, temple at Hampasandra,	186
Haliga,	191	Hampe Virûpâksha, god,	186
Haligiga,	191	Hange, village,	191
		Hanuma, god,	138, 151
		Hanumân, god,	22, 120
		Hanumantadêvaru, god,	175, 189

	PAGE		PAGE
Hanumantappa,	49	Hêmâchâri,	116
Hânungal, village,	115	Hemaḍi Āchâri,	116
Harati, village and headquarters of a line of chiefs,	187, 189, 277, 280	Hêmâdri, author of a treatise on Hindu customs and law,	169
Harihar, town,	2	Hêmakûṭa, mountain,	166
Harihara, Vijayanagar king,	29, 38, 166	Hêmâvati, river,	8
Harihara I, Vijayanagar king,	159, 171, 274, 275	Hengûsinûr, village,	78, 273
Harihara II. Vijayanagar king,	83, 84, 194, 276	Heras, author,	71, 199
Hariharadêvi, queen of Kampila,	39, 45, 46	Hiḍimba, name of a demon,	15, 19
Hariharamahârâyaru = Harihara II,	277	Hiḍimbapaṭṭana, ancient name for Chitaldrug,	15
Hariharêśvara = Harihara II,	194, 276	Hiḍimbâsura = Hiḍimba,	18
Harishêṇa, Vâkâtaka king,	203, 204, 208	Hiḍimbêśvarâ temple, a temple on the Chitaldrug hill,	62
Harita-gôtra, family,	168	Hiraṇṇyappa,	178
Harivatsakoṭṭa, place,	208	Hirohaḍagalli plates of Sivaskandavar- man Pallava,	51, 52
Hariyapa,	191	Hire Magalur, village near Chikmagalur town,	66
Hariyasi, village,	191	Hirê Medakere Nâyaka, chief of Chitaldrug,	13
Harshavardhana, king,	203	Hirevannegauḍa,	181
Harubihalli, village,	69, 70	Hiri-sandhivigrahi-daṇḍanâyaka, an office,	138
Haruvûr, village,	191	Hiriya Basadi, Jaina temple at Belgâmi, 129, 275	
Hasirihalli, village,	191	Hiriya Harahapagaḍa,	108
Hassan, town,	35	Hiriya Jiḍuvalige, village,	191
Hasti Kâlêśvara temple near Belgâmi,	131	Hiriyakere, village,	108
Hastin, mahârâja of Parivrâjaka line,	205	Hiriyamma, wife of the chief Chikapa- gaḍa (of Bijavara)	179, 279
Hastinâ = Ānegondi, village,	166	Hiriya Muguli = Hire Magalur, village,	65
Hastinaganagari, do	275	Hiriy Aralegaḍa,	191
Hastinâpuri, do	194, 195	Hirûr, village,	191
Hastinâvatipura, do capital of Vijayanagar empire,	191, 196	Hittaravalli, village,	191
Hasuvalati, village,	191	Hittu, "merchant-guild,"	196, 277
Hebbâr, a sect of Śrivaishṇava Brah- mans,	12	Holalkere, town,	64, 281
Hechchita, village,	191, 192	Holenarsipur, town,	2
Hechi = Hejje, village,	172	Hombucha = Humcha, village,	210
Hedatâle, village,	111, 112, 113	Hombuchcha, do,	6
Heddase, = Hejje, village,	159, 167, 170, 171, 172, 275	Honnênahalli, village,	87
Heddasi = Hejje, village,	167, 170	Hosamale, hill,	41
Heddore = Krishnâ, river,	43	Hosamaledurga, fort,	41
Heggade Siriyanna,	129	Hoshangabad, district in Central Pro- vinces,	201
Heggaḍiti Chaudave, woman,	145	Hôtanakaṭṭe, village,	141
Heggarahalli-sthala village,	175, 281	Hotṭeyatammagaḍa,	191
Hejje = Heddase, village,	155, 158, 159, 171, 172		
Hejjunka - customs dues on bigger articles of marchandise,	129		
Hêmabôviti, woman,	108		

	PAGE		PAGE
Hoysala, <i>dynasty</i> , 6, 20, 23, 24, 37, 39, 40, 65, 73, 77, 78, 106, 109, 110, 116, 129, 272, 273		Hullahalli, <i>village</i> ,	113, 280. 281
Hoysala—coins	23	Hullekere Dêvarahalli, <i>village</i> ,	189
Hoysala—fanams,	26	Hullênahalli, <i>village</i> ,	106
Hoysala—hanas,	25	Hulleyabayal, <i>a plain</i> ,	135
Hulegondi, <i>name of a valley and village near Chitaldrug</i> ,	16, 50	Hultzsch, <i>scholar</i> ,	25
Hulekere, <i>village</i> ,	186, 277	Humcha = Pombuchcha, <i>village</i> ,	5, 192
Huligondi = Hulegondi, <i>valley and village near Chitaldrug town</i> ,	22	Hunainhalli = Honnênahalli, <i>village</i> ,	89, 90, 91, 92, 94
Hulihêru, <i>village</i> ,	40	Hunāsênahalli, <i>village</i>	98
Hulikere, <i>village</i>	189	Hungênahalli, <i>village</i> ,	97
Hul-Koḍagi, <i>rent-free land granted for the supply of fodder to royal army</i> ,	72, 279	Hunênahalli = Honnênahalli, <i>village</i> ,	283
		Hunnênahalli = Honnênahalli, <i>village</i> ,	95
		Huruḷe, <i>village</i> ,	191, 192
		Hutṭida,	116
		Hyder = Haidar Ali, <i>ruler of Mysore</i> ,	3, 22, 34

I.

Īḍusāvanta, <i>chief of Bidirūr</i> ,	147, 148, 275	Indra, <i>god</i> ,	22, 136
Immaḍi Baichegauḍa, <i>chief of Āvatinād</i> ,	98	Indra, <i>Rāshṭrakūṭa king</i> ,	202, 204-5, 208
	279, 280	Īsapura = Īsūr, <i>village</i> ,	122
Immaḍi, Kṛishṇarāja Voḍeyar, <i>king of Mysore</i> ,	111	Īsavūr = Īsūr, <i>village</i> ,	271
Immaḍi, Narasimha Bhârati, <i>head of the Srīngêri Matt</i> ,	88	Īsavura = Īsūr, <i>village</i> ,	124
Indian Paleography, <i>work</i> ,	200n	Īsūr, <i>village</i> ,	122, 124, 271
		Īśvaradatta, <i>Ābhira king</i> ,	55, 57, 59
		Īśverasêna, <i>Ābhira king</i> ,	57, 59

J.

Jade, <i>village</i> ,	156, 157, 190	Jayajakkiya Bomma, <i>chief of Toregallu</i>	44
Jagadêkamalla, <i>Châlukyan king</i> ,	23, 135, 138, 139, 270, 271	Jayamuni Bhârata = Jaiminibhârata,	12
Jagannâthavijaya, <i>work</i> ,	11	Jayantîpura = Banavasi, <i>village</i> ,	196
Jaiminibhârata, <i>Kannaḍa poem</i> ,	10, 12	Jayarâja, <i>king</i> ,	200, 202, 204, 207, 208, 269
Jaina, <i>religion</i> ,	106, 109, 125, 142, 167, 273	Jayarêkhe (lit. writing of victory), <i>annals of local chiefs and their officers</i> ,	182
Jâjaladêva, <i>king of Chêdis</i> ,	143	Jayasimha = Jayasimha I, <i>Châlukya king</i> ,	204, 205, 208
Jakaṇâchârya, <i>sculptor</i> ,	20	Jayasimha = Jayasimha II, <i>Châlukya king</i> ,	135, 140
Jakanvve, <i>woman</i> ,	126, 273	Jayasimha = Jayasimha III, <i>brother of Vikramâditya VI</i> ,	138, 271
Jakkabbe, <i>woman</i> ,	118	Jayasimhadêva = Jayasimha II,	118, 270
Jakkanahalli, <i>village</i> ,	184, 185	Jayasimhadêva = Jayasimha III,	140
Jambukhaṇḍi, <i>village and kingdom</i> ,	43	Jayasimhadêver = Jayasimha III,	137
Janârdana, <i>god</i> ,	7	Jayasingadêva = Jayasimha III,	120
Jangamakôte, <i>village</i> ,	98, 102	Jayasingha, <i>general</i> ,	208
Jârâyyabhaṭṭa,	168	Jevanigenâḍ, <i>district</i> ,	68, 70
Jâtavêdibhaṭṭa,	170		
Jangayya,	64		
Jayadvitṭha,	198, 201, 269		

	PAGE		PAGE
Jhândâ-batêri, <i>a battery on Chitaldrug hill</i> , 18		Jiddur seventy, <i>district</i> ,	152
Jiddékere, <i>a tank in Belgâmi village</i> , 127		Jiduvali, <i>district</i> ,	144, 275
Jiddulige 70, <i>district</i> ,	271, 275	Jinadatta, <i>king</i> ,	6
Jiddulige seventy, <i>district</i> ,	129, 138, 140	Jirle Mallamma, <i>woman</i> ,	181-2, 285
Jidduligenâd seventy, <i>district</i> ,	145	Jnânarâsi-paṇḍita, <i>Saiva priest</i> ,	145, 275
Jiddûr, <i>district</i> ,	151	Jumma Masjid at Sira,	2
Jiddûr-elpattu, <i>district</i> ,	269	Jvâlâmâlini, <i>Jaina goddess</i> ,	7

K.

Kabbila Nâga, <i>a warrior in Kummata</i> , 44	Kâligauṇḍa,	184	
Kabbûr, <i>village</i> ,	154	Kâlikâdêvi temple at Madhugiri,	176
Kachiah, <i>chief of Gutti</i> ,	44	Kâlikâ Kamathêśvara temple at Madhu-	
Kachehhavi, <i>pole, a standard of measure-</i>		<i>giri, do.</i> ,	176
<i>ment for lands</i> ,	135	Kaṭinga, <i>kingdom</i> ,	136, 138, 204
Kaḍakoḷa, <i>headquarters of a hobali</i> ,	107	Kâlinga-mardana, <i>a figure in which</i>	
Kadamba, <i>dynasty</i> , 3, 50, 54, 56, 57, 59,		<i>Krishna is pictured to be dancing on</i>	
148, 167, 171, 192, 196, 200, 275		<i>the hoods of a snake</i> ,	16, 33
Kadamba-chakravarti, <i>title</i> ,	148, 269	Kali Nolambâdi Arasa, <i>Nolamba king</i> ,	103
Kaḍasûr, <i>village</i> ,	170	Kaliviṭṭayya,	151
Kaḍaveya-sarige, <i>village</i> ,	108	Kalki, <i>god</i> ,	30
Kaggalaḍu, <i>village</i> ,	187	Kallappa,	154
Kailâsa, <i>sacred mountain on which dwells</i>		Kallêśvara, <i>god</i> ,	153
<i>the god Siva</i> ,	136	Kallêśvara temple, near Belgâmi, 131, 140,	271
Kaitabhêśvara temple at Ānevatti,	155	Kallinâthabhaṭṭa,	83
Kâkaladêva, <i>king of Tripura</i> ?	143	Kallukunṭe Kariamamma, <i>goddess</i> ,	13
Kâkatîya, <i>dynasty</i> ,	37, 39, 41	Kallukere, <i>village</i> ,	108
Kâkusthavarmān, <i>Kadamba king</i> , 51, 58		Kalyâṇi, <i>capital of the Châhukyas</i> ,	270
Kalachuri, <i>dynasty</i> ,	153	Kâmagêti, <i>family of chiefs in Chitaldrug</i> , 16	
Kalachurya, <i>dynasty</i> , 24, 140n, 153, 272		Kâmagêti Komara Medekêri Nâyaka,	
Kalagaṇḍa,	116	<i>Chitaldrug chief</i> ,	280
Kâlagauḍa,	154	Kamagêti Medekerinâyaka, <i>Chitaldrug</i>	
Kalale, <i>village and kingdom</i> ,	111, 282	<i>chief</i> ,	63
Kâlamma, <i>goddess</i> ,	127	Kamaladêva, <i>Jaina guru</i> ,	109, 273
Kâlâmukha, <i>sect</i> ,	135, 140	Kamalasêna, <i>Jaina teacher</i> ,	126, 273
Kâlâmu Vengamma, <i>woman</i> ,	176	Kâmâmbikâ, <i>queen of Sangama and</i>	
Kâlânjiya Kampa, <i>general of Kampila</i> , 41,		<i>mother of Harihara I</i> ,	166
	46	Kamathapura, <i>village</i> ,	171
Kalasa, <i>village</i>	2	Kambâchâri,	116
Kâlâyya,	122	Kambadaiya=Narasimha, <i>god</i> ,	181
Kalibappu, <i>hill near Sravana Belgola</i> , 106		Kambegaṇḍa,	181
Kalibappunâd, <i>district round Sravan Belgola</i>	106	Kampa=Kampila, <i>king</i> ,	39, 47
Kâlêya, <i>warrior</i> ,	153	Kampa, <i>younger brother of Harihara I</i> ,	171
Kâlî, <i>goddess</i> ,	20, 105	Kampana,	108
Kalidêvêśvara, <i>god</i> ,	271	Kampanna,	108
Kâlikâdêvi, <i>goddess</i> ,	127, 128	Kampila, <i>king of Kummata</i> , 3, 36, 38, 39	
Kalidêvêśvara Svayambhudêvar, <i>god</i> ,		40, 41, 43, 44, 46, 47	
	135, 139, 140	Kampilarâya=Kampila,	37

	PAGE		PAGE
Kanakapura = Humelva, <i>village</i> ,	6	Kātūr, <i>village</i> ,	114, 115, 116
Kaṇave Bilache, <i>village</i> ,	77	Kātura,	116, 273
Kanchalagauḍa,	191	Kaṇḍīnya-gōtra, <i>family</i> ,	168
Kanchi = Conjeevaram, <i>city</i> ,	55, 113, 135	Kaṇṭēya - Bhūta, <i>one of the sons of</i>	
Kānchī-pura, <i>do</i>	138	<i>Pāṇḍu</i> ,	194
Kandaka, <i>village</i> ,	198, 201, 206, 269	Kaute, <i>village</i> ,	72, 191
Kandur, <i>village and kingdom</i> ,	137	Kauri = Kanne, <i>village</i> ,	71, 285
Kanhēri, <i>village</i> ,	55	Kansika-gōtra, <i>family</i> ,	151, 159, 168
Kaṇikal, <i>village</i> ,	146	Kaṭhem grant of Vikramāditya, 200, 204	
Kaṇiyala-sthala, <i>division</i>	114	Kāvadēvarasa, <i>Kulamba king</i> , 148, 268, 269	
Kanna, <i>country</i> ,	209	Kāvēri, <i>river</i> ,	38, 169, 172, 210
Kannabbe, <i>woman</i> ,	157	Kavirājamārga, <i>name of a Kannada</i>	
Kannara III Akālavarsha, <i>Rāshṭra-</i>		<i>work</i> ,	210
<i>kūṭa king</i> ,	151	Kāzi Mahammad Shafi, <i>Mughal officer</i> , 87,	
Kannaradēva, <i>Rāshṭrakūṭa king</i> ,	151	88, 89	
Kannavāḍa, <i>district</i> ,	209, 268, 269	Keladi, <i>kingdom</i> ,	6, 30, 31, 159, 278
Kannāyakanahalli <i>village</i> ,	69, 70	Kenchapagaḍa,	183
Kantanahalli, <i>village</i> ,	155	Kenchayanāyaka, <i>chief of Bijavara</i> , 179, 279	
Kāntapura = Kāṭavalli, <i>village in</i>		Kēraḷa, <i>kingdom</i> ,	138
<i>Sorab Taluk</i> ,	171	Kerakodage, <i>grant of land for construct-</i>	
Kāntapurī, <i>Sorab Taluk</i> ,	172	<i>ing a tank</i> ,	186
Kaṇṭhūrava Narasarāja, <i>Mysore king</i> ,	31	Keraga-sāsana, <i>grant for the construc-</i>	
Kaṇṭhūrava Narasarāja, <i>legend on a coin</i> ,	30	<i>tion of a tank</i> ,	102
Kaṇṭhūrāyi Haṇa, <i>coin</i> ,	32	Kesalūr, <i>village</i> ,	169, 172, 191, 192
Kupinayya,	157	Kēsarikatte, <i>a pond</i> ,	64
Kappayyabhaṭṭōpādhyāya,	120, 122,	Kēśava, <i>god</i> ,	65, 68
124, 271		Kēśavabhaṭṭa,	168
Kārabāgil, <i>village</i> ,	72	Kēśavadēva, <i>general</i> ,	148, 261
Kāramaradi, <i>village</i> ,	182	Kēśavadēva,	191
Karegaḍa,	181	Kēśava image at Agrahāra Belguḷi, 9, 10	
Karivarti, <i>a pond near Chitoldrug hill</i>	16	Kēśavapura = Agrahāra Belguḷi,	
Kariyapa,	97	<i>village</i> ,	9
Kariyappa,	183	Kēśavapura, <i>a name for Bēlūr town</i> ,	65
Karnāṭa, <i>kingdom</i> ,	38, 138	Kēśava temple at Bēlūr,	279
Karnāṭak Province, 87, 89, 90, 91, 92, 94,	283	Kēśaveśvara = Beṭṭēśvara, <i>name of a</i>	
Kārpēnahalli, <i>village</i> ,	189	<i>temple at Agrahāra Belguḷi</i> ,	9
Kārugana-habbe, <i>hill</i> ,	170	Kesimayya,	108
Kāsavalal, <i>village and kingdom</i> ,	137	Kēśirāja, <i>minister of Vīra Ballāḷa</i> ,	9
Kāśīmaṭha, <i>monastery at Belgāmi</i> ,	126	Kētalegaḍa,	108
Kāśīvilāsa Kriyāśakti, <i>Saiva guru</i> ,	172	Khandesh, <i>province</i> ,	204, 207
Kāśyapa-gōtra, <i>family</i> ,	68, 168, 170	Khāṇḍya, <i>village</i> ,	5, 7
Kāṭabōva,	116	Khariyar plates of Sudēvarāja, 200, 202,	
Kāṭakada Masanasetṭi,	127	207, 269	
Kāṭanāyaka,	72	Khavata - <i>division of a district</i> ,	169
Kāṭaṇṇa, <i>general</i> ,	44, 45, 46	Khasa, <i>a country near Kashmir</i> ,	139
Kāṭavalli, <i>village</i> ,	171, 172	Khoh grant of Parivrajaka-mahārāja	
Kāṭṭupura, <i>village</i> ,	112, 113, 273	Hastin,	205
		Khwaja Mohamed Alunad, <i>Persian</i>	
		<i>scholar</i> ,	86

	PAGE		PAGE
Kîchaka, <i>general of king Virâta,</i>	194	Koṭhâra-festival, <i>name of a festival</i>	
Kikkêri, <i>village,</i>	2, 35	<i>during which the processional image</i>	
Kirâta (=hunter), <i>a form, assumed by</i>		<i>is taken in procession in a temporary</i>	
<i>god Siva,</i>	28	<i>pavilion,</i>	12
Kîrtipura=Kittâr, <i>village, ancient capital</i>		Kôṭmâtha,	168
<i>of Punnâd,</i>	56	Kovaḷâlanâd, <i>district of Kôlâr,</i>	104
Kirudore=Tungabhadra, <i>river,</i>	135	Kṛishṇa, <i>Râshtrakûṭa king, 151, 202, 204,</i>	
Kistna, <i>a district in Madras Presidency,</i>	25	205, 208	
Kittâr=Kîrtipura, <i>village,</i>	56	Kṛishṇa. <i>god,</i>	17, 21, 22, 32, 33
Koḍagadâla. <i>village,</i>	188, 279	Kṛishṇa-bhaṭṭa,	168
Koḍagu=Coorg, <i>Province,</i>	40	Kṛishṇanahalli, <i>village,</i>	102
Kôḍalamâne, <i>name of a plot of land,</i>	170	Kṛishṇapanâyaka, <i>chief of Bêlûr,</i>	68
Kogaganda,	183, 279	Kṛishṇappa, <i>owner of the ms. named</i>	
Kôl, <i>workshop</i>	127	<i>Dhanavâstu,</i>	35
Kôla, <i>village,</i>	61	Kṛishṇâpura, <i>village,</i>	102, 277
Koladamma <i>man,</i>	116	Kṛishṇarâja Oḍeyar III, <i>king of Mysore, 18,</i>	
Kolaganḍa,	116	24, 146, 176, 178, 282	
Kôlâhalapura=Kôlâr, <i>town.</i>	88	Kṛishṇarâja Paramamahêśvara, <i>legend</i>	
Kôlâla-sîme, <i>province,</i>	100, 101, 279	<i>on a coin of Kṛishṇa, Râshtrakûṭa</i>	
Kolâlu, <i>village,</i>	61, 62	<i>king.</i>	204
Kôlâr. <i>town, 25, 86, 87, 88, 89, 90, 91, 92,</i>		Kṛishṇarâjayya=Kṛishṇarâya, <i>king of</i>	
94, 95, 99, 106, 283		<i>Vijayanagar,</i>	102, 276
Kolhâpur. <i>town,</i>	3, 199, 210	Kṛishṇarâya, <i>king of Vijayanagar, 30, 32,</i>	
Kolkana=Kulagâṇa, <i>village,</i>	112, 113, 273	102, 188, 276	
Kolliya Kampa, <i>general of Kampila,</i>	41	Kṛishṇasastry,	86
Kolliya Nâga,	46	Kriyâśakti, <i>Saiva guru,</i>	168, 172, 277
Komayyabhaṭṭopâdhyâya,	122	Kuḍati=Kuḍnti, <i>village near Siddâpur,</i>	
Koṇḍakunda, <i>family or class among the</i>		285	
<i>Jainas,</i>	75, 76	Kûḍli Mutt, <i>a monastery sacred to the</i>	
Koṇḍakundânva, <i>do.,</i>	107, 273	<i>Smârta sect of Brahmans at Kûḍli</i>	
Koṇḍali, <i>village,</i>	175	<i>in Shimoga District,</i>	88
Koṇḍanahalli, <i>village,</i>	83	Kuḍnti=Kuḍati, <i>village,</i>	181
Kondarki, <i>village,</i>	206	Kûduvalli, <i>village,</i>	80, 83, 84, 85, 277
Koṇḍavaṭṭinâd, <i>district,</i>	191, 192	Kulagâṇa. <i>village,</i>	113
Kongu, <i>village or province,</i>	40, 115	Kulaśêkharâlvâr, <i>a saint of the Śrî-</i>	
Konkan, <i>country,</i>	56, 59, 210	<i>vaishṇava sect,</i>	21
Konkana, <i>do.,</i>	137	Kumârâgupta, <i>Gupta king,</i>	200
Konti Doḍêri, <i>village,</i>	183	Kumâra Râma=Kumâra Râmanâtha,	
Kontyamma, <i>goddess,</i>	183	<i>prince of Kummaṭa,</i>	37
Kopana, <i>fort and kingdom,</i>	44	Kumâra Râmanâtha, <i>prince, son of king</i>	
Koppa, <i>headquarters of Koppa Taluk,</i>	148	<i>Kampila,</i>	36, 39
Koraṭigere or Koraṭikere, <i>village,</i>	69, 70	Kumbhakôṇam, <i>sacred place in Tanjore</i>	
Kôravangala, <i>village,</i>	2	<i>District,</i>	204
Kôsala, <i>kingdom,</i>	204	Kummaṭa, <i>fortress, 36, 38, 42, 43, 46, 47</i>	
Kôsigar, <i>family,</i>	151	Kummûr, <i>village,</i>	153
Kôṭeyamma, <i>chief,</i>	151, 152, 269	Kunchaṭiga, <i>caste,</i>	281
		Kundamarasa=Kundarâja, <i>provincial</i>	
		<i>governor,</i>	118, 271
		Kundanâd, <i>district,</i>	117

	PAGE		PAGE
Kundanagar, <i>scholar</i> ,	199	Kuppagedde, <i>village</i>	147
Kundarâja, <i>governor of Banavâsi under</i>		Kuppatûr, <i>village</i> ,	191, 192
<i>Chalukya king Jayasimha</i> , 118, 135,		Kuppugaḍḍe=Kupparaḍḍe, <i>village</i> ,	169
140, 271			
Kuntala, <i>kingdom</i> , 43, 169, 194, 204,	277	Kurukshêtra, <i>sacred place</i> ,	120, 129
Kupaṭûr, <i>village</i> ,	156	Kuvara Mâchaya, <i>warrior</i> ,	173
Kuppâchârya,	178, 283	Kyâsanûr, <i>village in Sorab Taluk</i> ,	172
Kupparaḍḍe, <i>village</i> , 146, 147, 169, 191,			
192, 275, 277			

L.

Lahore, <i>city</i> ,	4	Lakshmîsa, <i>author of Kannada Jaimini-</i>	
Lajeya Muda, <i>engraver</i> ,	130	<i>bhârata</i> ,	10, 11
Lakkagaṇḍa, <i>warrior</i> ,	157, 285	Lâkuḷêśvaradêva=Lâkuḷêśvaradêvayya,	
Lakkahalli, <i>village</i> ,	183	<i>Saiva priest</i> ,	196, 277
Lakkhâya bhaṭṭa,	168	Lâkuḷêśvaradêvayya, <i>do.</i> ,	192, 277
Lakshmî, <i>goddess</i> ,	11, 31	Lâla, <i>kingdom</i> ,	136, 137
Lakshmîdêvi, <i>do.</i> ,	181	Lâl Batêri, <i>tower on Chitaldrug hill</i> ,	17, 21
Lakshmîkânta Hebbâr=Lakshmîsa		Lankâ, <i>island</i> ,	137
<i>author</i> ,	11, 12	Lâṭa=Lâla, <i>kingdom</i> ,	204
Lakshmîkânta-svâmi temple at Heda-		Lingarâjaiya, <i>general</i> ,	178
<i>tale</i> ,	112	Lingâśakti, <i>Vîraśaiva priest</i> ,	98
Lakshmînarasaîya,	178	Lingaya,	146, 283
Lakshmînârâyaṇa, <i>god</i> ,	11	Lingaya. <i>warrior</i> ,	157
Lakshmînârâyaṇapura=Dêvanûr,	10	Lingayya,	102
Lakshmîpura, <i>village</i> ,	187, 281	Lingêśvara, <i>god</i> ,	183
		Longhurst, <i>archaeologist</i> ,	172
		Lôvidâsa,	64, 271

M.

Mâda,	141	Mâdhava=Mâdhava-mantri, <i>minister of</i>	
Maḍakaśira, <i>Taluk in Anantapur District</i> ,		<i>Mârâpa</i> ,	168, 169, 171,
186, 188		172, 277	
Mâḍaṇaya,	114	Mâdhavadanḍanâtha, <i>do.</i> ,	191
Mâḍaṇa-nâyaka,	114	Mâdhava-daṇṇâyaka, <i>son of Perumâla</i>	
Mâdarasa Oḍeyar,=Mâdhava-mantri,		<i>dêva-daṇṇâyaka</i> ,	113
172		Mâdhavamantri=Mâdhava, <i>minister of</i>	
Mâdarasa Voḍeyar, <i>do.</i> ,	192	<i>Mârâpa</i> ,	169, 172, 277
Mâdavi, <i>village</i> ,	176	Mâdhavamantri dam, <i>a dam on the Kâvêri</i>	
Mâdaya,	103, 281	<i>river near Talakâḍ</i> ,	172
Maddagiri, <i>town and taluk</i> , 178, 179, 278,		Mâdhavâmâtya=Mâdhavamantri,	192,
283		195	
Maddagiri chiefs,	47, 48	Mâdhavânka=Mâdhavamantri,	191, 192,
Madehalli, <i>village</i> ,	62	195, 196, 277	
Mâdhava, <i>son of Vijaya, king of</i>		Mâdhavarâya, <i>do.</i> ,	192
<i>Changanâḍ</i> ,	37	Madhugiri=Maddagiri <i>town and taluk</i> ,	
		47, 176, 178, 179, 182	

	PAGE		PAGE
Madhukaiṭabhêśvara temple at Banavase,	195	Mailāṇḍahalli, <i>village</i> ,	95
Madhukadêva, <i>god</i> ,	196	Majhgawam grant of Hastin,	205
Madhukanâtha, <i>do.</i> ,	193, 196, 277	Makara Jinâlaya, <i>Jaina temple at</i>	
Madhukêśvara, <i>do.</i> ,	196, 277	<i>Angaḍi</i> ,	8
Madhukêśvara temple, <i>temple at Bana-</i>		Mākayya,	122
<i>vasi</i> ,	192, 193	Makki, <i>a district</i> ,	172
Madhurakavi, <i>a saint of the Śrīvaiṣṇava</i>		Malabar, <i>a district in Madras Presidency</i> ,	25
<i>sect</i> ,	21	Mālabôviti, <i>woman</i>	116
Madhurântaka-Chôla, <i>Chôla prince</i> ,	135	Maladêvanhalli, <i>village</i> ,	109, 110
Mādhuveya,	176	Mālagauḍa,	142
Mâdinâyaka,	112	Malaga Vira Mâla, <i>warrior</i> ,	147
Madras Museum,	26	Mālakka, <i>woman</i> ,	152
Madukanâtha = Madhukanâtha, <i>name of</i>		Mālava, <i>kingdom</i> ,	136, 138, 143
<i>a deity worshipped in a temple at</i>		Mālava year,	203
<i>Banavasi</i> ,	170	Maḷavaḷḷi pillar inscription, 51, 52, 53, 54, 59	
Madura, <i>a district in Madras presidency</i> ,	25	Mālaveggade,	129
Madura, <i>kingdom</i> ,	42	Malevû, <i>village</i> ,	110, 273
Maḍuva barasa,	103, 271	Māleya,	147
Magadha, <i>kingdom</i> ,	136, 138, 192	Maḷeyâla, <i>province</i> ,	40
Mâgaḍi = Chûtapuri, <i>town</i> ,	35	Māliga, <i>warrior</i> ,	147, 275
Mahâ-Āśvayuja, <i>name of a year</i> ,	205	Mallaṇṇa Odeyar, <i>son of Dêvarâya I, king</i>	
Mahâbala, <i>god</i> ,	167, 171	<i>of Vijayanagar</i> ,	19
Mahâbalêśvar, <i>hill</i> .	207	Mallârappa,	159
Mahâ-Bhâdrapada, <i>name of a year</i> ,	205	Mallârâya,	171
Mahâbhârata, <i>the great Epic of India</i> ,	55n	Mallenâyakadêvar,	155
Mahâ-Chaitra, <i>name of a year</i> ,	205	Malleya Bomma, <i>warrior</i> ,	141
Mahâdêva, or Mahâdêvar, <i>god</i> ,	118, 271	Mallibhaṭṭa,	83, 84, 168
Mahadêva, <i>hill</i> ,	198, 269	Mallijîya,	74
Mahâdêvagiri = Mahâdêva, (<i>Maha-</i>		Mallikâmôḍa-Śāntinâtha, <i>god</i> ,	129
<i>balêśvar</i>) hill,	207	Mallikâraḷuna, <i>god</i> ,	117
Mahadêv hills,	201, 205, 206, 207	Mallik Rahiman Darga at Sîra,	2
Mahâjanas - Brahman citizens,	120, 151,	Malliyaṇa-daṇḍanâyaka, <i>general</i> ,	129, 275
	169, 191, 192, 277	Malpâgauda,	184
Mahâkâlî, <i>goddess</i> ,	35	Mâlûr, <i>head quarters of a taluk and</i>	
Mahâlakṣmi, <i>goddess</i> ,	84	<i>Hobali</i> ,	95
Mahâmâgha, <i>festival</i> ,	204, 205	Mâlva = Mâlava, <i>country</i> ,	55, 210
Mahammad Shah, <i>Moghul emperor</i> ,	93, 282	Mānamâtra, <i>king</i> ,	202, 207
Mahânadi. river, 25, 202, 203, 207, 208		Mānânka, <i>king</i> ,	198, 201-8, 269
Mahâprachanḍa-daṇḍa-nâyaka, <i>title</i> ,	138	Mānâpura, <i>village in Hoshangabad district</i>	
Mahârâjâdhirâja Ghatôtkaḥa =			201, 206, 208
Ghatôtkaḥa, <i>Gupta king</i> ,	57	Mānastambha at Melige, <i>a pillar</i> ,	5, 7
Mahârâja Gupta, <i>Gupta king</i> ,	57	Manchibhaṭṭa	168
Mahârâshṭra, <i>kingdom</i> ,	30, 203, 204, 208	Manchi-Ojha,	168
Mahârâstraka, <i>kingdom</i> ,	203	Maṇḍalika-bôva,	108
Mahâvaisâkha <i>name of a year</i> ,	205	Maṇḍalikâchâri,	108
Mahâvratî, <i>one who observes strictly</i>		Maṇḍali Thousand, <i>province</i> ,	138, 140, 271
<i>great vows relating to life</i> ,	120	Mandasor inscription,	60
Mahratta, <i>country</i> ,	55	Mandasor inscription of Bandhuvarman,	203

	PAGE		PAGE
Mandasor inscription of Kumâra Gupta,	200	Mâyidavolu plates of Sivaskanda-	
Mandasor Prasasti of Kumârgupta,	200	varman,	51, 52
Mândhâtâ, a famous mythological king,	73	Mâyidêva, body-guard officer under king	
Mangalûr, town,	29, 191, 192	Kampila,	44, 46
Mangalvêdha, village,	206	Mâyidêva, provincial governor,	173, 274
Mangarâja, mistake for Mârâpa, prince,	167	Mayûra = Mayûraśarman, Kadamba	
Mangarasa, author of Jayanripa-kāvya,	37	king,	57, 268, 269
Mânika Poysalâchâri, architect,	8	Mayûraśarman, Kadamba king,	3, 50, 51, 54, 55, 56, 57, 58, 59, 60
Mañinâgapura, ancient capital of Belûr chiefs,	68	Mayûravarma = Mayûraśarma,	
Mañinâgapura-varâdhîśvara, title of Belûr chiefs,	70	Kadamba king,	59
Mañipura, place,	35	Mêchagaûda,	191
Mañivôja	127	Mêchagaûda,	170
Manjarabad, town,	2	Meriah pillar in the Madras Museum,	18
Mannôja,	156	Mêlakka - sluice of a tank?	73
Manu, Hindu law-giver,	199	Mêlige, village,	2, 5
Manushyana-chelime, a pond,	182	Misara-gaûda, royal title,	39
Mâragaûda,	191	Modiganûr, village,	140n
Maralêśvara, god,	105	Moghul, dynasty,	87
Mâramayya,	13	Moliganûr, village,	135, 140, 271
Mâramma, daughter of king Kampila,	39	Molijanûr, village,	140, 140n
Mâramma, goddess,	109	Môkari = Maukhari, kingdom,	50, 269
Mârâpa, brother of Harihara I,	159, 166, 167, 170-172, 274-275	Moti, village,	191
Mârâpa Oḍeyar, do.,	170	Mudda, warrior,	77, 273
Marase, village,	105, 106, 107, 108, 271	Muddagaûda,	116, 191
Mâregaûda,	47, 48, 49	Muddaiya,	48
Marikenchanaṇaḍeyar,	183	Muddanahalli, village,	101
Marisinga,	191	Muddapa, younger brother of Harihara I,	171, 275
Maritimmanahalli, village,	181	Muddayya,	98
Mariyase = Marase, village,	105, 271	Mudigallu, fortress,	44
Mârkaṇḍêśvara, god,	7, 189	Mughal, empire,	95
Mârkaṇḍêya temple at Rajahmundry,	189	Muguli, village,	65
Mârôja,	128	Mûgunda twelve, district,	138, 140, 271
Marsden, scholar,	25, 29, 30	Muhammad bin Tugalak, Sultan of Delhi,	3
Masapa, warrior,	148, 269	Muhammad Farrukshiyar Bahadur	
Mâsenâd, district,	108	Bâdshâh = Faruk siyar, Moghul	
Matanga, hill near Vijayanagar,	169, 172	emperor,	90
Mathura, town,	55	Muhammad Shah Bâdshâh Ghâzi,	
Matsyâvatâra, Fish incarnation of Vishnu,	30	Moghul emperor,	92
Maukari, kingdom near Gayâ,	56	Mulabâgal, town,	31
Maukhari = Maukari, kingdom, and		Mûla-sangha, a class or division among	
its rulers,	54, 56, 57, 59, 60	the Jainas,	75, 76, 107, 273
Mañli Kauśikas, family,	151	Mummaḍi Chikapa gaûda, chief of	
Maurya, dynasty,	60	Maddagiri,	179, 188, 278
Mâvanta Kêtaḷeman,	117	Mummaḍi Chikapagaûdaraya, do.,	179, 183, 278, 279
		Mummaḍi Chikkappa-gaûda, do.,	49

	PAGE		PAGE
Mummaḍi Chikorāya Nanjapagaṇḍa, <i>Sugatār chief,</i>	103, 280, 281	Mutahawar Khan Kādri, <i>Moghul officer,</i>	90, 91, 282
Mummaḍipattāṇa, <i>village,</i>	48, 49	Mutavāḍi, <i>village,</i>	114
Mummaḍi Singa, <i>Grand father of prince</i> <i>Rāma,</i>	45	<i>Muṭi-gāḷaga,</i> boxing match,	61
Mungulidēśa, <i>kingdom,</i>	43	Mūvaru-rāyara-gaṇḍa, <i>royal title,</i>	39
Muraḷidhara Kṛishṇa, a form of <i>Kṛishṇa</i> <i>playing on the flute,</i>	30	Myākadoni inscription of Puḷamāvi,	51, 52, 53, 54, 56, 58
Murāri. <i>engraver,</i>	192, 277	Mysore, <i>kingdom and city,</i>	4, 23, 30, 55, 56, 86, 105, 176, 178, 210, 282
Murugi Matt, <i>mat of the Vēraśaiva sect</i> <i>near Chitaldrug town,</i>	19		

N.

Nāḍakalasi, <i>village,</i>	117	Nārada, <i>sage,</i>	68
Nāga.	122	Naraharibhaṭṭa,	83, 84
Nāga-gaṇḍa.	61, 285	Narahari Kainparāya. <i>chief of Āḍavāni,</i>	44
Nāgaṇa.	170	Nārāṇa or Nārāṇan,	112, 273
Nāgappa. <i>chief of Rattikal,</i>	196, 277	Narapati-nara-vēṭāḷa, <i>title,</i>	39
Nagar. <i>town.</i>	2, 148	Narasappa,	191
Nāgarakhaṇḍa, <i>province,</i>	55, 129, 191-2, 275	Narasāpura, <i>village and hobli,</i>	96, 97
Nāgarakhaṇḍa <i>seventy, do.,</i>	138, 140, 271	Narasarāja, <i>king of Mysore,</i>	34
Nagarēśvara temple at Heḍatale,	111, 112	Narasimha. <i>god.</i>	20, 31-2, 136, 277, 285
Nāgaththa, <i>pond at the foot of Chitaldrug</i> <i>hill,</i>	17	Narasimha, <i>Vijayanagar king</i>	25
Nāgāya Ojha,	168	Narasimha I, <i>Hoysala king,</i>	25, 27
Nāgayya,	186	Narasimha II, <i>Hoysala king,</i>	27
Nākināyakiti <i>woman.</i>	186	Narasimha III, <i>Hoysala king,</i>	28, 113
Nalkudure, <i>village.</i>	77	Narasimha Bhārati, <i>head of the Sringeri</i> <i>Matt,</i>	88
Nellappa,	3	Narasimbāchār, <i>archaeologist,</i>	37
Nāmisetti.	79	Narasimbāchārya, <i>archaeologist,</i>	23, 25, 26
Nammālvar, <i>a saint of the Srivaishṇava</i> <i>sect,</i>	21	Narasimbāchārya, <i>landlord,</i>	176
Nandagiri=Nandigiri, <i>hill</i>	271	Narasimhadēva=Narasimha, <i>god,</i>	150
Nandavara, <i>village,</i>	191, 277	Narasimhagupta, <i>Gupta king,</i>	208
Nandavura, <i>village,</i>	191	Narmadā, <i>river,</i>	10, 201, 203
Nandi. <i>bull-god,</i>	20	Nāsik, <i>town,</i>	55, 57, 204, 210
Nandi-gaṇa, <i>a sect or division among</i> <i>the Jainas,</i>	109, 273	Nasik inscription of Bālaśrī,	53-55, 60
Nandi-saṅgha, <i>a sect or division among</i> <i>the Jainas,</i>	106, 107	Nāthamuni, <i>a saint of the Srivaishṇava</i> <i>sect,</i>	21
Nangali, <i>village,</i>	115	Naya, a term used in Jaina theology to denote a doctrine, or philosophi- cal system,	76
Nanjengūḍ, <i>town,</i>	105	Nāyaka, <i>caste or community,</i>	99
Nanjarāja=Nanjarāya, <i>king of Changa-</i> <i>nād,</i>	37	Nāyakas, local chiefs of the Bēda caste at Chitaldrug,	16, 17, 20-2
Nanjarājaiya, <i>chief of Kaḷale and general</i> <i>of Mysore,</i>	111, 282, 283	Nayakīrti, <i>Jaina saint,</i>	79
Nanjarāya=Nanjarāja, <i>king of Changa-</i> <i>nād,</i>	37	Nāyak's Palace at Chitaldrug,	16
Nanjūṇḍa, <i>author,</i>	36-38	Nellore, <i>a district in the Madras Presidency,</i>	25

	PAGE.		PAGE.
Nêmi or Nêmi Khân, <i>general of Delhi</i> , 42-4,	46-7	Noḷamba, <i>title of Jayasimha III</i> ,	137-8
Nêpâla, <i>kingdom</i> ,	138	Noḷambarasa, <i>Noḷamba king</i> ,	103, 270
Nêrilige, <i>village</i> ,	191	Noḷambavâḍi, <i>province</i> ,	77, 115
Nettaru-kodige, a grant made to the		Noṇabhêśvara, <i>god</i> ,	48
relations of one who died in fighting		Noṇambavâḍi=Noḷambavâḍi,	115
for the country,	103, 279, 281	North Arcot, a district in Madras	
Nîlâdri, <i>mountain</i> ,	165	<i>Presidency</i> ,	25
Nîle Narasimhabhaṭṭa,	84	North Canara, a district in Madras	
Nimbapur, <i>fortress</i> ,	43	<i>Presidency</i> ,	25, 171
Ninganma, <i>woman</i>	61	Nṛipakâma or Nṛipakâma-Voysala,	
Ningappa,	186	<i>Hoysala king</i> ,	73, 273
Nîtimârnga Konguṇivarmma, <i>Ganga</i>		Nṛipatunga, <i>Râshṭrakûṭa king</i> ,	210
<i>king</i> ,	111	Nugunâḍ, <i>district</i> ,	116
Nîtimârnga Konguṇivarmma, <i>Ganga</i>		Nulavara, <i>village</i> ,	117
<i>king</i> ,	270	Nuniz, <i>Portugese writer</i> ,	37
Noḷamba, <i>dynasty of kings</i> , 13-4, 20, 103-4,	270	Nûr Khân, <i>Moghul officer</i> ,	94, 95, 282

O.

Obavva, <i>woman</i> ,	22	Onake kiṇḍi, a narrow passage beneath	
Oḍḍu, a reservoir of water near		boulders on Chitaldrug hill,	22
<i>Chitaldrug hill</i> ,	17	Ôrugâl, <i>fortress</i> ,	39, 41, 43
Okkaliga Nagaṇṇa, <i>general of Kampila</i> , 41			

P.

Padmanâbhayya,	120	Pâṇḍuranga, <i>name of the deity worshipped</i>	
Padmanandi, Padmanandi-dêva, or		<i>in Paṇḍharpur</i> ,	206, 208
Padmanandi-guru, <i>Jaina teacher</i> , 129,		Pâṇḍurangapalli=Pâṇḍarangapalli,	205,
130, 275			269
Padmâvati, <i>Jaina goddess</i> ,	6	Pâṇḍurangapalli confirmation grant of	
Padumâvati, <i>name of a dancing-girl</i> ,	130	Sarbarasa,	209
Pâlâr, <i>river</i> ,	59	Pâṇḍurangapalli Plates, 197, 200, 203-5,	
Pâliyakka Basti, <i>Jaina temple at</i>			207-8
<i>Humcha</i> ,	6	Pâṇḍyadêśa, <i>kingdom</i> ,	76, 77, 273
Pallava, <i>dynasty</i> , 50, 54-59, 103, 137, 269		Panjâḍiya Belgali=Agrahâra Belguli,	9
Pallavas, <i>dynasty</i> ,	57, 58, 60	Pâpa Timma Nâyaka, <i>subordinate of the</i>	
Pampâkshêtra=Hampe, <i>village</i> ,	38	<i>Belûr chief Venkatâdri Nâyaka</i> , 68,	
Pampâpuri=Hampe, <i>village</i> ,	38		70, 279
Pamparâja, <i>chief of Penugonda</i> ,	44	Pâpa Timmaya Nâyaka, <i>do.</i> ,	70, 72
Pampâsaras, <i>lake near Anegondi</i> ,	166	Pâpa Timmâpura=Daṇâyakanahalli,	
Panchakûṭabasti, <i>Jaina temple at</i>		<i>village</i> ,	69, 70
<i>Humcha</i> ,	6, 7	Paradârasôdara Râmanâtha=Râma-	
Pâṇchâla, <i>kingdom</i> ,	136, 138	nâtha, <i>son of Kampila</i> ,	3
Paṇḍara=Paṇḍharpur, <i>town</i> ,	199,	Paradârasôdara Râmanâthana Kathe,	
	206, 269	<i>work</i> ,	36
Pâṇḍarangapalli, <i>do.</i> ,	198, 201, 206	Paradêśappa's cave at Chitaldrug,	15, 17
Paṇḍharpur, <i>do.</i> ,	205-8, 269		

	PAGE.		PAGE.
Paramâgama, <i>a term used by the Jainas to denote the science dealing with the nature of the soul,</i>	30, 136	Poyhayâl'vâr, <i>a saint of the Srîvaishnava sect,</i>	121
Pârdi, <i>village,</i>	55	Prabhu Siriga-gâvunda,	117
Pârgiter, <i>scholar,</i>	55n	Prâkrit, <i>language,</i>	57
Pârigaûda,	191	Pranâla, <i>fortress,</i>	143
Parige, <i>village,</i>	148, 269	Prasanna, <i>king,</i>	202, 203, 207
Pârikalladâsa,	64	Pratâpa, <i>title,</i>	25
Parivrâjaka, <i>dynasty,</i>	205	Pratâp-âchyuta-râya = Achyuta, <i>Vijaya-nagar king,</i>	29
Parichâtrika = Pâriyâtrika,	53	Pratâpa Krishnarâya = Krishnarâya, <i>Vijayanagar king,</i>	29
Pariyâtika, <i>do.,</i>	53	Pratâpa Nârasimha = Narasimha, <i>Hoysala king,</i>	25
Pâriyâtra, <i>name of a mountain,</i>	53, 55, 56, 60	Pratâpa Sadâsivarâya = Sadâsiva, <i>Vijayanagar king,</i>	29
Pâriyâtrika, <i>name of a kingdom,</i>	50, 53, 54, 57, 59, 269	Prathamasêna-basadi, <i>Jaina temple,</i>	125
Pârsvanâtha, <i>Jaina saint,</i>	6, 7, 106	Prathamasênabasadiya-bayal, <i>name of a plot of land,</i>	275
Pârsvanâtha Basti at Humcha,	6	Prêhâra, <i>place,</i>	58-9
Parusôja,	147	Prêmasingapa,	62
Pârvatî-Paramêsvara image in Nâda Kalasi,	117	Prithu, <i>mythological king,</i>	166
Peddana,	170	Ptolemy, <i>ancient geographer,</i>	60
Peddibhatṭa,	168	Pûdattâl'vâr, <i>a saint of the Srîvaishnava sect,</i>	21
Penagonde, <i>town and kingdom,</i>	181	Pûgôdu, <i>village,</i>	117
Penugonda, <i>do.,</i>	44, 48	Pûjâri Gôvinda, <i>priest,</i>	180
Pergade Gundayya,	13	Pulakêsi, <i>Châlukya king,</i>	200
Periyâl'vâr, <i>a saint of the Srîvaishnava sect,</i>	21	Pulakêsi I, <i>Châlukya king,</i>	204, 205
Perumâl, <i>god,</i>	96	Pulakêsi II, <i>Châlukya king,</i>	203, 204, 208
Perumâlâdêva, <i>chief of Kolkona district,</i>	112, 113, 273	Puligere, <i>village and kingdom,</i>	137
Perumâlêdêva, <i>do.,</i>	113	Pulumâvi, <i>Sâtavâhana king,</i>	51, 52, 54, 58
Perumâlêdêva-dannâyaka, <i>General under Narasimha III,</i>	113	Pulumâvi II, <i>Sâtavâhana king,</i>	56
Perumâlê-dannâyaka, <i>do.,</i>	19	Pulumâvi III, <i>Sâtavâhana king,</i>	56
Perumâlêpura, <i>an ancient name for Chitaldrug town,</i>	15	Pulumâvi IV, <i>Sâtavâhana king,</i>	56, 58
Pêyâl'vâr, <i>a saint of the Srîvaishnava sect,</i>	21	Punâta = Punâta, <i>kingdom in the south of Mysore,</i>	50, 54, 56, 57, 269
Pilleganda,	103	Punnâd, <i>do.,</i>	56, 59, 60
Piriyâpatṇa, <i>town,</i>	35	Pura, <i>village,</i>	139
Pôchambhatṭa,	168	Puragupta, <i>Gupta king,</i>	208
Poliyetalo = Pâriyâtra, <i>kingdom,</i>	55	Puravara, <i>village,</i>	184, 188, 285
Pombolal, <i>village,</i>	64, 281	Pûrṇayya, <i>minister of Krishnarâja Wodeyar III, king of Mysore,</i>	32
Pombuchcha = Humcha, <i>village,</i>	192	Purûrava, <i>mythological king,</i>	165
Pombuchcha Dêvarâja, <i>engraver,</i>	277	Purushâmriga, <i>a fabulous creature half-human, and half-beast,</i>	14
Pomburcha = Humcha, <i>village,</i>	6	Purnshôttama Bhârati, <i>head of the Srîngêri matt,</i>	83-5, 277
Ponnabbe, <i>wife of Kôṭeyamma,</i>	152		
Pôtâya-Ojha,	168		

R.

	PAGE.		PAGE.
Râchagaûda,	185	Rûmaya oðora Ayyanavarû=Râma-	
Raichûr, <i>fortress</i> ,	43	Râya,	279
Râjahmundry, <i>town</i> ,	189	Râmêśvara, <i>god</i> ,	119, 152
Râjâlî, <i>village</i> .	120, 122, 271	Râmêśvara temple, <i>temple</i> ,	146
Râja oðeyar, <i>king of Mysore</i> ,	31, 37	Ranga,	48
Râjapagaûda,	72	Rangadhâma, <i>god</i> ,	48, 49
Râjaya,	145	Rangaganda,	183, 184, 285
Rakkasa Poysala, or Rakkasa Voysala		Ranganatha, <i>god</i> ,	179, 279
<i>surname of Vinayâditya, Hoysala</i>		Ranganâthapura, <i>village</i> ,	9
<i>king</i> ,	73, 273	Ranganâtha temple at Tungôti village,	178
Râma, <i>Hindu hero-god</i> ,	28, 48	Rangapati-âchârya,	61
Râma, <i>chief of Râyadurga</i> ,	44	Rangapaya, or Rangappaya, <i>chief</i>	187,
Râma=Kumâra-râma, <i>son of Kampila</i>		<i>of Harati</i> ,	280, 281
<i>and prince of Kummata</i> , 40, 41, 42.		Rangeganda,	47, 48
43, 44, 45, 46, 47		Râpson. <i>scholar</i> ,	53, 55n, 57, 59n, 204
Râmachandra, <i>Sêvuna king</i> ,	143, 274	Râshtrakûta, <i>dynasty</i> , 3, 151, 202, 203, 204,	
Râmachandrabhârati, <i>head of the Srîngêri</i>		205. 206. 207, 208.	
<i>Mutt</i> ,	83, 84, 85	209, 210	
Râmachandra-Bhârati, <i>head of the</i>		Ratuâji, <i>queen of Kampila</i> ,	44, 45, 46
<i>Avani Mutt</i> ,	88, 277	Rattikal, <i>village</i> ,	196, 277
Râmachandra-dêva, <i>Yâdava king</i> ,	125	Râvapa, <i>demon king of Lankâ</i> ,	136, 143
Râmachandrâpûr mutt, <i>a mutt sacred to</i>		Râyadurga, <i>fort and kingdom</i> ,	44
<i>the Smârtha community of Havyaka</i>		Râya-murâri, <i>Kalachurya king</i> ,	153, 272
<i>Brahmans with headquarters in</i>		Râyana,	145
<i>Râmachandrâpûr village, Nagar Taluk</i> ,		Râyapûr plates of Sudêvarâja,	200, 202,
175		203, 269	
Râmadêva, <i>king of Dêvagiri</i> ,	47	Râyavodeyadeva, <i>Viraśaiva priest</i> ,	99
Râmadêvarâya, <i>do</i> .	42	Renadal, <i>a place near Kolhâpûr</i>	210
Râmalînga, <i>god</i> ,	149	Rernâdâla, <i>district</i> ,	209, 210, 269
Râmalîngappa,	186	Rêšana, <i>warrior</i> ,	78, 273
Râmanâtha, <i>god</i> ,	141, 142	Rico, <i>archæologist</i> ,	209
Râmanâtha, <i>prince, son of king Kampila</i> ,		Riddhis, <i>supernatural powers</i> ,	76
3, 36, 39, 43, 44, 46		Rishabhêśvara, <i>god</i> ,	181
Râmanâtha, <i>Hoysala king</i> ,	28	Rudra, <i>god</i> ,	136
Râmanâthapura, <i>village</i> ,	35	Rudrabhaṭṭa, <i>author</i> ,	11
Râmapagaûda,	72	Rudrapa,	62
Râma Râya, <i>general and minister of</i>		Rudraśakti paṇḍita, <i>Saiva priest</i> , 139, 140,	
<i>Vijayanagar</i> ,	101	271	
Râma Râya-oðerayya=Râma-Râya,	100,	Rudrayya,	102
101		Rukumaiya,	149
Râmaśarmâ, <i>scholar</i> ,	36	Rûpôja,	155
		Rupparasa,	149

S.

PAGE.

Sabdasâstra, science of grammar,		110
Sachchidânanda Bhârati, head of		58
Sringeri Matt,		
Sâdali, village,		116
Sadâśiva, name of god, used for the signature		170
of some rulers,		35
Sadâśiva = Sadâśivarâya, Vijayanagar		166, 171, 275
king,		166, 275
Sadâśivadêva, do.,		44
Sadâśivarâya, Vijayanagar king,		
Sâgar, fortress,		44
Sâgarkatṭe, village,		44
sâhasa,—general?		135
Saindaka or Saindraka = Sêndraka,		171
kingdom,		
Sakalachandra or Sakalêndu, Jaina teacher,		88, 95, 283
Sakalêndu-yogi, do.,		94
Sakalêśvara, god,		
Sakas, people,		87
Sakasthan, identified by some with Seistan		205
but may refer to Gujarat and west		108
Mâlva,		117
Sakasthâna, do.,		120
Sakhare, village,		120
Sakharegauda,		5, 147, 274
Sakregauda,		
Sala, founder of the Hoysala dynasty,		17
Salem, a district in Madras Presidency,		109, 273
Sâlâvata, -gotra, family,		7
Sâliyûr = Sâlûr, village,		54, 55, 200
sallekhana. = samâdhi death by starvation,		
Sâlûr, village,		
Sâlûva, name of family of general under		
Vijayanagar kings,		
samâdhi. = sallekhana, a custom formerly		
in vogue among the Jains of absten-		
tion from food and drink when one is		
ill and knows that he cannot survive		
the illness,		
Samayâchâra Matt, a monestery at Bel-		
gâmi,		
Sampagauda,		
Sampagaudanakere, tank,		
Samudragupta, Gupta Emperor,		
samya-bhâga—proprietary rights in a		
temple,		
Sanchari, name of a rivulet,		
Sandhyâ, goddess; name of a ceremony,		
Sangama, younger brother of Harihara I,		
Sangama, father of Harihara I, Vijayanagar		
king		
Sangamadêva, chief of Udayagiri,		
Sangamapura or Sangamapuri = Hejje,		
village,		
Sangâyi = Sangi, maid-servant of Queen		
Ratnâji		
Sangi, do		
Sanivârasiddhi, title.		
Sankara, younger brother of Harihara I,		
Sankara Bhârati, head of the Avani Matt,		
Sankar Bhârati = Sankara Bhârati, head of		
the Avani Matt,		
Sankari Matha = Avani Matt, 88, 89, 90,		
Sankari Matt do.,		
Sankshôbha, king of the Parivrajakas		
Sannabôva,		
Sântagâvunda,		
Sântalige, province,		
Sântalige 1000, do.,		
Sântara, dynasty,		
Sante Houḍa, a pond near Chitaldrug town,		
Sântimuni, Jaina-teacher,		
Sântinâtha, Jaina saint,		
Sântivarman, Kadamba king.		
Sanyasana a rule observed among Jains		
of becoming an ascetic and giving up		
food and drink when death is near,		
Sarabhapura, village not identified near		
the Mahârâdi river,		
Sarasamakkiya Putṭanna,		
Sarasvati, goddess,		
Sarbarasa, = Amôghavarsha, Râshṭrakûta		
king,		

	PAGE		PAGE
Sarva=Amôghavarsha Râshtrakûta king		Sindagi=Sintarge, village,	209, 269
	210	Sindhu-Gôvinda, title of Bêlûr chiefs,	68, 70
Sarvanâtha, king,	205	Sinîr Honḍa, a pond near Chitaldrug town,	17
Saśakapura=Sosevûr, village believed to be the original home of the Hoysalas,	8	Singa,	46
Satadru, river,	55	Singamma, daughter of king Kampila,	39
Sâtâhani raṭṭha, a country situated in the neighbourhood of Bellary district,	58	Singâ-Ojha,	168
Sâtâni, caste,	181	Singâpura, village,	84
Sataśringa-parvata, a hill near Kolâr town,	88	Singapôta, Nolamba king,	103
Sâtavâhana, dynasty,	54, 57, 59	Singatagere, village,	170
sati, a custom among the Hindus by which a Hindu widow committed suicide immediately after her husband's death	110	Singavûr, village,	155
Sâtakunta, district around the Sâtpura range;	198, 201, 206, 269	Singayabhaṭṭa,	168
Satkutta, do.,	201	Singaya Ojha,	168
Sâtpuda=Sâtpura, mountain,	206	Singeri, (=Sringeri), a name of the Avani Matt,	88
Sâtpura, mountain,	201, 205, 206, 207, 269	Sintarge=Sindagi, village,	209, 269
Satyâśraya, royal family,	119, 135, 137	Sirigâvuṇḍa,	117
Saurâshtra, kingdom,	136	Siri Perumangalapataṇa=Sivârapataṇa, village,	96
Sâvandidurga, hill,	35	Sirivantî, village,	191
Sâyarâvuta,	61, 285	Siriyanṇa,	129
Sâyidêva, body-guard officer under king Kampila,	44, 46	Sirsi, Taluk in N. Canara district,	140,
Sayindaka=Sêndraka, kingdom,	50, 55		190, 192
Seistan, a district in South Beluchistan,	55	Sivadêva, chief of Raṭṭikal,	196, 277
Sembâja, engraver,	209, 269	Sivagaunḍa,	191
Sêndraka, kingdom,	54, 55, 56, 57, 59	Sivamâra II, Ganga king,	106, 271
Sêvuna=Yâdava, dynasty,	138, 143	Sivappagaunḍa,	173
Shaharu Bidare, town,	48	Sivappa Nâyakâ's palace at Nagar	2
Shaumukha, god,	10	Sivappanâyaka, chief of Bilgi,	175, 280
Sharma, L.P.P., scholar,	207n	Sivâra, village,	96
Shikarpur, headquarters of taluk,	117, 271	Sivara Jôgôja,	117
Shimoga District,	55	Sivârapataṇa, village,	96
Shôlâpur, district in Bombay Presidency.	200, 201, 206, 207	Sivaśakti, paṇḍita, Saiva Priest,	135,
Shustery, Professor of Persian in Mysore,	86		139, 140, 271
Siddanâyaka,	106	Sivaskandavarman, Pallava king,	51, 58
Siddâpura, village,	179, 180, 181	Sivayanahalli, village,	100, 279
sidi a festival consisting of hook-swing- ing,	18	Siyalâra=Silâhâra, kingdom,	209, 210,
Sidlaghatta, Taluk,	97		269
Silâhâra, dynasty,	210	Skandagupta, Gupta king,	208
Simha-sangha, a class or division among the Jainas.	107	Sôde, village,	148, 269
		Sôdinanîle Buḷacheyûr, village,	148
		Sômadanḍâdhipa, minister of Kampila,	41
		Somanṇa,	153
		Sômappadêvaru, Vîraśaiva priest,	175
		Sômasamudra, tank,	114, 116
		Sômayya,	129
		Sômêśvara, god,	84, 115, 116, 120, 128,
			271
		Sômêśvara, Hoysala king,	28

	PAGE		PAGE
Somêśvara II, <i>Châlukya king</i> ,	120	Srî Râjâ Siva Chhatrapati, <i>legend on a Coin</i> ,	30
Sômêśvara Bhuvanaikamalla, <i>Châlukya king</i> ,	122, 270	Srîrangapaṭṭana, <i>town</i> ,	31
Sonnappagaṇḍa,	98, 102	Srîrangarâya III, <i>Vijayanagar king</i> ,	87, 88
Sonyappa,	96, 279	Srî-sadâsiva, <i>legend on a coin</i> ,	30
Sorab, <i>headquarters of a taluk</i> ,	140, 141, 172, 191, 192	Srîsailam=Śrîparvata, <i>a hill in the Karnool district of Madras Presidency</i>	59
Sosevûr=Saśakapura, <i>village</i> ,	8	Srîvatsagôtra, <i>family</i> ,	168
South Arcot, <i>a district in Madras Presidency</i> ,	25	Subbarâv, <i>scribe</i> ,	178
South Canara, <i>district in Madras Presidency</i> ,	59	Subbarâyaśâstri,	158
Sôvagaṇḍa,	116	Subhachandra, <i>Jaina guru</i> ,	129
Sôvanadêva, <i>general</i> ,	153	Subrahmanya, <i>god</i>	8
Sôvarâśi,	10	Subrâya-purânika,	80
Sôvidêva, <i>Kaḷachuri king</i> ,	153	Sudêvarâja, <i>king</i> ,	200, 202, 207, 269
Śravaṇabelgôḷa, <i>a village sacred to Jains</i> ,	79, 106,	Sugaṭur, <i>village in Kôlâr District</i> ,	99
Sraya or Shrâya, <i>a kind of land tenure</i> ,	175, 178		280, 281
Sreenivasa Jois,	63	Sugaṭur chiefs	99, 103
Srî Kṛishṇa, <i>signature of king Kṛishṇarâja Vodeyar III</i> ,	178	Sukhtankar, <i>scholar</i> ,	56
Srîmukhavyâkhyâgrantha, <i>a work by Gurram Venkaṇṇaśâstri</i> ,	88	Sûla Brahma, <i>a deity</i> ,	20
Sringeri, <i>town in Kadur district</i> ,	83, 85, 88, 283	Sûla festival,	44
Sringêri Matt, <i>a monastery in the town Sringeri sacred to the Smârta sect</i> ,	84, 88, 277	Sûlgâl, <i>ancient name of a portion of Chitaldurg town</i> ,	55
Śrînivâsa Ayyangâr,	12	śulka, <i>customs duties</i> ,	167
Śrînivasarâghava Iyengar, <i>scholar</i> ,	26	Sunkada Mallappa,	14
Śrîparvata=Śrîsailam, <i>a hill in Karnool district</i> ,	58, 59	Surabhi=Sorab, <i>village</i> ,	169, 172
Śrîpurusha, <i>Ganga king</i> ,	104, 271	Surapura, <i>name of a state and town in Hyderabad</i> ,	12
		Surâshṭra, <i>kingdom</i> ,	138
		Surat, <i>city</i> ,	55, 59
		Sûrya, <i>god</i> ,	19
		Sûryanârâyaṇa, <i>god</i> ,	10
		Sûtasamhitâ, <i>a religious work supposed to form part of the Skânda purâna</i> ,	172
		Syed Dastagir, <i>Persian Maulvi in Mysore</i> ,	86

T.

Tagare, <i>village</i> ,	71, 285	Talakâḍu, <i>village</i> ,	115
Tâgarti, <i>village</i> ,	77, 273	Talakâḍugonḍa, <i>title of Vishṇuvardhana, Hoysala king</i> ,	24
Tahir Mahammad Khan, <i>Moghul governor</i> ,	89, 282	Talekâḍu=Talakâḍu, <i>village</i> ,	77
Tâlagunda, <i>village</i> ,	124	Tâlikôte, <i>battle field</i> ,	101
Tâlagunda inscription of Sântivarman,	51-2, 54-5	Talkâḍ,=Talakâḍu, <i>village</i> ,	23-24
	58-9, 200	Tamba, <i>general of Vikramâditya VI</i> ,	138
Tâlagûr, <i>village</i> ,	96	Tamba-daṇḍâdhinâtha, <i>do.</i> ,	138
		Tambâḍibôva,	191

	PAGE		PAGE
Tambarasa = Tamba,	120, 137-8, 140,	Temple of Lakshmîkânta or Lakshmî-	
	271	nârâyâna in Dêvanûr,	11, 13
Tammaḍi Râyânḍe,	116	Temple of Mârkaṇḍêśvara in Khândya,	7
Tammagaunḍa,	191-2	Temple of Panchalingêśvara in Chitaldrug,	15
Tammaya,	97, 173		15, 22
Tandage = Bandage, <i>village</i>	172	Temple of Phalguṇêśvara in Chitaldrug,	
<i>tâṇikada-honnu</i> , fee paid to the trustees			15, 22
of the temple,	116	Temple of Râma in Mummaḍipaṭṭana,	48
Tanjore, <i>district in Madras Presidency</i> ,		Temple of Râmêśvara in Dêvanûr,	10, 11
	25, 30	Temple of Siddhêśvara in Chitaldrug,	15, 16
<i>tanka</i> , a mint	167	Temple of Siddêśvara in Dêvanûr,	10
Tapti, <i>river</i> ,	207	Temple of Sîva in Angaḍi,	9
Tâtprayadîpikâ, <i>work</i> ,	172, 277	Temple of Sômêśvara in Agrahâra Bel-	
<i>tatva</i> , a term used in Hindu philosophy to		guli,	10
denote an entity or element,	76	Temple of Subrahmaṇya in Gôṇibîḍu,	8
Tavanandi, <i>village in Sorab Taluk</i> ,	172	Temple of Subrahmaṇyêśvara in Chital-	
Tavanidhi, <i>do.</i> ,	169, 172, 191-2	drug,	20
Tâyanna,	48	Temple of Uchchangiyamma in Chitaldrug,	
Tâyannaṇahalli, <i>village</i> ,	48		16
Tâyagonḍanahalli, <i>village</i> ,	47	Temple of Vāsantikâ in Sosevûr,	8
Telugara-gaṇḍa, <i>royal title</i> ,	41	Temple of Venkaṭaramaṇ svâmi in Âlam-	
Telunga, <i>kingdom</i> ,	143	giri,	2
Temple of Agastyêśvara in Tirumakûḍlu,	35	Temple of Virabhadra in Aimangala,	14
		Temple of Virabhadra in Angaḍi,	9
Temple of Beṭṭêśvara in Agrahâra Bela		Temple of Viśvanâthêśvara in Chitaldrug,	
guli,	9		22
Temple of Bhairavêśvara in Chitaldrug,		Timmadâsa,	64
	16, 50	Timmaṇa,	145
Temple of Bindumâdhava in Kalasa,	2	Timmanâyaka or Timmaṇṇanâyaka, <i>chief</i>	
Temple of Brahmêśvara in Kikkêri,	2	of Hârati,	189, 277, 280
Temple of Chennakêśavasvâmi in Bêlûr,	2	Timmaṇṇa Nâyaka's tank, <i>a tank on the hill</i>	
		at Chitaldrug,	17
Temple of Ekanâthêśvarî in Chitaldrug		Timmapagaḍa or Timmappagaḍa,	100,
	15, 16, 18		101, 279
Temple of Gôpâlakrishṇa in Chitaldrug,		Timmarâja, <i>chief of Kopana</i> ,	44
	16, 21	Timmarasaiya, <i>minister of Virappagaḍa</i> ,	
Temple of Gôpâlakrishṇa in Holalkere,	64		48
Temple of Hiḍimbêśvara in Chitaldrug,		Tippambhaṭṭa,	277
	15-16	Tippaṇabhaṭṭa, <i>do.</i> ,	102
	18-19, 22	Tippu, <i>ruler of Mysore</i> ,	17, 34
Temple of Hoysalêśvara in Halebîḍ,	2	Tirumakûḍlu, <i>village</i> ,	35
Temple of Kappe Chennigaraya in Bêlûr,		Tirumalabhaṭṭar,	159, 279
	24	Tirumalaiya,	64
Temple of Kaiṭabhêśvara in Ânevaṭṭi,	2	Tirumala Tâtâchâr, <i>priest</i> ,	181
Temple of Kalaśêśvara in Kalasa,	2	Tirumala temple at Banavâs,	190
Temple of Kêśava in Angaḍi,	2, 9	Tirumangai-âlvâr, <i>a saint of Srî Vaishṇava</i>	
Temple of Kêśava in Bêlûr	65-6, 70	sect,	21
		Tirupati, <i>famous place of pilgrimage in</i>	
		<i>North Arcot District</i> ,	48

	PAGE		PAGE
Tiruvâymoli, <i>religious hymns in Tamil sacred to the Srîvaishṇava sect,</i>	12	Tribhuvanamalla, <i>title,</i>	115, 270
Tivula = Tamil, <i>name given to the Chôla kings,</i>	40, 136, 137	Tribhuvanamalladêva, <i>title of Vikramâditya VI,</i>	119, 137
Togarasi, <i>village,</i>	153, 273	Tribhuvanamalla Pândya, <i>Pândya king</i>	77
Toṇḍarâlvâr, <i>a saint of the Srîvaishṇava sect,</i>	21	Tribhuvanamalla Vikramâdityadêva VI, <i>Châlukya king,</i>	140
Tôṇṭada Siddahalingasvâmi, <i>Lingâyat guru</i>	49	Triakûta, <i>kingdom,</i>	50, 204
Toravanabhaṭṭa,	159	Trilôchana-paṇḍita, <i>Saiva priest,</i>	130
Toregallu, <i>fort,</i>	44	Tripurântaka temple in Belgâmi,	130
Traikûta, <i>kingdom,</i>	54-5, 59-60	Tripurâribhaṭṭa,	168
Traikûta era,	55	Tufnell, <i>numismatist,</i>	29, 30
Traikûṭaka = Traikûta, <i>kingdom,</i>	55	Tungabhadra river,	38, 44, 59, 135, 166
Traikûṭaka era = Traikûta era,	55		210
Trailôkyamalla, <i>Châlukya king,</i>	23	Tungôṭi, <i>village,</i>	47, 48, 49, 178
Trailôkyamalla Âhavamalla, <i>do.,</i>	135	Tuppada-kona (<i>lit. ghee-pond</i>), <i>a pond on Chitaldrug hill,</i>	20
Trailôkyamalla Vijaya Nolamba Pallava Permmânadi <i>title of Jayasimha (III),</i>	137	Tûrâamma, <i>son of Kôṭeyamma,</i>	152
Trailôkyamalla Vîra Nolamba Pallava Permmâdi, <i>do.,</i>	138, 140	Turubina Mâregauḍa,	48, 49
Trailôkyamalla Vîra Nolamba Permmânadi Jayasinghadêva, <i>do.,</i>	120	Turuka, <i>a name generally applied for Muslims in Kannada,</i>	68, 143
Trekûta = Traikûta, <i>kingdom,</i>	55	Turuka-daḷa-vibhâḍa, <i>title of Bêlâr chiefs,</i>	70
		Turushka = Turuka,	192

U.

Uchchangi, <i>fort,</i>	115, 210	Uṇṭikavâtika grant of Abhimanyu,	199-201, 203, 206-8, 269
Udayagiri, <i>fort and kingdom,</i>	44	Upâdhyaya Narasîdêvaru,	84
Udayagiri cave near Bhilsâ,	205	upavid, <i>a term used to denote some office connected with Vedic sacrifices,</i>	198, 208
Uddari, <i>village,</i>	142		
Uddhare, <i>do.,</i>	145		
Udri, <i>do.,</i>	146, 283		
Uḍugani Siddappa,	131		
Ukkisetṭi,	79		
Ulavi, <i>hobli,</i>	173		
Ulavi Basavaṇṇanâyaka,	146, 283		
Uligada Malla,	146		
Umâmahêśvara, <i>god,</i>	175		

V.

Vâdada bayal, <i>plain,</i>	170	Vajjada kêri, <i>name of a street in Belagâmi,</i>	135
Vaḍigehalli-sthâḷa, <i>village,</i>	98, 279		
Vâdirâja or Vâdirâjadêva, <i>Jaina teacher,</i>	109, 273		
Vaidya Dâsaṇṇa,	125, 275		
Vaishṇava, <i>a priest of the Sâtâni community,</i>	181		
		Vâkâṭaka, <i>kingdom,</i>	57, 200, 203, 204, 207, 208
		Vâli, <i>monkey chief mentioned in the Râmâyana,</i>	166

	PAGE		PAGE
Vanaparti, <i>village</i> ,	176	Vijayakîrti Bhaṭṭarar, <i>Jaina priest</i> ,	142
Vanavâsadêsâ = Banavâsi, <i>province</i> ,	135	Vijayanagar, <i>city and kingdom</i> ,	6, 16, 19,
Vanavâsi = Banavasi, <i>village</i> ,	194		29, 38, 69, 70, 83, 84, 96, 98, 102, 110,
Vanga, <i>kingdom</i> ,	136, 138		150, 159, 171, 172, 188, 191, 196, 274,
Vannegauḍa,	181		275
Varadâ, <i>river</i> ,	167, 170, 171, 172	Vijayanagar coins,	25, 29
Varadaraja, <i>god</i> ,	113	Vijayaskandavarmman, <i>Pallava king</i> ,	51
Varadarâjasvâmi, <i>god</i> ,	112	Vijeya,	78
Varâha, <i>god</i> ,	275	Vikramâditya, <i>Châlukya king</i> ,	135, 136,
Varaligege, <i>village</i> ,	191		137, 200
Vârânâsi, <i>a name of the sacred city of</i> <i>Banares</i> ,	69, 120	Vikramâditya I, <i>Châlukya king</i> ,	209
Varâta, <i>kingdom</i> ,	143	Vikramâditya VI, <i>Châlukya king</i>	120,
Vardhamâna or Vardhamâna-dêva, <i>Jaina</i> <i>teacher</i> ,	109, 273		139, 270
Varuḍe Châyayanâyaka, <i>warrior</i> ,	77	Vikramâditya Sântara, <i>Sântara king</i> ,	7
Vastâre, <i>a village in Chikmagalur Taluk</i> ,	70, 80	Vikrama Nôlamba = Jayasimha III,	
		<i>Châlukya king</i> ,	137
Vastâre sîme, <i>province</i> ,	68, 70	Vikramârka, <i>king</i> ,	169
Vêdagiri, <i>a hill probably identical with</i> <i>Mêlukôte in Seringapatam Taluk</i> ,	68	Vimaiya, <i>son of Perumâlādêva</i> ,	273
Vêlâpura = Bêlûr, <i>town</i> ,	68	Vimayya = Vimaiya,	112
Velugali = Belgulî, <i>village</i> ,	9	Vinayâditya, <i>Hoysala king</i> ,	73, 109, 271,
Vengi, <i>province</i> ,	210		272
Venkaṭâdri Nâyaka, <i>chief of Bêlûr</i> ,	68, 69, 70, 72, 278	Vinâyakabhaṭṭa,	150
Venkaṭamma, <i>son of Pâpatimmanâyaka,</i> <i>subordinate of the Bêlûr chief</i> ,	68,	Vindhya, <i>mountain range</i> ,	55, 59
	70, 279	Vinayâditya poysala, or Vinayâditya Voysala = Vinayâditya, <i>Hoysala</i> <i>king</i> ,	73, 273
Venkaṭapa Nâyaka, or Venkaṭappa Nâ- yaka = Venkaṭâdri Nâyaka, <i>chief of</i> <i>Bêlûr</i> ,	68, 69	Vinhukaḍa Chutukulânanda Sâtakarnî, <i>Sâtavâhana king</i> ,	51
Venkaṭapati-dêva = Venkaṭapatirâya,	278	Vîraballâla, <i>Hoysala king</i> ,	9, 78, 129, 274
Venkaṭapatiraya, <i>king of Vijayanagar</i> ,	98	Vîraballâla II, <i>Hoysala king</i> ,	7, 27, 116,
Venkaṭaramanîah,	12		126, 272
Venkaṭa Râya I, <i>king of Vijayanagar</i> ,	31, 32	Vîra Ballâla III, <i>Hoysala king</i> ,	27, 126
Venkaṭasetti, <i>merchant</i> ,	49	Vîraballâlâdeva = Vîraballâlâ II,	110
Venkaṭêsa, <i>god</i> ,	32	Vîraballâlâdeva = Vîraballâlâ,	116
Venkaṭêsapura, <i>village</i> ,	187	Vîrabhaḍra, <i>god</i> ,	14, 16, 19, 20, 49
Vidarbha = Berar, <i>kingdom</i> ,	198, 201,	Vîrabhadranâyaka, <i>Keladi Chief</i> ,	159, 278
	204, 206, 207, 208, 278	Vîrabukkarâya = Bukka I, <i>King of Vijaya-</i> <i>nagar</i> ,	191, 276
Vighrêśvara, <i>god</i> ,	10	Vîradêva,	173, 274
Vijanôja,	155	Vîragaṅga Hoysana Dêvaru = Vishṇu- vardhana, <i>Hoysala king</i> ,	77
Vijaya, <i>minister of Changanâḍ</i> ,	37	Vîragoṇḍanahalli, <i>village</i> ,	48
Vijaya, <i>paternal uncle of Nanjunda</i> ,	37	Vîraiya,	111, 283
Vijayâditya, <i>brother of Ganga king Siva-</i> <i>mâra II</i> ,	106, 271	Vîranandi, <i>Jaina teacher</i> ,	75, 76, 77, 273
		Vîraṇuagaḍa,	48
		Vira Nôlamba, <i>title of Châlukya prince</i> <i>Jayasimha III</i> ,	137
		Vîrapa,	169

	PAGE		PAGE
Vîrapadêva or Vîrapadêvaru,	110, 273	Vishṇu image at Angaḍi,	9
Vîrappagaṇḍa, <i>chief of Maddagiri</i> ,	48	Vishṇuvamśa, <i>family</i> ,	143
Vîrarâjaya, <i>chief of Kalale</i> ,	111, 282	Vishṇuvardhana, <i>Hoysala king</i> ,	23, 24,
Vîrarâjendra, <i>Chôla king</i> ,	27		25, 65, 109, 210, 272
Vîrarâyi-haṇa, <i>coin</i> ,	25, 26, 27, 28	Vishvakṣêna, <i>an attendant of god Vishṇu</i>	21
Vîrarudra, <i>Kâkatiya king</i> ,	39, 41, 43, 45	Viśvakarmâ, <i>architect of the gods in Hindu mythology</i> ,	35
Vîrasadâśiva râya=Sadâśivarâya, <i>Vijayanagar king</i> ,	68	Viśvarûpa Bhârati, <i>head of the Avani mutt</i> ,	88
Vîraśaiva, <i>sect</i> ,	98, 99, 175, 279, 281	Viṭṭha, <i>a Prâkrit form of Vishṇu</i> ,	208
Viratîrthêsa, <i>Jaina god</i> ,	75	Viṭṭhala, <i>god</i> ,	205
Vîra Venkaṭa Râv, <i>legend on a coin</i> ,	30	Viṭṭhala Bhârati, <i>head of the Avani mutt</i> ,	88
Vîrêsvara, <i>god</i> ,	196, 277	Von Konow, <i>scholar</i> ,	207
Vîrôja, <i>engraver</i> ,	145	Voyasaḷa=Hoysala, <i>dynasty of kings</i> ,	73
Virûpâksha, <i>tutelary diety of Vijayanagar</i> ,	38, 166, 170	Vyâsa, <i>sage</i> ,	199
Viśâlâksha Paṇḍita, <i>minister of Chikadêvarâja Oḍeyar</i> ,	33		
Vishṇu, <i>god</i> ,	122		

W.

Watters, <i>translator of Yuan Chwang's travels</i>	55,
	55n, 60n,

Y.

Yadatala=Hedatala, <i>village</i> ,	112	Yelase=Elase, <i>village</i> ,	191, 192
Yâdava,=Sêvuna, <i>dynasty</i> ,	73, 125,	Yelasi, <i>do.</i> ,	172
	274, 275	Yemmeyasetti,	127
Yâdava chakravarti, <i>title of Hoysala kings</i> ,	129	Yenṇekola, (lit. pond of oil), <i>a pond on Chitaldroog Hill</i> ,	17
Yâdava-kula, <i>race</i> ,	143	Yera Krishṇappa Nâyaka, <i>Belûr chief</i> ,	68
Yâli, <i>a fabulous beast</i> ,	17	Yêvûr inscription,	204
Yangatapûra, <i>village</i> ,	181	Yiragunḍa, <i>village</i> ,	185
Yâzdâni, <i>archaeologist</i> ,	86	Yîrapa,	62
Yeḍenâḍ=Edenâḍ, <i>province</i> ,	144, 191	Yuan-chwang, <i>Chinese traveller</i> ,	55
	275	Yudhishṭhira, <i>the eldest of the famous sons of Pându</i>	199
Yagachi or Yegachi, <i>river</i> ,	67, 70		

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118

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LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number of the Report	Inscription number	Date	Ruler
			1. KADAMBAS.
50	1	Circa 258 A. D. ..	Mayûraśarman ..
148	73	S' 1139 Dhâtri Vai Śu. 10 Bu (April 27, A. D. 1216). ..	Kâvadêvarasa ..
			2. EARLY RASHTRAKUTA.
197	117	Circa 516 A. D. ..	Avidhêya ..
			3. RASHTRAKUTA—(proper).
209	118	Circa 820	Sarbarasa (Amôghavarsha I.)
150	78	S' 886 Raktâkshi Push. ba 2, Friday with Uttarâyana Sankrânti (Friday 23rd December A. D. 964).	Akâlavarsha-Kannaradêva ..
152	79	The date probably the same as that of the above.	..

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Summary of contents

Records the construction of a tank by Mayûraśarman. The contemporary kings defeated by the ruler are stated to be Traikûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Saindaka, Punâṭa and Mokari. The geographical and other details connected with the above and the data for determining the date of the inscription are discussed in detail in the notes under the record.

Describes a battle at Parige which took place during the invasion of Bâḷeyamakke and Sôde by *Kadamba-Chakravarti* Kâvadêvarasa accompanied by Kêśavadêva and Bommeya. A warrior named Masaṇa, servant of Biṭṭeya Hebbârûva is stated to have fought and died in the battle.

Registers a gift by king Avidhêya of 5 villages Paṇḍurangapalli (Pandharpur), Anevari, Châla, Kandaka, and Duddapalli situated to the east of the Mahadêva mountain (?) to a Brahman named Jayad-Viṭṭha of Bhârgava-gôtra. Avidhêya is stated to be son of Dêvarâja and grand-son of Mânanka who is described as the lord of Sâtkuntadharâ (Sâtpura region ?) and the conqueror of the kingdoms of Anga (?), Vidarbha and Âsmaka. The writer is named Dêvadatta, lord of Paṇḍara, and the date of the grant is given as the 16th year of the reign, named Bhâdrapada on the 5th day of the dark half of Kârtika.

The date of the grant as determined by its paleography and its connection with the Untikavatika grant of the early Râshtrakûṭa king Abhimanyu and the Khariar plates of Sudêvarâja, the Râyapûr plates of Sudêvarâja and the Arang plates of Jayarâja are discussed in the notes under the epigraph.

Confirms the grant of Avidhêya by Sarbarasa who is described as the lord of Kanna-vâḍa, Gangavâḍa, Bâḷeyavâḍa, Rernâḍâḷa, and Siyalâra. The engraver of the grant is named Sembâja of Sintarge (Sindagi in the Bijapûr District).

This registers the gift of some money and the construction of a well by Kôṭeyamma lord of Gôsahasra : Bappayya is named as the ruler of Banavasi 12000 province and Biṭṭiga as nâlgavunḍa of the division named Jiddûr-elpattu including Balligâme (Belgâmi).

Gives the names of the relations of Kôṭeyamma-Gôsâsi.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			4. GANGA.
104	37	..	Duggamâra
105	38	..	Bijayita
111	45	..	Nîtivârgga Kongu (nivarma)
			5. NOLAMBA.
103	36	..	Noḷambarasa
			6. CHALUKYAS OF KALYANI.
117	53	S' 941 Siddhârthi Sam. Uttarâyana-Sankrânti (December 24, 1019 A.D.)	Jayasimhadêva
131	65(1)	S' 947 Krôdhana sam. Śrâv. śu 5 Âdi. (12th July 1024 Sunday?).	Jagadêkamalla
121	55	S' 989 Plavanga sam. Vaiś. śu 3 Bri. (15th April 1067, Thursday).	[Bhuvanaikama] Ila (Sômêśvara).
122	56	Paridhâvi sam. Uttarâyana Sankrânti (24th December 1072, Monday).	Bhuvanaikamalla
118	54	Chlukya Vikrama Varisha 5 Raudri sam. Mâgha śu 10 Sô (January 23, 1081, Saturday : weekday irregular).	Tribhuvanamalla. (Vikramâditya VI.)
131	65(2)	Châlukya Vikrama varsha 6 Durmati sam. Pushya ba. 5 Sunday (23rd December 1081 Thursday. Weekday is wrong.)	Tribhuvanamalla (Vikramâditya VI.)

arranged according to Dynasties and Dates.

Summary of contents

Fragmentary: (Duggamâra was a son of the Ganga king Śrîpurusha circa 726-776 A.D).

States that Śrî Bijayita set up the image of Bhagavati at Mariyase (Marase in Mysore Taluk) and registers a gift for the same. This Bijayita may be the same as Prince Vijayâditya, brother of Siv mâra II.

Fragmentary: The usual title, lord of Nandagiri, is given to the king.

Registers a gift to Maḍuvabarasa and some Brahmans by the king. The usual titles samadhigata-panehamahâ-śabda and Pallava—(kula-tilaka ?) are applied to him.

Kundamarasa is mentioned as governor of Banavasi 12000 and Sântalige 1000 provinces. A grant for Mahâdêva temple at Banniyûr (Bannûr, Shikârpûr Taluk) by Biyaḷa is recorded.

Jagadêkamalla is given the usual titles Sanasta-bhuvanâśraya, etc., and his place of residence is stated to be Moḷiganûr. The king is stated to have given some land and shops (*meliges*) and a flower-garden to Śivaśakti-panḍita at the instance of Kunda-râja for food offerings, etc., to God Kalidêvêśvara (same as Kallêśvara in Belgâmi).

Registers a gift of land by the mahâjanas of Banniyûr for a Viṣṇu temple set up by Kappayya-bhaṭṭôpâdhyâya of Râjâli and also for a matt (?) in Îsavur (Isur).

Full of laudæ. Registers a gift of land by Eçhirâja, mahâmaṇḍalêśvara and mahâprahanda-dandanâyaka, etc., and Bhaṭṭimayya and Appaḷḷiya for some temple in Bannivura (Bannûr).

Dandanâyaka Tambarasa, a subordinate of the king's younger brother Jayasinha (with titles) is stated to be governor of Banavasi 12000 and Sântalige 1000 provinces. The record registers a gift of land to the extent of one guṇigana-mattar for Sômêśvara temple set up in Bannivur by Kappayyabhaṭṭôpâdhyâya, made by the mahâjanas of Bannivur.

Contains numerous verses in Kannaḍa in praise of the king and of his younger brother Jayasinha. Mahâpradhâni hiri-sandhi-vigrahi Tambarasa is stated to be the governor of Sântalige 1000, Maṇḍali 2000, Jiddulige 70, Nagarakanda 70, Edenâd 70 and Mûgunda 12. Registers the gift of some land by Tambarasa to Rudraśaktipandita, disciple of Śivaśakti for the temple of Kalidêvêśvara.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			7. KALACHURYAS.
152	80	Khara Sam. Chai. ba. 11. (April 2nd 1171 A. D.)	Râya Murâri Sôvidêvarasa ..
153	81	..	Do
			8. HOYSALAS.
73	12	S' 984 Śubhakrit Sam. (1062 A. D.)	Vinayâditya
77	15	..	Tribhuvanamalla Talakâḍu-gonḍa Vira Ganga Hoysana-dêvaru (Vishṇuvardhana?)
108	41	....	..
74	14	S' 1157 Manmatha sam. Phâl. śu. 3 Sô (Monday 11th February A. D. 1236.)	..
78	16	S'ârvari sam. Mâr. ba 10 Âdi. (November 25, A. D. 1179?) ..	Vîraballâḷa (II) ..
109	42	..	Vîraballâḷa ..
126	58	16th regnal year ; Kshaya sam. Bhâdra. ba. 11 Bri. (Thursday 31st August 1206 A.D.?)	Vîraballâḷa. ..
115	51	S' 1120 Kâlayukta sam. Bhâdr. ba 5 Sani (Saturday 22nd August 1198 A. D.)	Vîraballâḷa. (II)
112	47	Krôdhi sam. Mêsâ (March-April 1304 A. D.?)	(Ballâḷa III?) ..

arranged according to Dynasties and Dates.

Summary of contents

Viragal recording the death of a warrior in the village Belâgi.

Viragal recording the death of some one during an attack of the village Togarasi.
(Full of lacunæ.)

States that Nripakûma Voysala's son Vineyâditya Voysala called also Rakkaṣa Voysala was ruler of Gangavâḍi and had Dôrasamudra as his place of residence. Registers the construction of a sluice for the tank at Dôrasamudra by the king and the grant of *bituvatta* by him for the same.

Viragal: Describes the siege of Tâgarti fort by one Mudda and its defence by the Hoysala warrior Châyayanâyaka. The inscription is incomplete.

Records the death of the Jaina priest Vardhamâna disciple of Vâdirâja and a guide of the Hoysala kings (*Hoysalakârâliyadalu agraganyaru*). The deceased is said to be of Draviḷa-sangha and Aruṅgalânvaya and Nandigaṇa and a spiritual descendant of Sântimuni. A monument is said to have been set up in his memory by his *sadharma* (colleague) Kamaladêva.

Records the death of the Jaina guru Sakalachandra of Mûlasangha, Koṇḍakundânvaya, Dêsiya-gaṇa, disciple of Bâbubali and Arhaṇandi and a co-disciple of Virapandi in the village Biḷichâ of Pâṇḍya-dêṣa. The *Bhavya-nagaranga* (Jaina merchants) of Dôrasamudra are said to have set up a monument in memory of the departed saint.

Virgal describing the exploits and death of Rêṣaṇa of the village Hengûsinûr in a battle at Ânandare.

Records the death of Virapadêvaru of Malevûr in a cattle-raid and the death as *sati* of his wife.

Records the death of a Jaina woman named Jakauve, disciple of Kamalasêna, by the rite of *samâdhi*.

Records the construction of a tank and temple and the granting of an endowment for the temple by Kâtûra and others during the rule of mahâpradhâna sarvâdbikâri hiriya-dannâyaka Gaṇḍayya.

Registers the grant of some land to god Allâja of Kâttupura by Allâladêva, Vimaiya, Nârâṇa and Gaṇḍaya, sons of Perumâla-dêva, mahâprabhu of Kolkana.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			8. HOYSALAS— <i>contd.</i>
128	62	9th regnal year ; Siddhârthi sam. Āshâḍha śu. Vyatîpâta Sankrânti (June 28, A. D. 1319 ? Date irregular).	Viraballâḷa
			9. YADAVAS.
142	69	S' 1198 Dhâtri sam. Vaiś. vadi 11 Sô. (Monday 11th May 1276 A. D.)	(Râmachandra)
124	57	25th regnal year Vijaya sam. Mâgha ba. 13 Sô. (Monday 25th January, 1294 A. D.)	(Râma) chandra
			10. MISCELLANEOUS : EARLY DYNASTIES—(Previous to 14th Century A. D.)
144	70	Chalukya Vikrama varsha.. Saka varsha 10 Vikrama sam., Vaiśâkha Punṇume Brihavâra vyatîpâta. (April 21, A. D. 1160 Thursday.)	Mahâmandalêśvara Ekkalâ-rasa (of Ganga family).
146	72	S' 1175 Pramâdi sam. Mâgha śu 10 Bri. (January 29, 1254 A. D. Thursday.)	Mahâmandalêśvara Biradê-varasa, Sântara Dynasty.
172	91	(13th century?)	Bhujabalachakravarti mahâ-sâmantâdhipâti Viradêva's son Mâyidêva.
			11. VIJAYANAGAR.
159	90	S' 1268 Vyaya sam. Mâgha ba. 30 Sunday : Satabhishak nakshatra ; Siddhayôga : Nâga karana, sun in Kumbha, solar eclipse day (Sunday 11th February, 1347 A. D.)	Harihara I's younger brother-Prince Mârâpa.

arranged according to Dynasties and Dates.

Summary of contents

Records the grant or remission of customs dues made for services in Hiriya Basadi in Balligrâme (Belgâme) with Padma-nandi-guru as its trustee during the rule of the Nâgarakhaṇḍa and Jiddulige 70 provinces by mahâpradhâna sênâdhipati Malliyana-danḍanâyaka.

Gives the full titles of the Yâdava kings.

Records the appointment of Vaidya Dâsaṇṇa as *Heggade* of Bhêruṇḍasvâmi temple in Balligâve and the grant of 2 mattars of land situated in Prathamasênabasadiya-bayal for the said office.

Ekkalarasa is stated to be the ruler of Jiduvali and Yedenâḍ. No overlord named. A *heggade* and *heggaditi* are recorded to have made some grant for a Siva temple in the village Âsare with Jnânarâsipaṇḍita, as its trustee.

Describes the expedition of Bîradêvarasa (titles given) to defeat Îḍusâvanta of Bidirur and the exploits and death of a warrior named Mâlîga of the village Kuppagaḍḍe.

Vîragal inscription. Full of lacunæ.

Contains after some fine verses on Gaṇêśa, Siva and Varâha the praise of Sangama and his sons Harihara, Sangama, Bukka and Mârapa (omitting Mudda) and Hastinanagari, capital of Harihara I. Mârapa is described as governing the western kingdom with Chndragupti (Chandragutti) on Gômantaśaila as capital. The titles usually applied to Vijayanagar kings are given to the prince. His conquest of the Kadamba king and the visit paid to the sacred place on the west coast named Gôkarṇa are next described. The village Heddase re-named Sangamapuri was given away by him to

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
110	43	Sâlivâhana śaka 1273 Śrîmukha sam. Bhâdra. ba. 12. (Date irregular ; S' 1273 or A. D. 1351 is Khara and not Śrîmukha.)	Bukkaṇṇ Oḍeyar.
150	77	..	Bukkaṇṇoḍeyar
190	113	S' 1290 Kîlaka. (1368 A. D.)	Vîra Bukkarâya
192	114	..	..
195	116	S' 1290 Kîlaka sam. Vaiś ba. 30 Monday, Sankrânti, etc. (May 17, 1368 A. D. Wednesday and not Monday).	Vîra Bukkarâya
193	115	..	Hariharêśvara
80	18	S' 1313 Śrîmukha sam. Chaitra śu 5 (Śrîmukha is S' 1315 ; details of date would correspond to 18th March, 1393 A. D., Date irregular); Chitrabhânu (1402 A. D.)	Harihara (II)
101	33	Mârgasîra śu 15 lunar eclipse. No year named.	Kṛishṇarâjâyya
189	112	..	Kṛishṇarâya

arranged according to Dynasties and Dates.

Summary of contents

Brahmans well-versed in vedas and sastras who had migrated from Āndhradēśa. His minister Mādhava, disciple of Kriyāśakti and author of a work consisting of the essence of Śaivāgama (Tātparyadīpikā ?) is next described. By his orders his subordinate named Bollurāja is stated to have got the present charter issued in consultation with the mahājanas of Elase and Kuppagaddē in Banavasi province in Kuntaladēśa. Boundaries of the village are next given.

Mahārājādhirāja Rājaparamēśvara Bukkanṇ Oḍeyar is stated to be ruling the earth. Inscription incomplete.

Registers a grant for god Narasimha by Duggaṇanāyaka. Full of lacunæ.

Records the repairs made to the temple of Gōpinātha by Ambhalaṇātha, son of Chaṇḍarasa of Nandavara for the merit of his master Mādhavāṇka (s. a. Mādhavamantri), governor of Banavase and the gift of some land bestowed for the same by the mahājanas and gaṇḍaprajagāl of the 18 kampanas of Gutti (Chandragutti) at his instance.

Gives the praise of Lākṣṇēśvaradēvayya and his disciple Chikidēvayya and registers the gift of some land to the above priest for services in Madhukanātha temple. Record incomplete in the beginning and middle.

Murāri, son of Pombuchcha Dēvarāja is named as the writer of the grant in the presence of Madhukēśvara (god) in Banavase.

Both Bukka and his minister mahāpradhāna Mādhavāṇka, governor of Banavase are referred to in the record. A grant is registered by Nāgappa, son of Sivadēva, chief of Rattakal for the god Virēśvara set up by him near the god Madhukēśvara at Banavase to Obikkidēva Voḍeyar, son of Lākṣṇēśvara-dēva Voḍeyar, in the presence of the eight *hittus* (?) and five matts of Banavase. Inscription incomplete.

Inscription incomplete: only the titles of the king are given as also those of a subordinate of his not named.

Gives the history of Kūḍuvalli agrahāra presented to Śringēri Matt by Harihara-mahārāyaru during the regime of the gurus, Purushōttama Bhārati and Rāmachandra Bhārati, etc.

Registers the gift of the village Krishṇāpura by Dēvayya to Tippambhaṭṭa.

Registers the gift of the village Agale-Hulekere by Timmaṇanāyaka (chief of Harati ?) for the merit of the king to defray the expenses of illumination in some temple not named.